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INDEX

VOLUME XIV—OCTOBER 16, 1915, TO APRIL 8, 1916, INCLUSIVE

PAGE

Accents, Leaving Out the (Ed.) 86
Agriculture, Scientific, The Young Man and 561
American Character and the Religious State.. 295
American Mothers and the Race 319
Anarchy in Thought and Deed (Ed.) 494
Angel of Riverside Drive, The (Ed.), (Joan of Arc Statue) 230
Anglican Claims, Mr. Morse and 229
Ancestor, My Lost (Darwin) 293
Apocrypha, The 605
Art, A New Spirit in 586
Auctioneering, The Young Man and 413
Automobilia 273
Authority, By What? (Ed.), (Pan-American Conference) 86

Back Home with the Women 11
Bacchanalia, The Annual (Ed.) 279
Baker and the Baptist, The (Ed.) 183
Ballot and the People, The (Ed.) 64
Baltimore, Catholic Landmarks of 587
Benefaction, The Noblest (Ed.) 351
Bibles and Trade Catalogues (Ed.) 447
Bible Societies, Dr. Gates and (Ed.) 256
Birth Control League, The National (Ed.) 544
Bond of Peace, The (Ed.) 230
Books and Men, 203; 250; 298; 321
Boston, Catholic Landmarks of 105
Boys of Our City, The, Baltimore, 151; New York, 199; New Orleans, 270; Chicago, 438; Brooklyn, 487; Omaha 534
Boy, Your 417
Brandeis Appointed to Supreme Court (Ed.). 399

Capital Punishment, 200; and Moral Order, 223; Some Objections 272
Carcassonne, Who has not Known a? (Ed.).. 255
Carranza, Recognition of 30
Carroll's, Dr., Census Again (Ed.) 422
Castelnau, General de 514
Catholina Lambert Collection, The 489
Caught at Last (Ed.), (Jesuits) 232
Cave Man an Artist, The 177
Catholic, News Association, A, 152; College's Advantages, The (Ed.), 159; Chaplains in the British Army, 468; Landmarks of St. Paul and Minneapolis, 345; Baby Week, A (Ed.), 446; Books in Our Public Libraries. 610
Catholics, Are They Narrow? 33; and Morals (Ed.), 303; and the *Atlantic Monthly* (Ed.), 304; Neglect High Schools (Ed.), 329; The Amusements of (Ed.), 544; In Public Office (Ed.) 592
Celt and Politics, The 229
Censorship Needed but Not Wanted (Films). 606
Chaplains in English Army (Ed.) 326
Charity or Philanthrophy (Ed.) 208
Chicago, Boys of, 438; Catholic Landmarks of 467
Child, Don't be an Only (Ed.), 182; Rights of The, 390; Labor, 398; Welfare of The (Ed.) 518
Christ, The World Needs (Ed.), 254; What Think You of? (Ed.) 543
Christ's Nature, No Room for (Ed.) 278
Christians, Hyphenated (Ed.) 87
Christmas Day, For, 221; in Serbia, 297; Pageant, A (Ed.) 302
Christianity, The Success of, 488; Rejecting.. 584
Church, and the Laity, The, 103; Unity Octave, The (Ed.), 303; and Prohibition (Ed.) 495
Churches, An Essay on Two 607
College, Parents and the Notorious (Ed.) 495
Colleges, Catholic 417
Comparison, By Way of (Ed.) 134
Compromise in Protestant Episcopal Church.. 471
Comstock's Latest Critic (Ed.) 111
Congregational Singing 178
Conscience Money, The Source of (Ed.) 567
Constantinople and the Turk 317
Converts, Something about 318
Creed Consciousness (Ed.) 15
Country's Narrow Escape, Our (Ed.) 400

Daily, A Philadelphia Catholic 582
Darwin and Dickens 153
Daughter, The Governor's (Ed.) 113
Dawn Man, Re-Re Discovery of The 535
Debtors, The Nation's Delinquent (Ed.) 111
Defective Babies, The Fate of 149
Despair, The New Philosophy of 57

PAGE

Detroit, Catholic Landmarks of 249
Dickens, The Death of (Ed.) 471
Divorce Record, A 15
Drama, Why Not a Catholic? 247
Dunning, The Psychology of (Ed.) 568
Duty, The Doctor's (Ed.) 183

Economic Equality 56
Elections versus Religion 391
End, For What? (Ed.), (Our Drifting Civilization) 519
Expert, Who Pays the? (Ed.) 495
Extinguishing the Lights (Ed.), (Viviani Ministry) 64
Evening Post on New Mexican Revolutions, The 389
Evolution, ("Mankind in the Making") 343

Families, Which Are Our First? (Ed.) 591
Farming, The Young Man and 222
Florida, What Flag in? (Ed.), (A. P. A.) 39
Foes, Our Harvest of 342
Freedom, The Nobler (Ed.) 592
French Province, In a 320

Generosity, Dangerous (Ed.) 422
George's, Mr., Progress in Enlightenment (Ed.) 566
Goose, Mother and the Censor (Ed.) 254
Governor's Daughter, The (Ed.) 113
Grotto, The Empty (Ed.) 279

Hate, Prayers of (Ed.), 88; The Land of... 461
"Heresy," Is, Speaking the Truth? (Ed.), 158; No Compromise with 79
Hints, Gentle 559
History, Protestant (Ed.) 424
Holland in War Time 345
Homicide Excusable and Felonious 9
Huxley and St. Paul (Ed.) 255
Hymnals, Catholic English 82
Hymnody, Popular 130
Hyphen, and the K. of C., The (Ed.), 40; How to Lose the (Ed.) 134

Immigrant and the Nation, The 6
Index, The 439
Inebriates, Hypnotism for (Ed.) 279
Invalids, Happy 510
Invention and Progress 225
Ireland, Farmer Ownership in 394
Iscariot, The House of (Ed.) 519
Issue, The Real (Ed.), (Church Unity) 351
It's the Way of Me (Ed.) 494

Japan, Non-Catholics in 537
Jesus and Legal Crime 31
Judge, What the, Said (Ed.) 206

Kikuyu, A Military (Ed.) 326
Krishna or Christ? (Ed.) 160

Law and the Lawless, The (Ed.) 207
Lawlessness and the Sob Sisters (Ed.) ... 470
Law, What is the Natural? 557
Laymen, Catholic, A Challenge to 131
Lenten Thoughts (Ed.) 518
Libel Decision, A New Criminal (Ed.) 519
Life and Mr. Carranza (Ed.) 135
Literature, Popular Taste in (Ed.) 470

Madeleine, The Euchite 154
Maeterlinck's Vision (Ed.) 520
Man, Party or Principle? 414
Man, Not Such a Bad (Ed.) 256
Marriage Rings, The Three 583
Mass, The Sanctity of the (Ed.) 328
Massachusetts, Baptist Sympathy in (Ed.) 136
Medieval Achievement, The 588
Medical Missions, Catholic (Ed.) 591
Meteorite, An Exploded (Ed.), (Socialism)... 614
Metropolis, The Shame of the (Ed.), (Theaters) 40
Mexican Church, The Failure of the (Ed.) 568
Mexico, Reflections on (Ed.), 38; For All But (Ed.) 350
Mexico's Plight 225
"Midrash," A, Merely? (Ed.) 135
Mission Sunday (Ed.) 615
Missions, The Foreign (Ed.) 327
Model for Our Age, A (Ed.) 543
Modern Achievement, The Sources of 274

PAGE

Moral Law, The Evolution of the (Ed.), 63; Atmosphere What of the? (Ed.) 615
"Morts, Aux" 58
Mothers and "Movies" (Ed.) 423
Moving-Picture Censorship (Ed.) 496
Mulry, Thomas M. (Ed.) 542
Mummers, The 562
Murder in the United States (Ed.) 302
Music and Religion 53
Music in Our Churches 563

Name, Roman Catholic, The (Ed.) 399
Nation, A Slaughtered (Ed.) 14
National University, The Proposed 462
Nation's Destiny, A 509
Neo-Malthusian, Mrs. Partington and the (Ed.) 62
Novels, The Mirrors of 269

Occupations, The Superfluous (Ed.) 590
Ouija Board, The 126

Pacifism, On False 393
Pageantry, The Return of 245
Pan-Protestant Congress, The (Ed.), 465 496
Papal Bulls and the News Business 558
"Parasites," Are Home-Keepers? (Ed.) 616
Patroness, Our Country's (Ed.) 182
Patricia, but Not Brigid 538
Peace Tribunals and Movements of the Past.. 395
Persecution, No (Ed.) 182
Philosophy, The Advantages of (Ed.) 328
Poet's, The Prosperous, "Don'ts" (Ed.) 616
Political Equality 29
Pope, Bating Still (Ed.), 158; and the Pact of London (Ed.), 398; Our "Modernist 472
Potatoes, In Praise of (Ed.) 184
Poverty and Character (Ed.) 278
Prendergast, Archbishop (Ed.) 110
Preparedness, The Supreme (Ed.), 231; That Blessed Word (Ed.) 423
Press, Our Yellow (Ed.) 447
Professional Conscience, Have Journalists No? (Ed.) 206
Protestant Problem, A 533
Proverb, A Much Abused (Ed.) 38
Public Education, Mr. Taft on (Ed.) 207
Pulpit, A Secularized (Ed.) 566

Reading, Examens After (Ed.) 252
Rebel Poet, The (Socialism) 175
Re-Resolutions, Our (Ed.) 280
Ridder, Herman (Ed.) 112
Right Reason the Cure (Woman Suffrage) 101
Rome, "Truckling, Venal" (Ed.) 568
Russian Ballet, The (Ed.) 399

Sacrament, Less a (Ed.) (Marriage) 87
Self-Realization (Ed.) 341
Seraphim, The Hermitage of 418
Sin, The Wages of (Ed.) 471
School Buildings, An Abuse of (Ed.) 590
Science, The Spiritual Side of 513
Scientific Character Analysis (Ed.) 112
Shakespeare's Poetry 609
Shame, Whose? (Ed.) 446
Shipman, Andrew Jackson (Ed.) 62
Social Disorder Spread of 78
Social Problems, The Church and Some 464
Socialist, An Open Letter to a 581
Socialistic Misunderstandings 102
Soul, Has Woman a? (Ed.) 566
Spain, Premiers and Policies in 491
Spanish Clergy, The Social Action of the 611
Specializing (Ed.) 39
Spell, A Broken (Ed.) 543
Spiritual Birth of a Nation, The 174
Spray, Cosmic (Ed.) 86
St. Paul and Minneapolis, Catholic Landmarks of 345
Stage and License (Ed.) 424
Stream, The Tainted (Ed.) 16
Superstition, A Monstrous (Ed.) 542
Symbol, A Significant 54

Temper, The Breakfast (Ed.) 159
Terpsichore and Mars 485
"Through, I Am" (Suicide) (Ed.) 614
Tidings, Glad 248
Tolerance (Ed.) 327
Tongue, The Evil 511
Treated Like a Dog (Ed.) 231
Tumulty and Mexico, 173 197

PAGE

University, The Proposed, 415 437
Up, Up We Go (Socialist Papers) (Ed.) 63
Unutterable, High Priests of the 441

Vincent de Paul Society, The St. (Ed.) 304
Votes for Women (Ed.) 110

Wage, The Daily (Ed.) 448
War Time in a London Suburb, 201; Some Problems 417
Washington's Birthday (Ed.) 446
White List, Additions to the (Ed.) 230
White is Black (Ed.) 207
Wisconsin, Law in (Ed.) 135
Wisconsin's Esthetic Kine (Ed.) 159
Wine, Cana, The Mass 125
Wives, Let, Be Subject 246
Woman Suffrage, 61; Genesis of 5
Women, Votes for 111
Women, What, Wanted 128
Writers' Syndicate, Catholic 8
Writing, Easy (Ed.) 280

Youngstown, Ohio, Strike (Ed.) 350
Young Man, The, and Illustrating, 34; Scientific Salesmanship, 77; Forestry, 105; Textile Industry, 294; Scientific Agriculture 561
Ypres, The Nuns of 442

AUTHORS

Abbott, Lyman, Reminiscences 330
Aldrich, Mildred, A Hilltop on the Marne 114
Anderson, Isabel, The Spell of Belgium 210
Austin, Mary, The Man Jesus 140
Baden-Powell, Sir R., Memories of India 210
Bain, R. N., Russian Fairy Tales 90
Balfour, A. J., Theism and Humanism 306
Bangs, John Kendrick, From Pillar to Post ... 572
Barbour, Ralph Henry, Left Tackle Thayer ... 260
Baxter, James P., The Greatest of Literary Problems 283
Bell, Aubrey F. G., Portugal of the Portuguese 594
Bell, Ralcy Husted, Taormina 571
Belloc, Hilaire, The Path to Rome, 42; High Lights of the French Revolution 137
Benjamin, S. G. W., Life and Adventures of a Free Lance 620
Bennett, Arnold, Over There, 162; These Twain 212
Benson, A. C., Escape and Other Essays 138
Benson, E. F., The Oakleyites 451
Birmingham, G. A., Gossamer 500
Bodkin, M. McD., Recollections of an Irish Judge 115
Bolton, Herbert Eugene, Texas in the Middle Eighteenth Century, 498; Spanish Explorations in the Southwest, 1542-1706 (Ed.) 618
Botrel, Théodore, Songs of Brittany 330
Botsford, G. W. (Ed.), Hellenic Civilization 355
Brewer, Daniel C., Rights and Duties of Neutrals 546
Brooke, Rupert, The Collected Poems of 234
Brown, Rollo W., How the French Boy Learns to Write 475
Brown, Ivor, The Years of Plenty 428
Bryan, William Frank, The English Familiar Essay 619
Buxton-Wilmot, E. M., A Book of English Martyrs 66
Burgess, John W., The Reconciliation of Government with Liberty 450
Burnett, Frances H., The Lost Prince 212
Busnelli, Giovanni, Manuale di Teosofia 426
Butler, Mrs. John Wesley, Historic Churches in Mexico 259
Cable, Boyd, Between the Lines 162
Caine, Hall, The Drama of 365 Days 115
Callan, Chas. J., The Shepherd of My Soul .. 354
Callender, Geoffrey, Spindriff 284
Cammaerts, Émile, Belgian Poems 282
Campbell, T. J., Pioneer Laymen of North America 233
Canfield, D., The Bent Twig 164
Carter, Elsie Hobart, In Christmas Candles ... 211
Chalmers, Stephen, The Beloved Physician 355
Chesterton, G. K., Poems, 20; The Crimes of England 474
Chrysostom, Brother, The Pedagogical Value of the Virtue of Faith 284
Cladder, H. J., Als die Zeit erfüllt war 356
Clapp, E. J., Economic Aspects of the War ... 308
Combs, Josiah Henry, All That's Kentucky ... 619
Commons, Jno. R., Races and Immigrants in America 307
Concannon, Mrs. Thomas, The Life of St. Columban 618
Cone, Helen Gray, A Chant of Love for England 451
Conrad, Joseph, Within the Tides 403
Conway, Bertrand L., Studies in Church History 306
Conway, Sir Martin, The Crowd in Peace and War 546
Conroy, Joseph P., Talks to Boys 548
Cooper, Clayton A., American Ideals 187
Comstock, Sarah, Old Roads from the Heart of New York 91

PAGE

Cram, R. A., Heart of Europe 209
Cromie, William J., Keeping Physically Fit ... 549
Crow, M. F., The American Country Girl 308
Davis, William Stearns, A History of Mediæval and Modern Europe for Secondary Schools 476
Dawson, Miles Menander, The Ethics of Confucius 523
Delamare, H. E., The Little Ambassadors 236
Deland, Margaret, Around Old Chester 236
Devine, Edward T., The Normal Life 90
Dewey, John, The School and Society 283
Dewey, John and Evelyn, Schools of Tomorrow 283
Dickinson, Thomas H., The Case of American Drama 163
Dodd, Loring Holmes, Everyday Rhetoric 475
Donnelly, Francis P., Chaff and Wheat 259
Dore, Henry, Researches into Chinese Superstitions 475
Dunton, Theodore Watts, Old Familiar Faces. 619
Durham, Willard Higley, Critical Essays of the Eighteenth Century 284
Dwight, H. G., Constantinople Old and New .. 66
Elder, Benedict, A Study in Socialism 428
Elson, Arthur, The Book of Musical Knowledge 236
Essen, Léon Van der, A Short History of Belgium 473
Eudes, Bl. John, The Wondrous Childhood of the Mother of God 235
Eulalia, Infanta, Court Life from Within 236
Fabre, J. Henri, The Hunting Wasps 500
Farnol, Jeffrey, Beltane the Smith 211
Ferber, Edna, Emma McChesney & Co 189
Finlay, Peter, The Church of Christ 161
Finn, F. J., That Office Boy 138
Fisher, Irving, How to Live 235
Forbes, F. A., St. Monica 212
Forbush, William Byron, Child Study and Child Training 595
Foster, William H., Debating for Boys 91
Fuber, Alex., The Neutrality of Belgium 114
Frank, M. M., Great Authors in Their Youth. 211
Franklin, Fabian, The Cost of Living 524
Fraser, Mrs. Hugh, Storied Italy 138
Garrigou-Lagrange R., Dieu, son existence et sa nature 89
Garvin, Brother John E., In Memoriam: Rt. Rev. Mgr. T. J. Broydrick 620
Gauthey, Mgr., Les paroles de la guerre 427
Gavin, Basil, Michael Freeburn Gavin 354
Gayda, Virginio, Modern Austria 355
George, D. Lloyd, Through Terror to Triumph 162
Gibson, Herbert A., The Blackest Page of Modern History 546
Glover, William, Know Your Own Mind 356
Graham, R. B. Cunninghame, The Life of Bernal Diaz del Castillo 65
Graham, Stephen, The Way of Martha and the Way of Mary 570
Grafton, Reginald, Probation 475
Graves, A. P., The Book of Irish Poetry 42
Graves, C. L., Humors of Irish Life 42
Green, J. R., A Short History of the English People 428
Green, Horace, The Log of a Non-Combatant. 115
Green, L. W., Two American Boys in the War Zone 236
Gustavus, Brother, History of the Catholic Church 547
Gwynn, Stephen, The Famous Cities of Ireland 234
Hamilton, Walter Hale, Current Economic Problems 547
Haskell, H. E., Katrinka, the Story of a Russian Child 164
Haskins, Charles Hower, The Normans in European History 258
Hay, Ian, Scally the Story of a Perfect Gentleman 164
Hearn, Lafcadio, Interpretations of Literature 259
Hebard, Dom, Le livre de la consolation 189
Heinen, A., Aus dem Glauben leben! 187
Herrick, Robert, The World Decision 402
Herschell, William, Songs of the Streets and Byways 451
Heuser, Herman J., Mother Mary Veronica ... 499
Hewlett, Joseph, The Little Iliad 92
Hewitt, Arthur Wentworth, The Harp of the North 595
Hill, Owen A., An Idyl, Some Sermons and a Song 138
Hinchman, Walter S., The American School .. 524
Hogan, Mgr. Thaddeus, Sermons 354
Holborn, I. B. S., Children of Fancy 451
Holgar, Paxton, From the Shelf 18
Holley, Horace, The Social Principle 235
Howlett, W. J., Life of Rev. Charles Nerinckx 571
Hudson, H. N., The New Hudson Shakespeare, 403; W. H., Green Mansions 620
Hull, Ernest R., The German Jesuit Fathers of Bombay 114
Huntington, Ellsworth, Civilization and Climate 524
Husband, Joseph, America at Work 164
Hutton, Edward, Attila and the Huns 260
Hyde, Douglas, Legends of Saints and Sinners 42
Isard, Forest, Heroines of the Modern Stage. 572

PAGE

Jacobi, M. Putnam, "Common Sense" Applied to Woman Suffrage 116
Jacobs, Joseph, Europa's Fairy Book 403
Johnson, Clifton, Battleground Adventures in the Civil War 260
Johnson, F. W., Problems of Boyhood 19
Johnson, Henry, Teaching of History in Elementary and Secondary Schools 91
Johnson, Mary, The Fortunes of Garin 92
Johnson, Owen, The Spirit of France 594
Jones, Jefferson, The Fall of Tsingtau 114
Jordan, David Starr, Ways to Lasting Peace. 546
Kane, William T., For Greater Things 90
Keable, Robert, The Loneliness of Christ 164
Kettle, T. W., Irish Orators and Oratory 42
King, Basil, The Side of the Angels 548
Kinnicutt, L. N., To Your Dog and My Dog. 308
Kipling, Rudyard, France at War, 162; The Fringes of the Fleet 402
Kleyntjens, J., Leerboek der Algemeene Geschiedenis, 355; der Neredlandsche Geschiedenis 355
Klein, H. H., Standard Oil or the People 452
Koch, F. J., A Manual of Apologetics 308
Ladd, George Trumbull, What May I Hope?. 353
Lagarde, André, The Latin Church in the Middle Ages 139
Lagerlöf, Selma, Jerusalem 44
Lalande, Louis, Causons 449
Lambert, W. A., Religious Education 331
Langdon, Stephen, Sumerian Epic of Paradise 163
Langley, Ernest A., The Poetry of Giacomo Da Lentino 523
Lasance, F. X., The New Missal in English .. 404
Lauriat, Charles E., The Lusitania's Last Voyage 115
Lavell, E., The Life of Father de Smet, S.J .. 185
Leake, A. H., The Means and Methods of Agricultural Education 452
Lee, Sir Sidney, A Life of William Shakespeare 450
Leonard, William E., Socrates Master of Life 475
Linden, James, Catechism of the Catholic Religion 140
Lindsay, Vachel, The Art of the Moving Picture 427
Loisy, Alfred, The War and Religion 546
Lounsbury, Thomas R., The Life and Times of Tennyson 450
MacEachen, Rev. R., The Catholic Library. Dogmatic Series 473
Macfarlane, Peter Clarke, Held to Answer ... 524
MacKail, J. W., Modern Essays 619
MacKensie, A. S., The Evolution of Literature 165
MacKensie, Compton, Plashers Mead 210
MacVeagh, Mrs. Charles, Fountains of Rome. 209
Magennis, P. E., Scapulare B. M. V. de Monte Carmelo 620
Macnarama, Rachel S., Drifting Waters 571
Maher, Richard Aumerle, The Shepherd of the North, 595; The Heart of a Man 66
Mainage, Th., La Psychologie de la Conversion 282
Malone, I. J., Talks about Poets and Poetry .. 188
Mannix, Mary E., On the Old Camping Ground 620
Marvin, Dwight Edwards, Curiosities in Proverbs 500
Martindale, C. C., The Goddess of Ghosts 89
Masefield, John, Good Friday and Other Poems 594
Maxwell, W. H., Wild Sports of the West ... 42
McCall, Samuel W., The Liberty of Citizenship 499
McEnnery, C. D., Father Tim's Talks with People He Met 139
McGuire, James K., What Could Germany Do for Ireland? 524
McClellan, George B., The Heel of War 474
Mercier, Charles, A New Logic 67
Mooney, M. S., A Rosary of Mystery Plays .. 20
Moore, B. B., From Moscow to the Persian Gulf 451
Moore, Charles L., Incense and Iconoclasm ... 18
Moore, Ernest C., What is Education? 595
Moore, Leslie, The Wiser Folly 595
Morse, Herbert, Back to Shakespeare 331
Moulton, R. G., The Modern Study of Literature 163
Morgan, Augustus de, A Budget of Paradoxes 163
More, Paul Elmer, Aristocracy and Justice ... 188
Mozley, J. K., The Doctrine of Atonement ... 619
Muir, John, Travels in Alaska 331
Mullen, Julius W., The Invasion of America. 331
Mumford, Edith E. Read, The Dawn of Religion in the Mind of the Child 570
Munson, Asley, Kipling's India 189
Murray, Gilbert, The Stoic Philosophy 140
Naab, Ingbert, Der Gymnasiast 187
Nearing, Scott, Anthracite 547
Newbolt, Henry, Aladore 354
Newbolt, Sir Henry, The Book of the Thin Red Line 237
Newton, W. D., The Undying Story 307
Noel, L., Louvain, 891-1914 332
Noyes, A., The Lord of Misrule 186
O'Boyle, James, Life of George Washington .. 140
O'Donnell, Charles L., Newman's Gentleman .. 403
O'Donnell, Eliot, The Irish Abroad 115
O'Dwyer, Michael, Confirmation 593

PAGE

O'Neill, Arthur Barry, Clerical Colloquies.... 522
O'Rorke, B. G., In the Hands of the Enemy.. 162
Pallen, Condé B., Collected Poems..... 89
Palmer, George H., A Marriage Cycle..... 188
Parish, Gladys, Carfrae's Comedy..... 572
Partridge, Emelyn N., Joyful Star..... 236
Patrick, George Thomas White, The Psychology of Relaxation..... 500
Peattie, Ella M., Lotta's Career..... 116
Pepper, George W., A Voice from the Crowd 90
Percy, W. A., Sappho in Levkas..... 186
Petrovitch, W. M., Serbia, Her People, History and Aspirations..... 92
Perry, A. C., Discipline as a School Problem. 451
Pine, M. S., John Bannister Tabb..... 210
Philpotts, Eden, Old Delabole..... 164
Plater, Charles (Ed.), A Primer of Peace and War 162
Plunket, Ierne, Isabel of Castile..... 353
Porter, Eleanor H., Just David..... 595
Poulain, A., The Spiritual Journal of Lucie Christine 187
Powell, John W., What is a Christian?..... 427
Pratt, James B., India and Its Faiths..... 426
Prestage, Edgar, The Sweet Miracle..... 235
Pritchard, K. S., The Pioneers..... 428
Pryce, Richard, David Penstephen..... 284
Putnam, George H., Memories of a Publisher 186
Reid, Christian, The Secret Bequest..... 284
Reid, Forest, At the Door of the Gate..... 572
Reynolds, G. A., The Red Circle..... 66
Rinehart, Mary R., Kings, Queens and Pawns 307
Rickaby, Joseph, The Lord My Light..... 92
Rittenhouse, J. B., The Little Book of American Poets..... 186
Robinson, Albert G., Cuba, Old and New..... 499
Robinson, Charles H., History of Christian Missions 67
Robinson, George W., The Life of St. Boniface 499
Roche, Alexis, Journeys with Jerry the Jarvey 571
Roche, W., Mysteries of the Mass in Reasoned Prayers 427
Rolle, Richard, The Incendium Amoris..... 18
Rollston, T. W., Thomas Davis..... 42
Roosevelt, Theodore, Fear God and Take Your Own Part 522
Ropes, James Hardy, A Critical and Exegetical Commentary on the Epistle of St. James.... 619
Routh, James, The Rise of Classical English Criticism 68
Rusk, Robert E., The Religious Education of the Child 19
Sadler, M. T. H., Belgium's Agony..... 282
Sanborn, Kate, Memories and Anecdotes..... 283
Sexton, W. W., Some New Sources for the Life of Bl. Agnes of Bohemia..... 43
Schoff, Hannah K., The Wayward Child..... 19
Shallo, M. W., Lessons in Scholastic Philosophy 137
Singmaster, Elsie, Emmyline..... 524
Skelly, A. W., The Falsity of the Theory of Evolution 501
Solovyof, Vladimir, War and Christianity.... 332
Spalding, H. S., The Camp by Copper River.. 236
Stapley, Miidred, Christopher Columbus..... 116
Steele, Frances M., The Life and Visions of St. Hildegarde 66
Stebbing, George, The Story of the Catholic Church 547
Stephens, James, The Rocky Road to Dublin.. 186
Stevenson, B. S., Mysterium Arcæ Boule..... 474
Steward, T. S., The Haitian Revolution 1700-1804 67
Stirling, A. M. W., A Painter of Dreams.... 522
Stork, Theophilus B., The Will in Ethics..... 139
Strahorn, Carrie A., Fifteen Thousand Miles by Stage 500
Strother, E. V., Eve Dorre..... 67
Sullivan, Mark, National Flood Marks..... 140
Sutcliffe, A. C., Robert Fulton..... 165
Taft, William Howard, Ethics in Service..... 403
Taggart, Marion Ames, Hollyhock House.... 620
Tarbell, Ida M., The Ways of Woman..... 307
Terry, Charles E., A Short History of Europe 1806-1914 571
Thomas, Joseph, Universal Pronouncing Dictionary of Biography and Mythology..... 259
Thompson, Vance, Drink and Be Sober..... 260
Thorpe, Merle (Ed.), The Coming Newspaper 91
Tomlinson, E. T., Prisoners of War..... 236
Towns, C. B., Habits That Handicap..... 188
Usher, Roland G., The Challenge of the Future 546
Vacandard, E., The Inquisition..... 306
Waggaman, M., White Eagle..... 236
Wagner, Richard, My Life..... 66
Walsh, Thomas, The Pilgrim Kings..... 114
Walsh, W. S., Heroes and Heroines of Fiction 236
Ward, Mgr. Bernard, The Sequel to Catholic Emancipation 234
Ward, Mrs. H., Eltham House..... 44
Warren, Patience, Clouded Amber..... 188
Warren, Maude Redford, Robin Hood and His Merry Men..... 620
Waxweiller, Emile, Belgium Neutral and Loyal 162
Webb, Clement G. J., A History of Philosophy 19
Wells, H. G., The Research Magnificent..... 68
Wibbelt, Augustine, The Blessed Peace of Death 620
White, Bouck, Letters from Prison..... 308
Williams, H. S., Luther Burbank, His Life and Work 474
Winter, William, Vagrant Memories..... 186
Woodbridge, Elizabeth, More Jonathan Papers 284
Woodhull, Maxwell Van Z., West Point in Our Next War..... 546
Wright, Cuthbert, One Way of Love..... 356
Young, James T., The New American Government and Its Work..... 450
Zahm, Joseph A., Through South America's Southland 521
Zueblin, Charles, American Municipal Problems 525

BOOKS

Addresses at Patriotic and Civic Occasions by Catholic Orators 501
Agnes of Bohemia, Blessed, Some New Sources for the Life..... 43
Agricultural Education, The Means and Methods of 452
Aladore 354
Alaska, Travels in..... 331
Allemagne L', et les Alliés devant la Conscience chrétienne 402
Als die Zeit erfullt war..... 356
Ambassadors, The Little..... 236
America at Work..... 164
America, The Invasion of..... 331
American Municipal Problems..... 525
American Government, The New, and Its Work 450
American Poets, The Little Book of..... 186
American School, The..... 524
Angels, The Side of the..... 548
Anthracite 547
Apologetics, A Manual of..... 308
Argentine, The Real..... 43
Aristocracy and Justice..... 188
Atonement, The Doctrine of the..... 619
Beltane the Smith..... 211
Bent Twig, The..... 164
Belgium, A Short History of..... 473
Belgium Neutral and Loyal..... 162
Belgium, The Neutrality of..... 115
Belgium, The Spell of..... 210
Belgium's Agony..... 282
Between the Lines..... 162
Boniface, St., The Life of..... 499
Brittany, Songs of..... 330
Brooke, Rupert, Collected Poems of..... 234
Browning, Robert, Complete Poetical Works of 162
Broydrick, In Memoriam Rt. Rev. Mgr. T. J. 620
Burbank, Luther, His Life and Work..... 474
Camping Ground, On the Old..... 620
Carfrae's Comedy 572
Castillo, Life of Bernal Diaz del..... 65
Catholic Church, History of the..... 547
Catholic Church, The Story of the..... 547
Catholic Emancipation, The Sequel to..... 234
Catholic Library, The..... 473
Catholic Religion, Cathechism of the..... 140
Causons 449
Chaff and Wheat..... 259
Challenge of the Future, The..... 546
Chemistry, First Principles of..... 189
Chester, Around Old..... 236
Child, Religious Education of the..... 19
Child, The Wayward..... 19
Child Study and Child Training..... 595
Children of Fancy..... 451
Chinese Superstitions, Researches into..... 475
Christian, What Is a?..... 427
Christine, Lucie, The Spiritual Journal of.... 187
Christmas Candles, In..... 211
Church History, Studies in..... 306
Church of Christ, The..... 161
Circle, The Red..... 66
Citizenship, The Liberty of..... 499
Civilization and Climate..... 524
Civil War, Battleground Adventures in the... 260
Clerical Colloquies..... 522
Clouded Amber..... 188
Columban, St., The Life of..... 618
Columbus, Christopher..... 116
Common Sense Applied to Woman Suffrage.. 116
Confirmation 593
Confucius, The Ethics of..... 523
Consolation, Le Livre de la..... 189
Conversational French Reader..... 164
Constantinople, Old and New..... 66
Copper River, The Camp by..... 236
Court Life from Within..... 236
Country Girl, The American..... 308
Conversion, La Psychologie de la..... 282
Cuba, Old and New..... 499
Curiosities in Proverbs..... 500
Crowd, A Voice from the..... 90
Crowd in Peace and War, The..... 546
David Penstephen..... 284
Davis, Thomas..... 42
Death, The Blessed Peace of..... 620
Debating for Boys..... 91
De Smet, Father, The Life of..... 185
Dieu son existence et sa nature..... 89
Dictionnaire Apologétique de la Foi Catholique 570
Dictionary, Universal Pronouncing, of Biography and Mythology..... 259
Discipline as a School Problem..... 451
Drama, American, The Case of..... 163
Drama of 365 Days, The..... 115
Dreams, A Painter of..... 522
Drifting Waters..... 571
Drink and Be Sober..... 260
Dublin, The Rocky Road to..... 186
Education, Religious..... 331
Education? What is..... 595
Economic Problems, Current..... 547
Eighteenth Century, Critical Essays of the.... 284
Eltham House..... 44
Emma McChesney & Co..... 189
Emmyline 524
Enemy, In the Hands of the..... 162
England, A Chant of Love for..... 451
England, The Crimes of..... 474
English Criticism, The Rise of Classical..... 68
English Martyrs, A Book of..... 66
English People, A Short History of the..... 428
Epistle of St. James, A Critical and Exegetical Commentary on..... 619
Escape, and other Essays..... 138
Essay, The English Familiar..... 619
Essays, Modern..... 619
Ethics in Service..... 403
Europe, A Short History of 1806-1914..... 571
Europe, Heart of..... 209
Europa's Fairy Book..... 403
Eve Dorré..... 67
Evolution, The Falsity of the Theory of..... 501
Faces, Old Familiar..... 619
Faith, Pedagogical Value of the Virtue of the 284
Father Tim's Talks with People He Met..... 139
Fear God and Take Your Own Part..... 522
Fiction, Heroes and Heroines of..... 236
Field Afar Stories..... 212
Fifteen Thousand Miles by Stage..... 500
Folly, The Wiser..... 595
France, The Spirit of..... 594
French Boy, How the, Learns to Write..... 475
France at War..... 162
French Revolution, High Lights of the..... 137
Fringes of the Fleet, The..... 402
Fulton, Robert..... 165
Garin, The Fortunes of..... 92
Gate, At the Door of the..... 572
Gavin, Michael Frecburn..... 354
German Jesuit Fathers of Bombay, The..... 114
Ghosts, The Goddess of..... 89
Glauben leben, Aus dem!..... 187
Good Friday and Other Poems..... 594
Gossamer 500
Government, The Reconciliation of, with Liberty 450
Great Authors in Their Youth..... 211
Green Mansions 620
Gymnasiast, Der..... 187
Habits That Handicap..... 188
Haitian Revolution, The..... 67
Heel of the War, The..... 474
Held to Answer..... 524
Hellenic Civilization..... 355
Hero Tales and Legends of the Serbians..... 90
Hildegarde, St., The Life and Visions of.... 66
Hilltop, A, on the Marne..... 114
Historical Records and Studies..... 162
History of Medieval and Modern Europe for Secondary Schools..... 476
History, Teaching of, in Elementary and Secondary Schools..... 91
Hollyhock House..... 620
Humors of Irish Life..... 42
Huns, Attila and the..... 260
Ideals, American..... 187
Idyl, An, Some Sermons and a Song..... 138
Iliad, The Little..... 92
Incense and Iconoclasm..... 18
Incendium Amoris, The..... 18
India and Its Faiths..... 426
India, Memories of..... 210
International Encyclopedia, The New, 283.... 523
Inquisition, The..... 306
Ireland, Famous Cities of..... 234
Irish Abroad, The..... 115
Irish Judge, Recollections of an..... 115
Irish Orators and Oratory..... 42
Irish Poetry, The Book of..... 42
Isabel of Castile..... 353
Italy, Storied..... 138
Johnson, Lionel, Poetical Works of, 402; Appraisal of His Work..... 428
Jonathan Papers, More..... 284
Joyful Star..... 236
Journeys with Jerry the Jarvey..... 572
Jerusalem 44
Just David 595
Katrinka, the Story of a Russian Child..... 164
Kentucky, All That's..... 619
Kings, Queens and Pawns..... 307
Kings, The Pilgrim..... 114
Kipling's India..... 189
Know Your Own Mind..... 356
Latin Church, The, in the Middle Ages..... 139
Leerboek der Algemeene Geschiedenis, 355; der Neredlandsche Geschiedenis..... 355
Legends of Saints and Sinners..... 42

PAGE

Lentino, Giacomo da, The Poetry of..... 523
Life, My, 66; Life, The Normal, 90; and Adventures of a Free Lance..... 620
Literature, Interpretations of..... 259
Literature, The Evolution of..... 165
Literature, The Modern Study of..... 163
Literary Problems, The Greatest of..... 283
Live, How to..... 235
Living, The Cost of..... 524
Logic, A New..... 67
Loneliness of Christ, The..... 164
Lord, The, My Light..... 92
Lotta's Career..... 116
Louvain, 891-1914..... 332
Lusitania's Last Voyage, The..... 115
Man Jesus, The..... 140
Man, The Heart of a..... 66
Man, The Spirit of..... 594
Marne, A Hilltop on the..... 114
Marriage Cycle, A..... 188
Mass, Mysteries of the, in Reasoned Prayers. 427
Martha, The Way of, and the Way of Mary. 570
McGee, W. J., Life of..... 452
Memories and Anecdotes..... 28
Mexico, Historic Churches in..... 25
Miracle, The Sweet..... 22
Misrule, The Lord of..... 186
Missal in English, The New..... 104
Missions, History of Christian..... 67
Modern Austria..... 355
Modern History, The Blackest Page of..... 546
Monica, St..... 212
Moscow From, to the Persian Gulf..... 451
Mother Goose..... 426
Mother of God, The Wondrous Childhood of the Blessed..... 235
Movies, Making the..... 427
Moving Picture, The Art of the..... 427
Musical Knowledge, The Book of..... 236
Mysterium Arcæ Boule..... 474
Mystery Plays, A Rosary of..... 20
National Floodmarks..... 140
Nerinckx, Life of Reverend Charles..... 571
Neutrals, Rights and Duties of..... 546
Newman's Gentleman..... 403
Newspaper, The Coming..... 91
New York, Old Roads from the Heart of..... 91
Noble Lives of a Noble Race..... 140
Noncombatant, The Log of a..... 115
Normans in European Literature, The..... 258
North, The Harp of the..... 595
North, The Shepherd of the..... 595
Oakleyites, The..... 451
Office Boy, That..... 188
Old Delabole..... 164
One Way of Love..... 356
Over There..... 162
Pallen, The Collected Poems of Condé Benoist 89
Papal Chancery, Lectures on the History of the..... 426
Paradoxes, A Budget of..... 163
Paroles de la Guerre, Les..... 427
Payne, Father..... 500
Peace and War, A Primer of..... 162
Philosophy, A History of..... 19
Physically Fit, Keeping..... 549
Physician, The Beloved..... 355
Pillar to Post, From..... 572
Pioneer Laymen of North America..... 233
Pioneers, The..... 428
Plashers Mead..... 210
Plenty, The Years of..... 425
Poems (G. K. Chesterton)..... 20
Poets and Poetry, Talks about..... 185
Portugal of the Portuguese..... 594
Probation..... 475
Problems of Boyhood..... 19
Prince, The Lost..... 212
Principle, The Social..... 234
Prison, Letters from..... 308
Prisoners of War..... 236
Publisher, Memories of a..... 186
Queen of Sheba and Other Dramas..... 524
Queen's Gift Book, The..... 476
Races and Immigrants in America..... 567
Recollections of an Irish Judge..... 115
Relaxation, The Psychology of..... 500
Religion, The Dawn of, in the Mind of the Child..... 570
Reminiscences..... 330
Research Magnificent, The..... 68
Rhetoric, Everyday..... 475
Robin Hood and His Merry Men..... 620
Rome, Fountains of Papal..... 269
Rome, The Path to..... 42
Rubaiyat, New, from a Southern Garden..... 452
Russian Fairy Tales..... 90
Sappho in Levkas..... 186
Savio, Dominic, The Life of..... 476
Secret Request, The..... 284
Serbia, Her People, History and Aspirations. 92
Sermons (Mgr. Hogan)..... 354
Scally, The Story of a Perfect Gentleman..... 164
Scapulare B. M. V. de Monte Carmelo..... 620
Scholastic Philosophy, Lessons in..... 137
School and Society, The..... 283
Schools of Tomorrow..... 283
Shakespeare, A Life of William..... 450
Shakespeare, Back to..... 331
Shakespeare, The New Hudson..... 403
Shelf, From the..... 18

PAGE

Silesian Folk Tales..... 236
Socialism, A Study in..... 428
Sociology, Outlines of..... 68
Socrates Master of Life..... 475
Songs of the Streets and Byways..... 451
Soul, The Shepherd of My..... 354
Spanish Explorations in the Southwest..... 618
Spindrift..... 284
Sumerian Epic of Paradise..... 163
Sunday Gospels, Homilies on All the..... 308
Stage, Heroines of the Modern..... 572
Standard Oil or the People..... 452
Strasbourg..... 548
Stoic Philosophy, The..... 140
Singer, A Cathedral..... 573
Story, The Undying..... 307
Tabb, John Bannister..... 210
Talks to Boys..... 548
Taormina..... 571
Tennyson, The Life and Times of..... 450
Teosofia, Manuale di Giovanni Busnelli..... 426
Texas in the Middle Eighteenth Century..... 498
Thayer, Left Tackle..... 260
Theism and Humanism..... 306
These Twain..... 212
Things, For Greater..... 90
Thin Red Line, Book of the..... 237
Through Terror to Triumph..... 162
Through South America's Southland..... 521
To Your Dog and My Dog..... 308
Tsingtau, The Fall of..... 114
Vagrant Memories..... 186
Veronica, Mother Mary..... 499
War and Christianity..... 332
War and Religion, The..... 546
War, Economic Aspects of the..... 308
War, The Heel of..... 474
War Zone, Two American Boys in the..... 236
Washington George, Life of..... 140
Wasps, The Hunting..... 500
Ways to Lasting Peace..... 546
Weltmission im Weltkrieg, die christliche..... 476
West Point in Our Next War..... 546
What Could Germany Do for Ireland?..... 524
What May I Hope?..... 353
White Eagle..... 236
Within the Tides..... 403
Wild Sports of the West..... 12
Will in Ethics, The..... 139
World Decision, The..... 402
Woman, The Ways of..... 307
Yone Noguchi, The Story of..... 18

CHRONICLE

Armenia: Massacres..... 50
Austria-Hungary: Cabinet Ministers Resign, 194; "Diseased Hypernationalism," 601; German Cities, A League of, 530; New Coat of Arms, 98; New Vistas for Commerce, 458; Press Views, 434; Reconstruction, 146; Rumania and Hungary, 411; War Loan and Clergy..... 122
Belgium: Cardinal Mercier's "Annexes," 601; Episcopate, Letter of the..... 411
Canada: Archbishops, New, 244; Volunteer Army Increased, 337; War Loan, 194..... 459
China: Yuan, Emperor, 242; Revolt Against, 290; President, Still, 577; Powers Protest Against Monarchy..... 122
France: Academy Awards, The, 266; Anti-clerical Outbreak, 290; Briand Ministry, 74; Broken Truce, 2; Catholic Generals, 578; Clerics in the Army, 170, 554; Elections Adjourned, 435; Finances, 26, 98; Institute of Paris, Reopening of the Catholic, 170; Luçon's, Cardinal, Pastoral, 602; Lourdes Meeting, The, 483; Manifestation of Faith, 74; Missions, War Toll of the, 146; Population, 122; Resumption of Work, 122; School Libraries, 459; War Orphans' Bill, The..... 530
Germany: Alsace-Lorraine Diet Loyal to Germany, 459; Business Failures, 459; Catholics and the War, 74; Central Europe, The New, 530; Emperor's Birthday, The, 386; Food Problem, 98; Hohenzollern 500th Anniversary, 51; Industries, Social Work of the German, 314; Intensive Cultivation, 435; Inviting American Business, 26; Marine, A New Minister of, 555; Poland—Educational Question, 2; Polish University Opened, 146; Prussian Diet Opened, 338; Reichstag Sixth War Session, 194; Resourcefulness, 170; Socialists, 291, 578; Surmounting the Insurmountable, 602; Taxes on War Profits, 483; Trade League for South America, 26; War Damage in East Prussia, 411; War Loan, 50, 578; War Taxes, Additional..... 554
Great Britain: Bristol Labor Congress, 387; British Premier Calls on the Pope, 603; Calling to the Colors, 484; Commerce and Labor, 603; Conscription Bill, 315; Coordination between Allies, 147; Criticizing the Cabinet, 26; Dardanelles Campaign, 99; Derby Report, The, 315; England's Aid to Allies, 51; Enlisting, 507; Foundation at Cambridge, 171; Labor and Conscription, 195, 338; Munition Workers, 266; Military Conscription, 435; Navy, The, 530; Need of Economy, 506; New War Credit, 483; Parliament Prorogued, 387; Reassembles, 460; Politics, Factional, 555; Premier and House of Commons, 99; Recruiting, 219, 578; Roseberry on Recruiting, 75; Staff Changes, 243; Trades, Statistics of, 555; War Council, The New..... 123
Holland: Floods, The..... 579
Home News: Congress, Opening the Sixty-fourth, 217; Garrison, Secretary, Resigns, 433; Industrial Unrest, Economic Causes of, 241; Mexico, War Measures and, 553; Mundelein Poison Dinner at Chicago, 457; Municipal Government, 265; Ohio, Riots in, 313; Pan-American Congress, 289; Philippine Freedom Bill, 410; Preparedness, 242; Revenue Law Emergency, 241; Trade Statistics, 265; Treaties, New, 481; Wilson, President, Pan-Americanism, 313; Appoints Brandeis, 385; Speaking Tour, 385..... 409
India: Catholic Education, 507; Substitutes for Interned Jesuits..... 147
Ireland: Conscription, Protests Against, 220; Press on, 243; Depopulation, 123; Effects of the War, 75; Flax Crop, The, 531; Immigrants, Refusing Passage to, 171; Bishop O'Dwyer on Treatment of Irish, 196; Home Rule, Immediate, 435; Protestants on, 75; Military Organization, 315; Munitions Crisis, The, 603; National Records, 460; Retrenchment, 267; A Failure, 291; and Home Rule, 338; Recruiting, 99, 484; New Campaign for, 147; Redmond on, 99; Taxes, 47, 51, 555; Protest Against..... 579
Italy: Apologetics, the Paduan Academy of. 315
Japan: Papal Envoy's Reception, The..... 531
Mexico: Americans Killed, 339; Carranza, Recognized, 3, 52; Press on, 28; Persecutions, 220; Cardinal Gibbons on, 339; Churches, Seized, 267; Damages to the, 172; Farley, Letter of Cardinal, 507; Granados's Execution, 148; Hierarchy Makes Statement, 124; Massacre, Another, 531; Oaxaca's Manifesto, 508; Persecutions, Religious, 244, 436; Cardinal O'Connell on, 412; Terrorism, 316; Query and an Answer, A (Ed.), 14; Red Cross on Conditions, 100; Religion and Morality, 580, 603; War on, 460; Villa, and the United States, 580; The Pursuit of, 604; Yucatan, Religious Conditions in, 76; Persecutions in, 28, 124, 292, 387; Feminists, 412; Radicalism, 388; After the Recognition..... 484
Portugal: Commerce and Trade, 556; Persecution Active..... 292
Rome: Cardinals, New, 196; Falconio, New Honors for Cardinal, 604; Gotti, Cardinal Dead, 556; Irish Martyrs, Cause of the, 556; Pope, The and Emperor of Ethiopia, 4; and Proselyters, 244; and Poland, 580; Allocution to the Lenten Preachers, 604; Saints, Future..... 436
Russia: Duma, The..... 268
Spain: Badajoz's, Bishop of, Pastoral Letter, 532; Bigotry in Cortes, Rebuked, 340; Bull for the Crusades, 172; Congress, A Catholic, 268; Ship Decree, 532; Jealousies, Provincial and Commercial, 556; Neutrality in War..... 388
War: Ancona Sunk, 121; Note to Austria on, 218, 242, 266, 289; Appam Arrives at Norfolk, 410; Erzerum Captured by Russians, 458; German Attachés Recalled, 218; Men, Another Million, 267; Montenegro Campaign, 337; Nish, Fall of, 97; Peace Discussion in Reichstag, 219; Persia Sunk, 290; Serbia, Invasion of, 25; Central Campaign Complete, 193; Submarine Controversy, 314, 434, 458, 482, 529; Verdun, 482, 505, 529, 554, 577..... 601

COMMUNICATIONS

America, Winning for the Church..... 85
Anglican "Branch" Theories, The..... 180
Anglicans, Sincerity of the, 37..... 61
Apostolic Spirit, The..... 493
Argument and Poetry..... 492
"Articles" The, and the Sacraments..... 108
Athletics, Rational, 12, 60, 109, 227, 323, 349 421
Boys of Our City, The..... 324
"Britannica's" Offenses, Repeating the..... 612
"Cardinal," The Place of..... 613
Catechism, Correspondence Courses in..... 157
"Catholic" and "Reformation"..... 445
Catholic Press, The 155; Defects of the..... 36
Catholic Week, The..... 491
Catholics, The Amusements of..... 565
Catholicism, Accusations against..... 443
Celt and Politics, The, 300, 347, 397..... 445
Chaplain, Where Was the?..... 517
Charity, Well Directed..... 277
Chesterton, A Word to Mr..... 13
Children's, Crusade, A New..... 323
Children's Books..... 492
Children, Teaching, to Play..... 517
Christianity and the Present..... 469
Christmas Masque, The..... 397
Coincidence, A Disconcerting..... 181
Congregational Singing, 253..... 444

PAGE

Conrad, Joseph, Religious Belief of..... 421
Editors, How "Attuned" Act..... 539
Farm, Back to The..... 253
Films, Censorship of, 444..... 540
Flowers at Funerals..... 444
Fort Lauderdale, not Florida..... 35
Fraternity Evil, The..... 252
Guardians of Liberty, The, 396..... 541
Heresy, No Compromise with..... 157
Hymnal, A Systematic, 301..... 349
Impropriety in Drama and Film..... 492
Institutions, Names of Catholic, 37..... 108
International Aid..... 349
Jastrow's Civilization of Babylonia and Assyria..... 445
Kindergarten, The..... 492
Marie-Odile, 444..... 493
Marry, Can He Afford to? 565..... 613
McErlane, Father..... 564
Names, A Confusion of (T. Gavan Duffy)..... 589
Newspapers Diocesan-Owned..... 13
Non-Catholics, Reaching..... 541
"Operatic Voluntaries"..... 613
Palais, Bishop St., of Vincennes..... 541
Panama Missionaries, Home Work of..... 589
Papal Supremacy, Mr. Morse and, 277..... 300
Parochial Schools, Music in the..... 515
Patrick St., The First Church of..... 564
Pioneer Sisters' Friends..... 493
Pole and a Catholic, A..... 181
Politics, Less..... 180
Popular Art, Mr. Yeats and..... 325
Protestant Revolt, The..... 492
Prison Methods, Modern..... 107
Queries, Two..... 565
San Francisco, Public Spirit in..... 83
Shakespeare, Back to..... 252
Shop, The Open, 107, 180, 228..... 324
Socialists' Tactics..... 516
Social Work for Women..... 277
Suppression of Vice Society..... 469
Thanksgiving, Shortening the..... 469
Transubstantiation, Mr. Moore and, 133, 228. 275
University, The National..... 541
Votes for Women..... 132
Woman Suffrage, 12, 83, 179, 205, 227, 251, 276, 298, 348..... 419
Woman, Has She a Soul? 347..... 516

EDUCATION

Boarding School, The Boy and the..... 621
Child, The Mysterious..... 405
Civics in the Secondary School..... 190
College Spirit, The True..... 21
Dabble and Cram..... 93
Educational Misfits..... 453
Engineering, The Cooperative Principle in... 549
Fractious Johnny..... 213
Gary School Plan, What is the? 69; in New York, 45, 117; A Popish Plot, 165; Mooted Points in the..... 285
Guy Fawkes in Chicago..... 525
Learning to "Don't"..... 573
Mantua, The Schoolmaster of..... 597
Morals, A New Code of..... 333
Pedagogy, A Pioneer in..... 477
Percy, Bringing Up..... 261
Raffia Schools..... 357
School Discipline and the "Fond Parent"..... 237
Teacher, In Defense of the..... 429
Textbooks, After Free, What?..... 501
Washing and Extras..... 309
We Practise What You Preach..... 141

ECONOMICS

Economic Fetish, The..... 46
Jobless Man, The..... 239
Planting Time, The..... 190
Socialism and a Peasantry..... 550

LITERATURE

Animalism in Literature..... 41
Bear that Walks Like a Man, The..... 136
Books for Children, The Best Sort of..... 472
Catholic Literature's Possibilities..... 184
Cervantes (Crusader and Romancer)..... 617
Conrad, Joseph..... 113
Dante Alighieri..... 208
English Garden, In an Old..... 520
Golden Legend, The..... 257
Habington, William..... 305
Harland, Henry..... 545
Herbert, George..... 497
Images, The Makers of..... 282

PAGE

Lamb, Charles..... 352
Literary Style and the War..... 569
Library, How to Collect a..... 281
Manzoni, Alessandro..... 448
Mexican Poets and Poetry..... 88
Non-Catholic Historians and the Middle Ages 329
Repplier, Agnes..... 17
Shelley and Byron..... 425
Tabb, Father..... 401
Thomas Aquinas, St..... 160
Wasmann, Father..... 64
Wordsworth..... 592

NOTE AND COMMENT

Academic Freedom, Official Justification of... 432
Accidents in Coal Mines..... 551
Amusements, Indecent and Vulgar..... 480
Anti-Catholic Literature on Railways, 215; in the Philippines..... 311
Artificial Hand, A Dexterous..... 480
Bible in, The Schools..... 72
Bigotry, Congressman Kendall on..... 552
Billiart, Bl. Julie, Centenary, Death of the... 624
Borglum, Gutzon, Sculptor..... 575
Bosco, Don, Centenary..... 216
Boston's Catholic Architecture..... 119
Burden of Catholic Schools..... 191
Caldey School for Boys..... 288
Canada's Criminal Statistics..... 311
Cancer's Ravages..... 599
Capper, Gov. on Preparedness..... 336
Catholic, Alumnæ Federation, 119, 215; Educational Association, Report of, 143; Evening Schools, 47; Extension Society, Work of, 216; Immigrants, Leo House for Care of, 480; Indian Missions, 359; Practical Managers for Institutions, 288; Social Enterprises, Centralizing..... 71
Catholics and the Civil War..... 504
Chain Prayers..... 360
Charity, Real, The Beginning of 96; Proper Spirit of..... 455
Chewing Gum, Cost of Habit..... 599
Chicago Poison Case, Mgr. Kelley and the... 504
Children's Lack of Respect for Authority.... 263
Christ, Our Knowledge of, 120; Child Society of Chicago..... 192
Church, in United States, 360; Papers, Readers of, 479; False Charges Against the..... 524
Colors of Distant Stars..... 407
Confederate States, Heroes of the..... 407
Convent Education, Old-Fashioned..... 480
Conversion of America, League for the..... 479
Converts, New Plan for Making..... 432
Conway, Rev. John, S.J., Death of..... 24
Death, Causes of, 287; During 1914..... 408
Dempsey, Father, Social Influence..... 72
Diaz, Father Pompelio, Death of..... 47
Distribution of Wealth in United States..... 143
Doran, Bishop, Death of..... 335
Economic Prosperity of United States..... 335
Education Bureau, The Purpose of the..... 288
Educational Institutions, Statistics of..... 335
Editor, Responsibilities of an..... 408
Employment Bureau, Catholic..... 360
Episcopalians, Proposed Reunion of American 600
Fabre, Henri, the "Insects' Homer"..... 95
Faith, Society for Propagation of the..... 432
Films, Reprehensible, 575; Censorship..... 359
Financial Position of United States..... 336
Fleming, Father David, Death of..... 144
Floral "Uplift," A..... 311
Foreign Trade, Stimulating Our..... 455
Garcia, Tomas Santos, Reconciled to Church.. 143
German Charity Bazaar..... 600
Gesticulation, To Abolish..... 480
Gibbons, Cardinal and Billy Sunday..... 311
Gild Hall for Catholic Girls..... 599
Gold Cradles and Wooden Coffins..... 552
Hedley, Bishop, Death of..... 192
Holy Name Rallies..... 72
Immigration, Problem the, 120; Administration of Laws on..... 168
Imports and Exports, Statistics of..... 239
Industrial Accidents in New York..... 71
Infant Mortality in United States..... 336
Innocent People in Jail..... 240
Iowa, Education in..... 336
Ireland, Criminal Statistics of..... 264
Italian Problem, Our Ever Recurring..... 264
Jewish Statistics..... 191
Kennel, A Chinese..... 552
Labor Legislation..... 575
Lætare Medal for Dr. Walsh..... 623
Latin America, Ignorance about..... 551
Liberality of the Poor..... 119
Luther's Wedding Ring, 503; Centenary, Discord in..... 240

PAGE

Marquette University, 575..... 623
Marist Brothers in Japan..... 95
Martha, The Order of..... 528
Materialistic Evolution, Jean Henri Fabre on 336
Maura, Don Miguel, Death of..... 95
Mexico's Cathedrals..... 599
Militia and Labor..... 360
Millions for Fraudulent Schemes..... 95
Minimum Wage in Massachusetts..... 24
Missionary Congress, the Guerilla..... 527
Missions, Protestant Generosity towards..... 479
Moderate Drinker, The..... 264
Monument to French and German Heroes Fallen in War..... 240
Mortality Statistics..... 71
"Movie" Industry Reform in the, 408; Censorship of..... 623
Mundelein, Archbishop..... 431
Negro, American Economic Progress of the 47; and Indian Missions, 527; Work Among the..... 455
New York Alien Labor Law, Valid..... 239
Ortynsky, Death of Bishop..... 623
Outlook, The, and Woman Suffrage, 47; On Panama Congress..... 168
Oxford, A Touch of..... 119
Pan-Protestant Congress, The, 120..... 624
Parish Sodalities, Union of..... 239
Polish Immigrants, Night Schools for..... 168
Poor, Pennies of the..... 119
Pope, and Bible Circulation, 144; Money for the..... 455
Popular Science, The Credulity of Modern.... 528
Preparedness and Cold Cash..... 47
Priests in Italy..... 287
Prosperity after the War..... 407
Protestant Sermons, Sources of..... 288
Protestantism in Japan..... 95
Public Schools, A Cold Admirer of the, 47; Results..... 455
Religious Education, Necessity of..... 432
Racial Elements in Modern Americans..... 407
Rat Menace, The..... 599
Satan, Devotees of..... 552
Scannell, Bishop, Death of..... 336
Science, Ignorance of Modern..... 600
Sisters of Providence, Diamond Jubilee of the 72
Social and Religious Revolution in New England..... 192
Socialist Arcadia, A New..... 455
Socialists and Suffragists, 119; and Religion.. 23
Society of Incarnate Word..... 24
Soul, Has Woman a? 264..... 624
State Prison Labor Board..... 216
Stipends and High Schools..... 24
Stockholm System, The..... 168
Street Accidents..... 144
Students in Jesuit Colleges..... 191
Suffrage Marriage, An Ideal..... 527
Sweat Shop Impositions..... 96
Sweated Labor in Tenements..... 503
Ten Leading American Cities..... 96
Theaters, Some Reflections on Our..... 524
Three R's, Neglect of the..... 263
True Thought of the Age..... 96
Unconstitutional Anti-alien Law, An..... 168
Usury in National Banks..... 240
Vacant Sees Filled..... 216
War, Cost of, 24; Casualty Lists, 24; Business, Serious Menace of, 311; and Catholic Charity, 312; Second Thoughts on This, 312; Moral Evils of..... 575
Washington, Booker T., Death of..... 144
Woman and Child Wage-Earnings..... 528
Y. M. C. A., Progress of..... 47

SOCIOLOGY

Capital Punishment..... 334
Child, Legislation, 166; The Catholic, in the Children's Court..... 406
Contempt of Court, Wholesale..... 430
Crib, At the..... 262
Fairy Tale, Another (Woman's Moral Influence)..... 22
Free Speech and Revolt..... 478
Generation, Conserving the Next..... 574
Heaven on Earth (True Philanthropy)..... 214
Law for Theaters..... 454
Lemon Frappé, and the Y. W. C. A..... 94
Marry, Can He Afford to? 70..... 613
Over-Population and Diminishing Returns.... 502
Parents, Are They Superfluous?..... 118
Parole System, A New..... 358
Prison Reform, Fallacies of..... 598
Social Influence, Catholic..... 310
Sociologist, Dickens as a Scientific..... 286
Woman's Right..... 142

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CHRONICLE

The War: Bulletin, Oct. 5, p. m.-Oct. 11, a. m. Serbia Again Invaded—Diplomatic Developments—The Crisis in Greece—Bulgaria's Peril. France: The Broken Truce. Germany: Educational Decree for Poland—The Polish Question. Mexico: Carranza; His Recognition. Rome: Legg Yiassu and Benedict XV.....1-4

TOPICS OF INTEREST

Genesis of Woman Suffrage—The Immigrant and the Nation—A Catholic Writers' Syndicate—Homicide, Excusable and Felonious—Back Home with the Women.....5-12

COMMUNICATIONS

Rational Athletics—The Morality of Woman Suffrage—A Word to Mr. Chesterton—Diocesan-Owned Newspapers—Catholic Booking Bureau. 12, 13

EDITORIALS

A Query and an Answer—A Slaughtered Nation—A Divorce Record—"Creed Consciousness"—The Tainted Stream—"Self-Realization"...14-17

LITERATURE

XI. Agnes Repplier.

REVIEWS: The "Incendium Amoris"—The Story of Yone Nogouchi—From the Shelf—Incense and Iconoclasm—Problems of Boyhood—The Religious Education of the Child—The Wayward Child—A History of Philosophy.

BOOKS AND AUTHORS: Chesterton's New "Poems"—The October *Queen's Work*—Some Dramatic Works—"The Bowmen and Other Legends of the War"—"Sir Christopher Leighton"—Two Historical Quarterlies—Books for the Little Ones.

BOOKS RECEIVED:.....17-21

EDUCATION

The True College Spirit.....21, 22

SOCIOLOGY

Another Fairy Tale.....22, 23

NOTE AND COMMENT

Socialists and Religion—Death of the Reverend John Conway, S.J.—Stipends and High Schools—Minimum Wage in Massachusetts—Casualty Lists—Cost of the War—Society of the Incarnate Word 23, 24

CHRONICLE

The War.—In spite of very sanguinary contests on many fronts, and especially in Champagne, where the French have slightly improved their situation, the interest of the week has been a diplomatic one. The only military event to which much importance has been attached is the beginning of the invasion of Serbia by the Central Powers. Already they have got a footing on the Serbian side of the Drina, the Save, and the Danube, have captured Belgrade, Servia's capital, and are pushing south along the Morava. It is not thought that Serbia is strong enough by herself to defend her territory on these three fronts, especially as Bulgaria is threatening her on a fourth with an army of perhaps 450,000 men. During the coming week the progress of the Teutonic armies will be watched with great interest, as it has been predicted that Austria and Germany will have forced a way through Serbia before the Allies can send sufficient reinforcements to bar their way effectually.

Bulletin, Oct. 5, p.m.-Oct. 11, a.m.

Serbia Again Invaded

Events in the Balkans are moving with great rapidity. Bulgaria's reply to the ultimatums sent by Russia and Great Britain, for it now appears that Great Britain also made demands that were final in character, though not in writing, having been judged unsatisfactory, the British, French, Italian, Russian and Serbian Ministers asked for their passports; and M. Savinski, the Russian Minister at Sofia, informed M. Radoslavoff, the Bulgarian Premier, that diplomatic relations between Bulgaria and Russia were at an end. The Bulgarian Minister at Petrograd thereupon left the Russian Capital, and King Ferdinand, who had been requested by Pope Benedict to settle his country's difficulty without bloodshed, telegraphed to the Vatican that such a course was now inconsistent with Bulgaria's honor.

Diplomatic Developments

Rumania notified Bulgaria that she regarded the mobilization of Bulgarian armies as an unfriendly act, and France proceeded to land troops at Salonica in Greece. A week earlier this step would have aroused hostile demonstrations, for the offers made to Bulgaria by the Allies with the purpose of buying her neutrality, were thought to be favoring Bulgarian aspirations at the expense of the rest of the Balkans. The withdrawal however of these offers by the Allies, which followed on Bulgaria's reply to their ultimatums, and the subsequent sending of troops to assist Serbia, caused a change of feeling, and the people witnessed the disembarkation of foreign soldiers on their territory, not only with equanimity but even with applause. M. Venizelos, the Greek Premier, interposed a formal protest against this violation of the nation's neutrality. At a stormy meeting in the Chamber of Deputies he defended his abstention from armed resistance on the grounds that it would be useless, and also that such action would exceed Greece's obligations. For the action of the Allies was meant for the defense of Serbia, Greece's ally, whom Greece had solemnly bound herself by treaty to defend, a duty which he felt Greece could not and should not in honor repudiate.

The Crisis in Greece

His position, which was interpreted as a first step toward aligning the Greeks with the Allies, displeased the King, and as a consequence M. Venizelos, and with him his Cabinet resigned, although just a few hours before they had received an overwhelming vote of confidence in the Chambers. King Constantine called M. Zaimis and asked him to form a Cabinet. This has al-

ready been done. It is questioned, however, whether this new Government will have the nation's confidence, and it has been predicted that the King will eventually be forced, as happened in the case of the King of Italy and M. Salandra, to recall the ex-Premier to the head of the Government. In the meantime both British and French troops continue to land on Greek soil, nor has any attempt been made to prevent either this or their transportation to Serbia over the Greek railroad. Greece is passing through a severe crisis, King and people apparently being divided in sympathy.

Bulgaria still protests that she is armed for neutrality only, but she is in a precarious condition. On the north is Rumania with her army practically though not officially mobilized, a state of affairs that has existed for a month. On the east Russia is already reported to be bombarding her seaports on the Black Sea, and especially Varna, toward which, however, Turkish troops are said to be hurrying. On the south British and French warships are patrolling her Ægean coast, and Greece is drawn up along the Kavala boundary; while a large Italian army is reported to be ready to land at short notice. On the west, Great Britain, France, and Serbia are massing troops, although they have delayed so long that they are inferior in number to the Bulgarians.

Bulgaria's Peril

France.—Ministers of State and military chiefs, men of every creed and political opinion, Protestants, Jews, Freethinkers and Radicals have openly expressed their admiration for the patriotism of the French soldier-priests and chaplains at the front, and of the clergy ministering to their flocks close to the war-zone and throughout the country. But there are many irreconcilable enemies of the faith of the vast majority of their countrymen who foolishly and criminally maintain "that the Catholic Church is responsible for the outbreak of a war considered by it a visitation and punishment of God for the persecution of priests and religious by the French Government." The violently anti-Catholic paper *La Lanterne* protests that the sacred union for national defense will not make them forget or neglect "lay defense." Catholics well know what this means, a renewal, once the war is over, of the odious persecution of the clergy, of the religious, of the entire Catholic body in France. Even now, the truce supposed to prevail among all parties and creeds has been shamefully broken by the enemies of the Church. Some time ago the mayors of the Department of Jura having petitioned the President of the Republic, in the name of their *Communes* to allow the members of their religious Congregations to return, the President through his secretary replied: "The President of the Republic instructs me to request you to inform the petitioners that all members of religious Congregations, who have asked permission to return to France to be attached to sanitary establishments, have been immediately authorized to do so." This trifling concession aroused the indignation of the readers of *La Lanterne*, who pointed out several instances of religious tolerance which they deemed dangerous to the country. Therefore the paper felt called upon to say:

The Broken Truce

> We refrain for the time being from commenting on these facts, but it is necessary to take great care that if all the members of the religious Congregations thus return to France, one by one, they must not be allowed to seize a propitious moment to reconstitute their prohibited Congregations. In that possibility lies a danger for the future. We must and will be prepared to guard against it.

The *Lanterne* does not by any means represent the country's views. It is, however, the organ of a large and unfortunately influential party that breathes rancor and hate against a patriotic body of men and women, who now ask but one privilege from the motherland which has treated them so harshly: that of helping her in the hour of her need and suffering.

Germany.—An important decree regulating education in the schools of Poland, west of the Vistula, has been issued by Field Marshal von Hindenburg. The schools, in general, are placed under the supervision of the Civil Government, from which all authorization in educational matters is to be obtained. The most notable clause is that which makes the "principle of denominationalism" fundamental in the public schools. The decree says:

Educational Decree for Poland

> The schools are to foster religious sentiments; train youth in virtue and discipline; promote obedience, industry, truthfulness and unsullied ideals; and develop moral character and manly effort. The providing and conducting of religious instruction will be in the hands of the respective religious communities (Evangelical, Catholic, Jewish) under the supervision of the civil Government. Wherever religious instruction is not sufficiently provided for by the religious denominations the duty will fall upon the Government, in order that the thorough religious education of youth may be assured.

For all higher public or private schools the permission of the civil authorities is required. Full account is taken in the public schools of the desire of the Poles for their own language. It is to be the established language in all except German and Jewish public schools. Russian is permitted as a special language course. The principals and teachers in charge of secondary schools are chosen by those responsible for the schools themselves and confirmed by the civil authorities.

With the advance of the Austro-Hungarian arms the "Polish Question" is becoming of increasing political importance in Germany. According to the *Allgemeine Rundschau*, a majority of voices from the Polish camp are advocating "a policy of mutual understanding and conciliation with the German Empire." Among others the former Polish Representative Napieralski and Prince Drucki-Lubecki recently expressed themselves in this

The Polish Question

sense. Count Kwilecki, who has been called to take part in the civil government of Russian Poland, says in a recent brochure that the Poles in their entire being, their history, culture and tradition belong to Western civilization and have been separated from the Germans in particular merely by purely political disagreements. Similar sentiments are expressed by v. Jackowski in the Polish *Goniec Wielkopolski.* He looks forward to a bright future for Poland, but believes that it must rest upon a good understanding with Prussia, such as he thinks can now more readily than ever be brought about. Count Szoldrski, writing in the *Tag,* sees the true purposes of Russia laid bare in its recent attempt to "Russify" Galicia and render it schismatic through military force. He believes that the declarations of the German Government can be trusted, and says it would be foolish and impolitic not to clasp the offered hand of friendship. Mutual confidence and co-operation, he tells the Poles, will be crowned with success. The *Czas,* the conservative organ of the Polish National Committee, publishes the following important declaration:

> The speech of the German Imperial Chancellor has made a deep, and we may add, a favorable impression upon Polish society. We take full account of the fact that the German Chancellor made no decisive statement about the fate of Poland. Its significance lies in the principle established by the Chancellor that the opposition between Germans and Poles must now come to an end, and that this must be brought about by acknowledging the rights of Poland to liberty and national development.

There is question, says Count Szoldrski, "of erecting a strong Polish bulwark as an effective protection for the conquests of Western European civilization against the onsets of the East."

Mexico.—Comment on Carranza is still plentiful. An American, who left Mexico City recently, writes in the St. Louis *Post-Dispatch* of October 3:

Carranza; His Recognition

> All the military chiefs in Mexico, in the opinion of the great majority of well-informed Americans and also in the opinion of the great majority of Mexicans themselves, must be completely eliminated if permanent peace is to come to Mexico. First among these is Venustiano Carranza, first chief of the Constitutional party. . . .
>
> When I reached Mexico City last February, the Capital was in a state of utter anarchy, as it still remains until this day. Few men, whether natives or foreigners, dared drive on the streets with an automobile, for it was certain to be commandeered by the Carranzista troops. Plunder and murder were unconfined, and foreigners were warned against showing themselves in public after nightfall if they valued their lives. . . . . Such outrages as these took place while the Carranzistas were in power in Mexico City; and they, with similar occurrences of tyranny, misrule and weakness, have led me to share the prevalent opinion in Mexico that Carranza's recognition by the United States would be fatal to Mexico's hopes for a permanent peace. . . . .
>
> I have said that Carranza is for peace, but he is for peace with a difference. He is for peace on terms of unconditional surrender to himself. When the Aguascalientes Convention, composed of leaders from every State asked the military chieftains to lay down their arms and permit a free plebiscite to be taken for the choice of a Provisional President, Carranza, in the words of the convention's report, "insultingly declined," while Villa agreed.
>
> It can be said without exaggeration that Carranza's egotistic ambition to make himself dictator of Mexico has been the only factor for the last several months which has prevented peace in Mexico. Villa, conscious of his terrible record, and Zapata, knowing he is an unlettered Indian, each admits his unfitness to become ruler of Mexico. Both have repeatedly expressed their willingness to eliminate themselves as possible candidates. But I have found it to be the consensus of opinion in Mexico City that Carranza is committed to the "rule or ruin" policy.
>
> In character he is uncompromising, rigid and so selfish that his own ambitions are to him more important than peace for his country. He is also weak, and is in the hands of a little group of advisers who, I regret to say, are Americans. They would jeopardize all Mexico for their personal aggrandizement, and are moving heaven and earth to win recognition for Carranza in Washington. . . . .
>
> When I left (Mexico City) it was being predicted that if Carranza is not eliminated as Huerta was, and if he is recognized by the United States, revolts against his rule will break out anew. His vindictive temper, it was said, would lead him to attempt to take revenge on his enemies, with the result that these would be driven to resume their arms in self-defense. I am speaking not only for myself but for the general opinion in Mexico as I learned it when I say that the recognition of Carranza by the United States would be a disaster and calamity for Mexico.

The *Outlook* for October 6 contains the first of a series of articles on Mexico by Edward I. Bell, a Protestant, sometime editor and publisher of *La Prensa* and the *Daily Mexican* of Mexico City. He asserts that Carranza had prepared a revolt against Madero, whom he now calls the martyr, and parleyed with Huerta for suitable terms of submission to Huerta's government. The writer has this to say of Carranza as Governor:

> Carranza possessed no governing talent. He had been an automaton in the Senate and as Governor he was the butt of local wit. His vanity soon became a State liability. His time was devoted to banquets and speech-making. State affairs ran down hill right speedily; discipline disappeared; office routine fell in arrears; graft ran riot; taxes were doubled and in instances multiplied by three, but little of the money reached the treasury. In the northern section of the State, which lies along the border of Texas, bands of brigands raided *haciendas* and small towns and supplied material for the enemies of Madero to exploit in American newspapers.

Continuing, he writes:

> Secretary Bryan knew little about Carranza, but he promptly tendered him support. It was this support and nothing else which brought about Carranza the semblance of leadership. Thousands of irresponsible or vicious men in Northern Mexico were hungry to despoil their prosperous neighbors. They rose in little bands and cried, *Viva Madero! Viva Revolucion!* And, as an afterthought, they cried, *Viva Carranza!* because behind him was the privilege of selling stolen goods in the United States, and bringing over the border the powder and shot they purchased with the money.
>
> The progress of this "plunderbund" during nearly three years has been made familiar in the news dispatches of the daily press. . . . . The method of the Carranzistas is a clean sweep; what they cannot carry away or store up for sale they destroy: grain in storage and growing corn in the fields, farm

implements, imported farm machinery, immense power plants and railway systems of *haciendas,* sugar mills, flour mills, cotton mills, house furnishings, costly irrigation systems and great storage reservoirs for water by which alone the arid lands can be made productive, *hacienda* residences and peon houses, whatever the evil spirit of destruction could vent itself upon, millions of dollars' worth of equipment essential to the agricultural and industrial life of the nation, built up slowly and painfully during more than a half-century. This is the Carranza way.

Not much has been printed of this wanton wiping out by the Carranzistas of the industries in which peons were employed or the confiscation of the crops or the foodstuffs they have raised. In many places in the north, in the center, and in the south utter desolation marks the spot where industrial establishments supplied employment for the peon, and the men Carranza claims as his generals are the ones who have been responsible for it. Revenge has not prompted this miserable work to any great extent. Destructive frenzy and a vicious hope of driving the poor to desperation and to enlistment in the army of destruction are the only assignable causes for these acts. In other respects, in the outrages upon the Church and the Church people, and in the universal desecration of Mexico's womanhood there is no noticeable difference in the methods of the factions. . . . .

Of all the special American investigators who have reported to the Administration on Mexican conditions, the best-informed, and therefore the most dependable is Dr. Henry Allen Tupper, of the International Peace Forum. . . . . His discoveries, promptly communicated to Mr. Bryan, proved unwelcome. Dr. Tupper kept on, at his own expense, but his secret advices to Bryan have not yet seen the light of day.

The lawlessness of Carranza's advance agent, Blanco, and his savages when they entered Mexico City in August, 1914, was a vivid demonstration to Dr. Tupper of the awfulness of the thing we were aiding, and he withheld nothing of it from the Secretary of State. He was in Mexico City during the months Carranza was enthroned there. The burlesque of government carried on by the First Chief, the desperate greed of his officers and men and the free hand they were allowed in robbing and killing, the unprintable outrages on churchmen and churchwomen and the debauching and ruin of churches, these things Dr. Tupper reported with exactness to Mr. Bryan at Washington. It was dependable information, and it came with deep regret from Dr. Tupper, who saw the abyss into which we had plunged by the Administration's unwise support of unworthy men. . . . .

Carranza started out in March, 1913, with 30,000 pesos, worth then $15,000. Villa had nothing. Where did they and their followers get the $50,000,000 spent with us or now on deposit with our banks and commercial houses?

Ransoms from rich merchants and churchmen, fines, arbitrary export and import duties, gambling-house licenses, etc., etc., raised perhaps $8,000,000. The other $42,000,000 was realized by dealing with us. First, by selling to us all manner of merchantable stuff taken by force from those who owned it. Second, by exchanging their fiat issues of worthless paper currency for the currency of the United States with our border traders, our bankers, and those of us who attempted to do business of any kind beyond the Rio Grande. Official statistics of exports and imports to and from the United States substantiate these assertions. I will content myself with one item. In the year ending June 30, 1911, the last year of normal conditions, our imports from Mexico amounted to $57,000,000. For the year ending June 30, 1915, when three-quarters of the area of Mexico was in turmoil and the inhabitants were starving, our imports from Mexico amounted to $92,000,000. Of this amount substantially all the cattle and coffee and a large part of the hides and henequen, amounting altogether to $47,000,000, were sent to us through revolutionary, that is to say, bandit, venders. This merchandise was taken by force from its rightful owners, and Carranza was a party to the transactions. When we bought it, we knew it to be so; we bought it at lower prices on that account. We knew that for the most part the money we paid for it would be used to buy arms to be employed in killing and coercing people in order that more merchantable stuff might be offered to us at the same favorable rates.

This dispatch sent from Merida by way of Havana shows later conditions:

On September 24 the Carranzistas forced the doors of the cathedral and three other churches, profaned the Blessed Sacrament, burned the statues of the Saints and later confiscated three colleges conducted by Sisters.

On October 9 the Pan-American conference decided in favor of the recognition of Carranza who gave these pledges:

(1) That the lives and property of Mexicans and foreigners will be respected and safeguarded by the Carranza Government. (2) That persons connected with any religion in Mexico will be permitted to return to Mexico and will be secured in life and property if they have not and will not participate in politics. (3) That general amnesty will be granted to Mexicans, although it is not expected that amnesty will be granted to certain leaders of the opposition to the Constitutional cause. (4) That the de facto government will take the necessary steps to restore law and order in the country, to provide general elections for the choice of officers of the Government, and that there will be a restoration of the Constitutional order in Mexico.

Comment on this is reserved for the editorial pages of further issues of AMERICA.

Rome.—The *Civiltà Cattolica,* quoting from the *Osservatore Romano,* gives an interesting account of the embassy sent by his Majesty Legg Yiassù, Emperor of Ethiopia, to Benedict XV, to offer to his Holiness the homage of the young prince and to congratulate him on his elevation to the Pontifical throne. For this purpose Father Basilio da Combrand was sent to Rome to give the Pope this autograph letter from the Ethiopian monarch:

Legg Yiassu and Benedict XV

Legg Yiassù, hereditary Prince of the throne of Ethiopia, son of the Emperor Menelik II, to his Holiness, the most glorious Pope Benedict XV, Supreme Head of Bishops, whose See is in Rome: With profound respect, I present to your August Person, the homage of my esteem and devotion.

Earnestly desirous of continuing with your Holiness the friendly relations which your Illustrious Predecessors deigned to establish with my father, I entrust to the Reverend Father Basilio da Combrand this present letter as a proof of my sincere and respectful sentiments. And since, Most Holy Father, the Lord God has found you worthy to ascend the Chair of Peter and has granted me the grace to live in these days and to witness such an event, I beg your August Person to deign to accept the expression of the homage which I hereby send you; and with all the confidence which your Holiness inspires in me, I dare to ask you to give me a place in your solicitude and care in order that God may give me the grace to govern wisely and to bring about the happiness of the people of Ethiopia.

The letter deeply moved the Holy Father, and he commissioned the envoy to carry the expression of his gratitude to the young sovereign.

TOPICS OF INTEREST

Genesis of Woman Suffrage

THE sources and development of woman suffrage show plainly that original design is discredited as a worn-out legend fit only for the childhood of the race. There is, for the progenitors of sex-rebellion, no "In the beginning"; no God's plan unrolling in time and space, from out of eternity into time; no perfect pattern marred, but not ruined, by the disobedience of the first man and woman and by every mere man and woman save our Blessed Mother Mary.

The Darwinians and Spencerians have made popular the notion that the monogamic family is a produce of gradual evolution. Dozens of reasons are given by psuedo-scientists for its development. But, of course, as they find no basic reason for its existence, they assume no necessity for its maintenance. After all their facts and fancies have been gathered, the monogamic family is found by some to be best in producing and rearing children, as one method of breeding cattle is proved to be best fitted in securing excellent animals for domestic and commercial purposes.

Humanists have graciously acknowledged the monogamic family to be worth saving in the interest of the race. Even though might, not right, put men in possession of personal wealth, it is certain that in order to hold their ill-gotten gains, there arose the budding desire to dwell in organized communities. Splendid! Human experience in family forms is so varied that the commandment not to commit adultery is seen to be a shrewd piece of legislation to keep the family intact. The modern materialists popularized the idea that the monogamic family was found to be the self-conscious means by which strong men secured to their own advantage and to the offspring of their loins the social results of their conquests over their unfortunate fellows. Wonderful! This securely established the dogma that private property called the monogamic family into existence and, against nature, subjected woman to man: this dogma, of course, deals the death-blow to God's creation of man and woman. It has for its authority the theory of man's origin from the monkey with the *link missing*. Worse yet, in this philosophy of life there is missing a reason for the *human desire* to leave its "fish hooks and arrows" to its own kith and kin. Besides, God being dismissed, the *"self-conscious"* enjoyment of private wealth comes from nowhere.

Too bad, to spoil a well-thumbed theory of sex equality with little matters like these! Having gathered such philosophical strength as to color public opinion, "equal rights" broke out into political action. The die was cast in rebellion! As private property and sex slavery came into the scheme of human evolution together, they must go out together, to make way for the "new society." Clearly the bursting womb of the present order shall bring forth the economic and sex independence of men and women with the consequence that the individual shall supersede the family as the unit of the "social organism."

The means seem easily at hand, when workmen vote. Therefore, shall not justice be done? By majority vote "all-the-people" may become sole owner of all the capital now owned by private persons. Surely it is plain enough that, if private property is abolished, the monogamic family must die out for want of material support, unless individual sex passion keeps it alive.

In the "new society" women will be just as free as men, though man has a handicap from nature: with no home they may seek presidential votes for John or for Arabella. At its roots, this is the "economic freedom" upon which votes for women rest. The "Communist Manifesto," 1848, set these principles down succinctly, by demanding, "abolition of all right of inheritance," and "equal liability of men and women to labor." From that time on the radical political platforms, in words more or less explicit, attacked the family and demanded votes for women. In this country as early as 1851 the demand for "universal suffrage" was made in Richmond, Va., by the Social Democrats. In Germany, the Gotha platform, 1875, demanded "universal, equal and direct suffrage." The Belgian Labor Party, 1893, demanded the abolition of the "husband's liability to support the wife or children." The Social Democratic Party of Austria, 1901, demanded "abolition of all laws subordinating woman to man in public or private life." The Socialist Party of France, 1902, demands "the abrogation of every law establishing the civil inferiority of women and natural or adulterine children." Bebel rightly says that "the Socialist Party is the only one that has made the full equality of women an integral part of its program, from [logical] necessity."

In England, before the British Parliament, 1867, John Stuart Mill, when pleading for votes for women, opened up the issue with a masterful evasion. While abstract human rights were waived as irrelevant to the issue, the rights of the family were utterly ignored. Mr. Mill rests the case solely upon expediency. "To lay the ground for a denial of the franchise to anyone, it is necessary to allege either personal unfitness or public danger."

Abstract rights are truly irrelevant, but in denying the franchise to women, the rights of the family are preserved, and so public disorder averted.

Meantime, women were not quite content to let men settle the matter. In 1848 the Woman's Rights Convention (New York) resolved to secure their "sacred right to the elective franchise." Their "Declaration of Sentiments" scathingly rehearsed woman's "wrongs." But the grievances alleged set forth proof that the husband and father was performing his political and economic duty of keeping the family intact. Abroad, Harriet Martineau was at once attacking the integrity of the family and destroying human confidence in God's provi-

dence, by advocating the voluntary limitation of offspring *à la* Malthus. On this side of the ocean, Frances Wright, a member of Robert Owen's "New Harmony Colony," first insisted that politics is the high road to sex freedom. "Fanny" devoted her time and fortune to laying down affection as the one foundation of marriage, "kind feeling and kind action, the only religion." Margaret Fuller the while was dazzling the minds of men with the woman's version of the Concord School of Philosophy, and from Mrs. Julia Ward Howe, came protestations before the Massachusetts Legislature as to the intellectual fitness of women to vote and a denial that the emancipation of women would endanger the home. Victoria Claflin Woodhull went further by memorializing Congress for woman suffrage, and presenting herself to the nation as a presidential candidate. Miss Woodhull carried logic further, advocating the doctrine of sex-independence baldly. Of course, at that time the open advocacy of free love gained but a small following.

Perhaps Mary Wollstonecraft most vitally influenced the early propaganda of "political rights" for women. Her break from a Catholic environment was violent, weakened by no Protestant ancestry. Margaret Fuller says Miss Wollstonecraft's career was the more heroic from the fact that she belonged to a class "so narrow" that women in breaking their bonds "become outlaws." In her "Vindication of the Rights of Women" Miss Wollstonecraft argues in strict materialist fashion that "sexual distinction is arbitrary" and that woman will change her character and "emulate the virtues of men" once she is emancipated from the "authority that chains" her to her "duty." Miss Wollstonecraft and Frances Wright's names head the list as a "constant inspiration" to whom are "affectionately inscribed" those volumes on "The History of Woman Suffrage," edited by Elizabeth C. Stanton, Susan B. Anthony and Matilda Joslyn Gage.

This history is voluminous. Its premise is laid upon the assumption that under "freedom of education," "woman would not only outgrow the power of the priesthood, and religious superstition, but would invade the pulpit, interpret the Bible anew from her own standpoint, and claim an equal voice (with men) in all ecclesiastical councils." Proof that progress in woman's emancipation has been made by rebellion is cited by the authors of "The History of Woman Suffrage." "The Reformation . . . loosened the grasp of the Church upon women, and is to be looked upon as one of the most important steps in this reform. . . . When Elizabeth ascended the throne, it was not only as queen, but as the head of the newly-formed rebellious Church," and she bent "alike priest and prelate to her fiery will."

Regarding the education of children, Ellen Key has, no doubt, exerted the most powerful influence upon the Feminist propaganda. It is positive that: "At the present moment the most demoralizing factor in education is Christian religious instruction." . . . "The children are now taught the Old Testament account of the world as absolute truth, although it wholly contradicts their physical and historical instruction." (*The Century of the Child*).

Once a competent view of the movement demanding votes for women is had, the conclusion becomes necessary that it takes its rise in opposition to, not in logical extension from, Christian principles as related to the sexes, that the Feminist phenomena is in fact, but following after the fire of sex rebellion, set aflame at the time of the so-called Protestant Reformation; that the moral vision has become so obscured that both men and women are at work destroying God's authority and practically denying that the family is a moral body with the man politically and economically responsible for his wife and children as a necessary corollary.

MARTHA MOORE AVERY.

The Immigrant and the Nation

If the immigrant presents a knotty problem to the Church authorities, he is as great a problem for the State. Coming as he does in excessive numbers and from almost every corner of the globe, he becomes the subject of anxious questionings on the part of American citizens who fear for the homogeneity, the selfhood, the future of the Commonwealth. Are we assimilating the newcomers; or are they being alienated from us by irreconcilable differences of language and interests? Are we destined to see history repeat itself as in the case of the Roman Empire, which split up into many distinct, self-governing nations?

The rôle of political prophet is a particularly dangerous one. But we may and must note tendencies of the present day, and with this knowledge to guide us, we may form a fairly accurate notion as to whither we are drifting.

The descendants of the "Pilgrim Fathers," and all who claim kinship with them, are heard at times to ask whiningly: What is to become of this Nation of ours, founded on popular education and the equality of all, when we allow the uneducated immigrant to overwhelm us by sheer numbers, to fling his exotic habits of life in our teeth, to taunt us with the power of the vote we have so unselfishly bestowed upon him and perhaps by means of it to wrest from us our political self-control?

As a matter of fact this whimpering patriot is not making any serious effort to hold his own in competition with the immigrant. His doleful wail will help him little as long as he deliberately continues to refuse compliance with the law of race preservation: increase and multiply. Those Pilgrim forbears whose vanishing heritage he so pitifully bemoans, he might imitate to his great advantage. Their family spirit, their religious spirit, are traits that stand out conspicuously as the mainsprings of whatever they accomplished worth while. Of eugenics they knew nothing, but they gave to the land a progeny of rugged, earnest, self-sacrificing men and women. Many of those

who today appeal to them almost in despair of their own position, they would disown as unworthy descendants. The characteristic imprint which the Pilgrim stamped on the young Nation, is being obliterated a little more every day, not so much by the immigrant as by the native American who is undergoing a radical change.

Along with his evolution in outlook, habits and character, family and religion, he has developed political and economic tendencies of far-reaching import. There was a time not so many years ago, when the political boss, and he generally was native-born, could, on election day, swear in for naturalization practically as many voters as he could muster. The result of the election was largely in his hands. The new naturalization law made this high-handed procedure impossible. However, the power of the boss has not waned very seriously. By shrewd appeal to racial prejudice and antagonism, in other words by an unchaining of those elements of disruption which a united homogeneous Nation must by all means seek to hold in leash he succeeds in keeping himself in power, and the component parts of the Nation in contention and strife. But that is of little concern to him, since on occasion his fiery patriotic utterances can scarcely be matched.

As a captain of industry the native American's methods have called forth not only protests, strikes and sometimes violence, but, what is better, remedial laws. He brought thousands of immigrants into his factories. He took advantage of their ignorance and of their need of daily bread to force upon them low wages, dangerous working conditions, unhealthful surroundings. Out of all these and out of the women and children besides he made enormous profits; he piled up millions in a few years, and then stood aghast in holy indignation at the low standards of living of "the aliens." He rented to them his rickety, ill-lighted, ill-ventilated tenements, and then he had philanthropic commissions appointed to look into the housing problem of the immigrants. He planted saloons at the entrance to his mammoth shops, and was innocently ignorant that some of his properties were rented for immoral purposes. And then he virtuously exclaimed that the Country was in danger: the aliens are not being assimilated; they are not coming up to American standards; they are "backward men who must inevitably retard our social progress."

It is not necessary to make the generalization too sweeping; but the type here sketched is to be met on the streets, and the Nation has everything to gain from his complete disappearance. And the reverse of the medal? How do matters stand from the immigrant's point of view?

In an intensely industrial Connecticut town the foreign population is ten times greater than the native population. Thirty nationalities are represented, and eighteen languages are spoken. In this typically foreign settlement there was found but one man who was not aware that he might, if he chose, become an American citizen. That incident speaks volumes for the assimilative powers of our Commonwealth, and the assimilable propensities of the foreigner. In general he is quick to ask for naturalization. He is often coached by voters of his own nationality who have learned to appreciate their newly acquired rights and understand their duties, and he is led on by them to the final test.

After the oath of allegiance has been sworn, the immigrant is intensely loyal to his adopted country. In our largest centers of population he is often preyed upon by the most degraded types of political vampires, and exploited by demagogues who are as unscrupulous as they are unpatriotic. But outside of the larger agglomerations with their artificial life and unsound undercurrents, in the smaller cities and the country districts, when left free to develop his own best qualities, he is a staunch supporter of the Government he lives under and loves with all his heart. To see him eager to become incorporated with the Nation; to see him join whole-heartedly and in large numbers in all patriotic celebrations; to see him enroll in the Army and Navy, in the National Guard or the Naval Reserves, is to realize that he has at heart the welfare of his adopted land. That, underneath, there remains smouldering a childlike affection for his native hearth and kinsfolk, is as natural as it is harmless. The naturalized immigrant has undergone an inner transformation such that with him the government and principles of this Nation take precedence over all else.

In these days of quickly-roused passions the hyphen has acquired a notoriety altogether out of proportion to its importance. At times the specious virtues of his native American neighbor come in for some merciless criticism on the part of the naturalized citizen. Should it be made a basis for impugning his good faith? Or some unscrupulous demagogue perpetrates his villainies under cover of the law, violates all canons of decency, overrides or sets at naught the will of the majority. Shall we consider him as a type of every man and woman in the land, say that all are felons, that there is no longer any probity or sense of right among us? Similarly some naturalized citizen may overstep the bounds of duty and justice, and forgetful of his obligations toward his adopted land, seek to betray its interests. Washington had his Benedict Arnold. As long as our poor human nature remains beset by moral infirmities, we may as well resign ourselves to find an Arnold now and then, but be firmly determined to repress his nefarious activity whenever it becomes manifest.

Our immigrants have built up the Country, and had their share, a generous one, in bringing it to its present state of prosperity. It is fair to rule all their accomplishments out of court by the sweeping and inane remark "that they come to us for the most part destitute not only of money but of knowledge, of useful experience, of any serviceable mental equipment"? It must be an uncommonly sturdy race indeed which with all these handicaps has succeeded in opening for cultivation the immense wilderness from the Alleghenies to the Pacific,

in extracting from mines unknown and untouched since the day of creation such a vast wealth of treasure as to make this land the richest on earth. Well might we apply with a slight modification the words of Tertullian to the Roman emperor: if the vast army of immigrants and their descendants were to withdraw from the land, there would be left a mere handful of inhabitants to stare in mute astonishment at the deserted temples, mansions, theaters, factories and farms. But there is no fear of such a calamity ever overtaking us. The foreign-born citizen has not only borne the burden of the heat and the day in bringing this Nation to an unprecedented stage of material prosperity, in the dark days of foreign war and internecine strife he has given his blood and his all that this Country might be free, great and united. Among the battle-scarred veterans who have answered the last bugle call; among those still left with us in hamlet and city, one finds a generous proportion of men who call some country of Europe their native home. Their whole connection with it, however, is merely one of sentiment. They always fully understood where their first duty lay, and to this they were never recusant.

The Catholic Church has taught this sacred duty with especial care to all her children, young and old alike. Love of God and Country has ever been her motto. Never has she ranged herself on the side of those deluded teachers who, in furtherance of their unpatriotic propaganda, go about preaching the essential injustice of war under any and all circumstances. The repression by war of an unjust aggressor; the righteous defense by war of violated rights, with all the death and havoc such a course involves, have been universally approved by the most authoritative exponents of her doctrines.

And if the day should ever come that our armies are again bidden march forth in defense of home and country, the Catholic immigrant will rejoice in being able to send to the battle front a numerous array of sons and daughters as soldiers and nurses to triumph or to die for the land which he calls peculiarly his own.

J. B. Culemans.

A Catholic Writers' Syndicate

AND now we are at it again, hammer and tongs, pro and con, discussing the Catholic press, its merits and demerits, its virtues and defects, and, in especial, the problem of what we are to do in order to make it better. Good; this is very good. Only limited and little matters get themselves disposed of; big and vital things refuse to be settled.

For one, I am rather glad that the subject of the daily is not paramount in the present discussion. Catholics talking about a great and wonderful Catholic daily in the existing state of our journalism reminds me of the Socialists and other Ism-ites talking about Utopia, dreaming about the heaven upon earth which is to be, and meanwhile neglecting to make themselves more fit for the life of earth as it is, to say nothing about the life not of this earth, which is to come. In a word, the project of a successful daily is so staggering a task for us to tackle, poorly equipped as American Catholics are with enthusiasm for Catholic journalism and Catholic literature and Catholic art, indifferent as wealthy American Catholics are to the support of these things, that surely it is better, much better, to set to work improving what we have before we waste too much energy chasing chimeras.

Now, there are already excellent Catholic weeklies, or, to be more exact, at least several which are excellent. And there are many more which are not so good as they ought to be. Surely, without being accused of pessimism or of what is worse, foolish optimism, one may take this safe position.

What can be done to improve the good ones, and make the poor ones good?

Well, speaking as one with twenty years of journalism behind him from which to draw suggestions, I would say that there are two practical steps possible and entirely feasible whereby the Catholic weeklies may be radically and permanently improved. The first step is to better their news service. The second step is to improve their literary features.

There are two concrete plans in my mind in regard to these two needed things. The first plan, dealing with the improvement of the news service, I will pass over now, for its discussion would involve too much space and the subject is too important to be slightly sketched. The second step, the improvement of the literary features of our existing weeklies, can be effected, I believe, very easily. The idea I have in mind was tried out some years ago, and worked admirably, among the Socialists. I was in that camp myself at the time, and well remember the enthusiasm it created among Socialist writers and artists, and how that enthusiasm was transformed into a practical force of propaganda. The plan was as follows:

A large number of Socialist writers and artists agreed to give, *to give, for nothing, without a penny in return,* at least one story, poem, essay, article, cartoon or sketch at stated intervals, in order to help on the cause of Socialism. These editorials, poems, stories, essays, sketches, and so forth, were then handled by a central bureau, which paid its necessary expenses by selling this material at the smallest possible rate to Socialist papers. The material was duplicated and handled in syndicate form, a single article often appearing in a large number of papers simultaneously. Thus its impact was widened without being dissipated. Its force was multiplied. Its effect was more spontaneous and timely. And the Socialist press was immensely enriched by contributions from clever, often brilliant, and in some cases very eminent writers; writers who could not afford to work entirely for the Socialist press, but who very cheerfully, very enthusiastically, very willingly and freely, gave some of their best work to the cause they favored. These Socialists applied self-sacrifice and generosity to their cause.

Surely Catholics can do the same? Indeed, and I know that they can, and I know that they do! Why not concentrate this scattered and spasmodic force? Why not organize it for the glory of God, in His service, through the powerful agency of the Catholic press? Why can we not adopt this plan which the Socialists proved to be practical, but which petered out, in the end, with them, simply because Socialists rarely retain their enthusiasm, seldom "stay put," and, being intellectually restless, and morally unsettled folk, pass on into the unholy service of other Ism-itic idols. But Catholics do stay put; thanks be to the God of Truth! We, I am sure, could make a better job of this particular thing. Come, let us do it!

Let's make AMERICA, if it will, the central agency. Let Catholic writers agree to contribute to begin with, say, one article or poem, essay or editorial or book review, every quarter. Let these be set up in type, the best of them, I mean, for the writers must not be sensitive; they must let the central agency be an editorial bureau with all which that implies; proofs must be taken, and sold at a small price for simultaneous publication in as many Catholic weeklies in the United States and Canada, with Canadian writers joining in, of course, as will buy. The money would pay the editorial and clerical expenses.

We have splendid Catholic writers in the United States and Canada; poets, essayists, historians, editorial writers, critics of music and art and literature, dramatists and advertising writers; yes, there is a multitude of them, some of them working entirely for the secular press, but all would be glad to put in a few good "licks" for Catholicism if the chance afforded.

A little later on, ways and means of utilizing Catholic artists should be devised. Cartoons, both comic and serious, are mighty agencies for good and for evil. We have plenty of Catholic artists in the country. It does not cost very much to make electrotype plates, to be sold at a small sum for simultaneous publication.

In this way a writer or an artist could reach an audience of a million, say, or five million, instead of the small public attached to one periodical. Only high grade work should be put forth; nothing but the best. And we would get "good stuff," the very best stuff, with the thrill and the movement of life, for our Guardian Angels, the ministering spirits assigned by God to help as at the very spring and fountainhead of thought, would delight to whisper good ideas, inspiring notions for verse and story and special article!

Would not our editors welcome such a syndicate? Its material would brighten and strengthen their pages, without in any way detracting from the individuality and particular spirit of each periodical. Not a stiff uniformity of material and manner and form should be the ideal of our Catholic press; but rather a rich and varied difference springing from the one soil of thought, like the myriad flowers of the earth. But our Catholic weeklies could give the products of our best writers a tremendous circulation without in any way interfering with their own local treatment of their own local problems and conditions. Precisely in the same way they could give national and international Catholic news a tremendous circulation without interfering with their own local news, by means of a central bureau of Catholic news. But this topic I must leave for another article. In the meantime, what think you, Catholic writers, editors, readers, of this plan?

MICHAEL WILLIAMS.

Homicide, Excusable and Felonious

JUST at present two spectacular moving-picture productions are occupying the attention, it is scarcely too much to say, of hundreds of thousands of people in many cities of the United States. In one, there is a case of what some people would erroneously call suicide; and in the other, a double murder and a homicide in self-defense occur. All three instances are presented to the spectator in such a way as to evoke approval, and in no case is there any criticism or comment either for or against the deed. The situation which results in the taking of human life is practically identical in all three cases, but is dealt with in three different ways. Virtue is endangered in each instance, but in one case the person endangered leaps from a cliff, with only one chance in a thousand of escaping death; in the second case the person endangered shoots the unjust aggressor; and in the third, a mother sends a bullet through the hearts of her two imperiled children, being goaded to her awful deed by the frenzied fear of a fate for them, which she regards as far worse than death. The widespread publicity which these vast scenic representations have enjoyed and are likely to enjoy for an indefinite time to come, makes a discussion of the homicides timely and even necessary.

There is no doubt whatever that homicide in general is forbidden by the natural law and by positive Divine command. The precept, "Thou shalt not kill," was not merely engraved on the tablets of Mt. Sinai, it is written unmistakably in every human heart. Directly, deliberately and on one's own authority, to take the life of another who is innocent, is an unjust invasion of the rights of the individual, of the State of which he is a member, and of God. Civilized society is unanimous in its reprobation of such a deed, and almost universally punishes it with death. The public executioner in the performance of his duty may put an end to the existence of a condemned criminal; and in a just war, an individual may, at his country's bidding, do his best to disable his enemy even with the certain prospect of inflicting a mortal wound. But no man in his private capacity, may lawfully, by his direct action, seek to kill another, unless that other is unjustly, here and now, actually assailing or certainly about to assail his own or a third person's right to life or limb, or to property of great value, or to virtue.

"Lynch Law" therefore is an outrageous crime, being the usurpation of an authority over life and death, to which no private citizen, nor any group of private citizens has any claim. Similarly no motive, whether it be to prevent insult and shame, or to put an end to hopeless suffering, or to save the life of another, justifies the taking of an innocent life. Putting a mortally wounded comrade out of agony, therefore, as soldiers are sometimes asked to do on the battlefield, taking a child's life to preserve the mother's, or to save the child itself from disgrace, are all unjustifiable: such acts constitute murder. The mother, therefore, in the moving-picture is guilty of murder, although in her frenzied state she is not perhaps altogether responsible; thus too husbands and fathers who during the Boxer movement put pistols into their wives' hands with the counsel to use them against their daughters when all hope of saving the legations was gone, advised the commission of murder, pure and simple. The reason is that human life belongs to God alone, and in the above-mentioned cases He refuses to transfer His dominion over it to another. Even should the one who is killed consent to the killing, it would be murder none the less, because God's rights over that life would remain.

On the other hand, homicide, in the case where it is a necessity of self-defense, has always been held to be justifiable before the tribunal of God and excusable in the eyes of the law. Every man has a right, given him by nature itself, to his life; although not in the sense that he may keep it or terminate it at his pleasure, for being a gift of God that is intended primarily and essentially for the service of God, he is bound to take ordinary means to preserve it until it shall have run the course and rendered the service assigned to it by Divine Providence. Life, however, belongs to man in the limited sense that it is his to possess, to use, to enjoy and to defend against all unjust attacks. Individuals, therefore, who assail this right, so long as the one attacked is not himself guilty of unjust aggression on the rights of others, do so at their peril. Life is so precious a gift, that a man may take such means to save it as are necessary, even to the extent of causing the death of an unjust assailant. Of course, no man may licitly inflict more injury on his assailant than is required for legitimate self-defense; but jurists, ethicists and moral theologians are agreed that he may licitly proceed to any length that is necessary to resist murderous attacks, not excluding the infliction of death on the person by whom his own life is put in jeopardy.

The man attacked is not ordinarily obliged in conscience to take his adversary's life to save his own, for such an action is clearly not one of the ordinary means of preserving life which every man is bound to employ; but he is justified in doing so, whenever it is the only means of escaping death. For in the collision of the two rights, the right of the persons attacked and the right of the assailant, the latter right gives way. It is abdicated so to speak by the free act of the wrong-doer. Nor is any injury done to the State, for it exists precisely to defend the rights of its citizens. God, too, in such cases signifies by the prompting of the natural law that He gives permission for what would otherwise be a usurpation of His dominion over life and death; for by the very fact that God gives a man a right to defend his life, which no one denies, He also gives him the right to use such means to that end as are necessary: in other words, to take the life of the unjust assailant, where without this, self-defense is impossible.

It is to be noted also that what one is justified in doing for himself in this matter, he may do for another. Provided he be certain that the attack on the third person's life is unjust, and that there is no other way of saving him except by killing his assailant, not only will he be free from blame, in saving the life of the person attacked by taking the life of the one who assails him, but he will perform an act of virtue.

Again, where an attempt is made on a person's virtue, not in the moral sense by temptation, but in the technical sense of an outrageous assault on chastity, the life of the person who makes the attempt, may be taken either by the person who is actually endangered or by another who comes to the rescue. The same is true of cases where goods of great value are in danger of being lost by robbery, and there is no hope of saving them except by killing the thief, although this last point, which relates to goods of value, is only probable and is not so easy of application. In both these cases, however, as in the former instances, no greater violence may be used than the case actually demands.

Except in very exceptional instances no one is obliged in conscience to resist. In circumstances therefore, where there is felt a violent disinclination to the shedding of human blood, or where all efforts at resistance are seen to be fruitless, escape from the attack may be sought in other ways, as in the case of the leap from the cliff, even though the chances of not being killed by means of escape, in the example by the leap itself, are very slight. Suicide indeed is always forbidden. No one may ever for any motive, directly, deliberately and on his own authority end his own life. But in cases of extreme peril to either life or virtue, one may take means to escape the pressing danger, even though these means *may* lead to death. The good which is directly sought being so great, it is deemed sufficient to justify the risk.

The examples referred to in this paper were chosen, not because they are strange and extraordinary, but because they are depicted in the most widely circulated and best attended of the moving-pictures of the day, and because they are typical of very many other instances, taken from fiction and life, and shown on the screen and in the papers, which call for an application of the elementary but not always understood principles which have been exposed. Human life is a sacred thing.

It is not a mere chattel or a plaything to be used for a day or as long as it amuses, and then carelessly cast aside. Dominion over human life belongs exclusively to God. He who trifles with the life of man, trifles with one of God's exclusive possessions and will be held to a strict account. Its use, however, belongs to man, and is a precious gift, the foundation gift of all God's personal gifts to man. We must be on our guard, therefore, lest our appreciation of its worth be cheapened by the light estimation in which it is apparently held in the press, and in the film. Its rights and privileges must be learned from the basic character of human nature, not from the whim or fancy of scenario writers, whose concern is to create striking or thrilling situations, not to expose the truth.

J. HARDING FISHER, S.J.

Back Home with the Women

IT was only to be expected that the humorists would suggest an expedition of England's athletic suffragettes to active service in Flanders. The humorists will never know how seriously their circumstantial wit was received. Hundreds of young English women, whose social and educational equipment fitted them for recruitment to the ranks of militant vote-seekers, have diverted their energy to a phase of national defense, and have the sanction of the War Office to appear in khaki skirts and blouses. They are known as the women soldiers, and in nine cases out of ten they look just as warlike as their male counterparts. That is one of the things which England, despite Nelson's succinct advice, did not expect: the spectacle of every woman doing her duty, or carrying out some sort of active program flattered by that sacred name. So keenly has the place of woman been realized that time is almost ripe for a play, called "An Englishwoman's Home," which would faithfully depict the steps to be taken by all good British housewives if the Germans should suddenly invade the back-kitchens of Merrie England. The production should prove quite as successful as "An Englishman's Home," which long ago passed away into the plentiful oblivion awaiting all problem plays.

At the front with the men you obtain a restricted insight into national fortitude with the war's dilatory progress. There your harvest is twenty-five per cent psychology and a good seventy-five per cent vocabulary. The women back home are the real thermometer; they turn on the tears and cheers. They read the war bulletins with their hearts and, therefore, thoroughly misunderstand them and accurately interpret them. Among thousands of lithographs plastered all over London you will find many pointed expressions to the women of Britain. The appeal is made to mothers, wives, sisters and sweethearts to clothe themselves in the garments of conscience and remind the young men that it is time to go. Now that was an obvious note for the War Office to strike. The garments of conscience fit almost any woman: they like wearing them. One extreme of this conscience-personification is called "nagging," "henpeckery," "hubby-bullying." Police and divorce courts both prove how popular this wifely privilege can be.

But the women of England were advised to nag by law. They were represented as standing, the poor woman and the patrician, hand in hand, gazing with calm, brave eye at their khaki-clad men marching off to the shambles. "Go!" is the dramatic monosyllable they are supposed to impart to hesitating swains, doubting husbands, and undecided sons and brothers. They have said much more. Middle-aged Englishwomen, those with experience of life, and years of suffering to their credit, have been moderate in their talk; but the young women of England, the creatures that catch the latest dance and lisp recent slang, they can hardly, as a class, look back on their war-behavior with placidity.

Take the white-feather fashion. A young man, sun-bronzed and athletic, was seated in the vestibule of a Strand hotel, smoking a cigarette. His air was lazily luxurious, so a chiffoned young lady, after whispering to her friends, stepped lightly toward him. "Here is a present, sir," she said. He accepted it, a small white feather. Blush? Not he. "That's the second present I've had today," he replied, as he dipped two fingers into an upper vest-pocket. "This is the first." He calmly displayed a "Distinguished Conduct Medal," and the chiffoned interloper fled dismayed. It served her right.

Small railroad tickets, marked "London to Berlin," have been distributed by girl "nosey-parkers" galore, and have done not a little bit of good. It is true that the twittering of lady friends has induced many a young Briton to exchange his disdained civilian clothes for the King's khaki; but men teased into joining the army are not likely to have the simple, sturdy mental makeup necessary for the conscientious soldier. Yet on the whole the feminine campaign has sadly failed, and led to an even further reduction of the male Briton's respect for the opposite sex.

In the poorer parts of London it has been no uncommon thing for women to shout after men in the streets, calling them cowards, execrating them for not joining the army. A case came to light just a few days ago where some poor devil had been driven to suicide by loud-mouthed women. The coroner discovered him to be quite ineligible for military service, and he issued a warning to women to hold their tongues. He might better have employed his official position to locate the women who had turned the unfortunate's mind to self-destruction. The lash would have been condign punishment for their caddishness.

Yes, caddishness is not a very gallant term to employ in regard to women; but you must understand that the type of woman referred to, really relishes the fact that her sex protects her from the call of the bugle. Oh, there are plenty such in England, masculine women, who will tell you quite gratuitously what they would do if they were men. That "if" is such a monument of strength to all ineligibles in war-time.

For weeks English women allowed their tongues the full luxury of giving advice to their male friends. One can almost imagine them making literal notes of their acquaintances of military age, and planning individual recruiting campaigns, also carrying them out. It is only now that the mischief has been finally checked. Imagine a girl approaching a young man, medically unfit for service, and thrusting her opinion upon him! Dreadful, indeed, to have kings and parliaments forcing other men to face dangers from which they themselves are personally immune, but conscription is a far lesser evil than a ragged-edged voluntary system whereby young men are cajoled, teased and even intimidated to enlist. If England had recognized this at the outset thousands of her daughters would not now be blushing at their brazen attacks upon young men whose reasons for withholding they knew nothing about.

It is so easy to suspect a man of cowardice because he does not take the only decisive step to disprove it. It is the way of women to do the easy thing, and in England they have done it with a vengeance. Who shall count the young men who have died on the field of battle, not necessarily as heroes, because they were pricked to the point by some foolish woman's sneer? The white-feather incidents, with the mental torment they involve, rank well with atrocities. The young man who ponders on the threshold of the recruiting office and asks himself whether the generic womanhood of England is worth dying or even fighting for is not engaged in idle musing.

Naturally, men are the protectors of women; but they will not

be an intelligently efficient bulwark if they have to be placed in position by those they defend, and any woman who thinks she has added a soldier to the army by a caustic tongue labors under a delusion. She has merely helped to contribute a recruit, and not a promising one.

Of course the reaction is setting in. The first fact of man-scarcity brought it along. It is the most impressive economic lack in a country over-run with women, and somewhat by them. Then the woman's reading of the war is changing. As the mother of a Victoria Cross hero, Mrs. Belchern, told the writer, "We're sending the men out to slaughter." English women are by no means prone to panic. They have the steadiness of their race and the self-satisfied heritage. But it may be a case of the garments of conscience fitting tight, and hurting at the joints. The pseudo-Spartan attitude is mollified. The women now generally agree that it is the duty of the Government to decide whether or not a man shall go.

Yet the white-feather will not be readily forgotten by the men of England when they return from the wars; more vividly will it be remembered by the chronic shirkers who decline to go without assisted passages. No, the part played by the women of London and England (there are many noble, brave-souled, silent exceptions from the song-singing, badgering crowd) will not be a palatable argument for equal rights when peace returns.

JOHN B. KENNEDY.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Rational Athletics

To the Editor of AMERICA:

In many of the articles on athletics appearing in AMERICA and in other periodicals there has been a deal of hazy thinking, due largely to a careless use of words. For instance, "competitive athletics" is a misnomer. If you will take down the old Greek dictionary and look up *athlesis,* you will find that athletics is essentially a *contest.* That is the secret of its popularity. It is as natural for a real live boy to want to compete with his fellows as it is for him to breathe. The faculties of our schools and colleges have failed, however, to realize the importance of this instinct for competition. Instead of seizing on it and making it count for all it is worth in the development of intellect, will, and body, they have allowed athletics to fall into the hands of the boys themselves, of graduate advisers, and professional coaches, all relatively irresponsible people.

Dr. R. Tait McKenzie, Professor of Physical Training at the University of Pennsylvania, has summed up the case against school and college athletics under four heads: (1) Specialization, the tendency to train for one event only in order to excel in that rather than to train for all-around development and health; (2) Commercialism, the tendency toward a win-at-any-price policy, because the reputation and the livelihood of the professional coach depend on his turning out a winning team; (3) Exploitation of the individual, the tendency to lionize the star athlete, and, incidentally, to depreciate the real student; (4) Over-training the few, to the neglect of the many. Of these charges, the most serious, to my mind, is the last, the neglect of the many. Dr. Wingert, of Ohio State University, reports that, while over a million dollars a year are spent on college athletics alone in this country, only 16.4 per cent. of all college students take any active part in the sports. The others sit in the grand-stand and look on. The coaches will have nothing to do with them, because they are not good "'varsity" material.

And what is the remedy? Surely not to abolish athletics; nor, on the other hand, to try to correct this, that, or the other evil by more stringent rules, by closer supervision, or by talk about "higher ideals." The remedy is to get that crowd down out of the grand-stand on the field; to find out what games they would like to play, in what contests they would like to take part, and give them a chance. That is all they need, a chance. Substitute "extensive athletics" for the present "intensive" style and then watch for results. But do not, under any circumstances, introduce "compulsory athletics." This is a term to make one's hair curl. Imagine being *compelled* to take part in a game. That must be as joyful as a tenderfoot's dancing to the popping of a playful cowboy's gun.

Let the faculty adopt this step-child of the schools, and make it a full-fledged member of the family. Let them take charge of athletics and make them the basis of physical training for all students. Let the students select, if you will, certain groups of exercises, making for all-around development. Put up some prizes for individual and inter-class contests, and see what healthy boys and girls will do. Let the coach's salary depend on the number of boys he can train to play one or two games at least fairly well, and to give a good account of themselves in a pentathlon of track and field events. As I said before, do not make athletics compulsory. Make them interesting. Give everybody a chance. Award a little token, like the "Bronze Button" of the Public Schools Athletic League, to every boy or girl who attains a certain reasonable standard of all-around excellence, and you will have a rational system of athletics that will wipe out, at one fell swoop, "specialization, commercialism, exploitation, and the neglect of the many." Can this be done? The best answer is that there is one school where it is being done, and done so successfully that Drs. Sargent of Harvard, Anderson of Yale, Crampton of New York, Wood of Columbia, Storey of the City College, Raycroft of Princeton, McKenzie of Pennsylvania, Burdick of Baltimore, Savage of Oberlin, and others, all have expressed the hope that "the good work will be taken up by other schools."

New York. FREDERICK J. REILLY.

The Morality of Woman Suffrage

To the Editor of AMERICA:

There is a distinction between the suffragette and the suffragist. Your suffragette is a Feminist; not so your suffragist. Your suffragette is she who is aiming at "the emancipation of woman"; your suffragist is looking merely to a share in the government of the country. The distinction turns wholly on that catch-phrase, "the emancipation of woman." Someone has said that the phrase is meaningless; but this is not true. It signifies merely that woman no longer recognizes the unity of Christian marriage. It is for this that the suffragette or Feminist stands. And this, of course, right reason and the Catholic Faith condemn. The aim of the suffragist is to get a share in the government of the country, to stand on a political footing of equality with men. Such an aim would, at first sight, appear to be only political and, as such, justifiable. Miss Mary E. Rodgers, in AMERICA for September 25, says that "any one with only a superficial knowledge of the subject cannot but see that it is a moral issue too." And such it is, emphatically, but in a different sense from that in which Miss Rodgers understands it. And because it is a moral issue woman suffrage must stand condemned.

Woman's primary duty, ordained by God, is the bearing of children and the caring for them during their tender years. Of course I am speaking here of the average woman, the married woman. Even Miss Sara McPike, ardent suffragist

as she is, owns that "the chief mission of a woman must ever be the perpetuation of the race." This being so, any activity which directly interferes with these primary duties is morally wrong.

Will woman suffrage directly interfere with the two-fold duty of woman? This depends upon what you mean by woman suffrage. If you mean mere votes, then I answer, obviously, no. But if you mean what the suffragists themselves mean, namely, political equality in every sense, then I answer, obviously, yes. For political equality means not only that women will share equally with men the rights and duties, the privileges and burdens of citizenship in the strict sense, but also that they will be governors, legislators, judges, congresswomen, senators and presidents; and the activities involved in such offices are, I claim, incompatible with the two-fold duty of a Christian wife. For her growing family will occupy all her time until she is far on in years; so that ordinarily she will not be free to give her undivided mind to political life until she is a grandmother. Miss Rodgers, as a matter of fact, admits that "most of the active workers are grandmothers," stating that "women whose children are of an age to require their whole attention are not needed in this work," and she might have added that they cannot in conscience engage in it. Grandmothers, therefore, and they alone, are morally free to enter upon political life. For public offices grandmothers will have, I suppose, a large stock of goodwill and a fairly active mind; but experience, large experience of men and things, are chief requisites in any candidate for public office. Would it be fitting to install in the governmental chair a sweet-faced old lady fresh from the tender intimacies of home, innocent of any knowledge of the ways of politicians? I do not altogether deny experience to these good grandams. They have had experience aplenty, but not the kind that fits one for public activity. If, therefore, grandmothers, from motives of expediency, are to be denied the suffrage, and mothers also, from motives of morality, what becomes of woman suffrage?

Chicago. MARK S. GROSS.

A Word to Mr. Chesterton

To the Editor of AMERICA:

In his article "American Religions," in AMERICA for September 25, 1915, our distinguished friend Mr. Cecil Chesterton refers to a song heard in America last year, whose popularity, to him, indicates that the doctrine of pacifism is not only popular but, what is more disquieting, is taken for granted by the American people at large.

To my knowledge two other English writers besides Mr. Chesterton, and no doubt others of whom I do not know, have taken this song more seriously than it deserves, as indicative of a certain sentiment in the hearts of the American people. The lilting melody of "I Didn't Raise My Boy to Be a Soldier" was boldly taken from a Gaelic war song and, with a lack of humor equaled only by the "composer's" lack of scruple, joined to words which would make a Gaelic warrior turn over in his grave on the battlefield. O, shade of Thomas Moore and his "Minstrel Boy"! This song was vastly popular in New York, but no one except an innocent foreigner takes New York to be American. The Semitic song-writer just now revels in songs of "peace at any price," in which he is quite consistent, as his forbears have been conspicuous for business acumen rather than for martial glory, but it is hardly fair to assume that this is the spirit of the American people.

In bravery and the spirit of self-sacrifice, the American woman has none to surpass her in the history of any country. From our earliest Colonial wars to the present time the American mother, and the same is true of the American wife and sweetheart, has cheerfully sent forth her dearest, smiling through her tears. It was her spirit that conquered the wilderness, overcame tyranny, preserved the Union, and will in the future have to uphold the ideals which were won at cost of blood and struggle. Please, therefore, Mr. Chesterton, do not judge of American war spirit by Semitic songs.

Brooklyn. M. G. M.

Diocesan-owned Newspapers

To the Editor of AMERICA:

The reason for the existence of the Catholic press is to promote the interests of the Catholic Church. This should be kept in mind in every criticism of the Catholic press. The individuals who are devoting their lives to this heart-breaking, back-breaking missionary work are giving the best that is in them to the cause of Catholic journalism. Let us be reasonable. When a man is doing his best and his best is not good enough, it is time for a change.

If each diocese owned its newspaper, that would mean cooperation, which is the one thing necessary and the one thing lacking in the Catholic paper of today. If the bishops instructed the priests to circulate the diocesan paper, and the priests instructed their congregations to subscribe for it, and families read it as a matter of duty, the Catholic press of America would be one of the wonders of the world, because with such support it could move mountains. Any bishop could force the local Catholic paper into every home in his diocese, by assessment, if necessary. And why should not this step be taken if, as is admitted, the Catholic paper should be in every home? Under such circumstances it would pay, and there would not be the present struggle to meet bills. Why should not the Catholic weekly be owned and operated, or at least subsidized, by the diocese in which it circulates?

Cleveland. WILLIAM A. MCKEARNEY.

Catholic Booking Bureau

To the Editor of AMERICA:

Why has not the Catholic Booking Bureau excited wider interest? Certainly it would be of extreme service to both entertainer and entertained. At present, Catholic entertainers find it difficult to get in touch with Catholic clubs, colleges, and academies. And yet all of these, and especially the academies, if they have any vitality at all, often employ the services of lecturers and readers and musicians. Entertainment is an essential part of every Catholic club's life, and it has come to be an important feature of every boarding school and college as well. There is, besides, a large field in these clubs and educational institutions for lecturers on Catholic subjects. The clubs and institutions are forced to depend largely on general lyceum bureaus, where their chances of securing good talent are, to say the least, dubious. Sisters especially must have extreme difficulty in finding lecturers that conform to their necessarily exacting tastes. On the other hand, many clever Catholics, who would meet the needs of clubs and schools like these, remain almost unknown outside of an immediate circle of acquaintances. If there were a central Catholic Booking Bureau, it would be possible for these entertainers and lecturers to exercise their talents under congenial and elevating conditions. Systematic courses of lectures on Catholic subjects could be easily obtained, for Catholic men and women would prepare for such work, if they were sure of an opening. Finally, the entertainments secured through such a bureau would be certain to meet the high requirements of wholesomeness that should be demanded by every Catholic club or institution.

St. Louis. GEORGE A. DOUGLAS.

AMERICA

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A Query and an Answer

To the Editor of AMERICA:

Please let me know, at the earliest opportunity, what the attitude of Catholics is toward the official recognition by the United States of the Presidency of any leader of the Mexican revolution.

New York. L. E. Y.

THE recent decision of the Pan-American conference makes this request very pertinent. The answer is simple, for the attitude of American Catholics who are interested in Mexico is entirely clear and reasonable. They are not in any way concerned with that nation's purely internal affairs, whether these be political, economic or religious. As citizens of this country they are, however, concerned with the attitude of our Government toward Mexico. Such interest is at once their duty and their privilege, for this is a democracy, and since Catholics are true democrats they are unwilling to see the United States committed to a course of action that would appear not only to condone tyranny and excessive brutality, but also to support both. Our Government stands sponsor for the Mexican revolutionists before the world; and the Mexican revolutionists have been tyrannous and brutal. By decrees and other acts they have interfered with worship in a most meticulous way, they have attacked God and religion, they have committed excesses that shock every man whose sense of decency has not been destroyed. They have defiled churches, sacred vessels, vestments and the Blessed Sacrament; they have tortured some priests and murdered others; they have killed two Christian Brothers, and as for their treatment of Sisters, it cannot be described. In short, allowing for all exaggerations, it is safe to say that the Mexican revolutionists have written a new chapter in the history of tyranny and brutality. And though not long since Carranza taunted Villa on account of some of these deeds, yet not one of them has been repudiated. Indeed, the ideals that prompted them have been exalted in speech and writing. This is not democracy, it is not even civilization, and to give official recognition to men who stand for such acts is to commit the country to a policy that the Nation has repudiated time and again. In fact our Nation is a protest against just such a policy. This is the opinion of Catholics, and at one time at least, our Government true to the traditional policy held exactly the same views.

A Slaughtered Nation

THE world is dripping with blood; man is slaughtering man with a ferocity that has scarcely ever been equaled. Europe is a great charnel house through which war lords stride, all red with the blood of victims. This is the product of a brutal, demoniacal war that is disgracing not Christianity only, but civilization itself.

That is bad enough, God knows, but there is something worse. A whole nation, not of warriors able to give and take and die like men, but of women and girls and small boys, is in the shambles, and their conquerors, who are lustful demons, without the courage of manhood or the pity of human beings, are ruthlessly cutting them down. Mohammedans murder Christians. Armenian blood is flowing in rivers, and the Turk is rejoicing. He is swarming through town and village gathering together women and children, herding them like cattle, and slaughtering them. Not all, however, for the maidens and young girls are meeting the fate the Turk always prepares for a "Christian dog," if the Christian has the added misfortune of being a woman.

Was there ever a more atrocious deed? Armenian husbands, fathers and grown-up brothers hastened to the Turkish standard at the call of their sovereign, leaving wives, daughters, sisters safe, as they thought, in peaceful villages. Then the unspeakable Turk, drunk with animal passion—Note his gratitude, his chivalry, his humanity!—repaid the loyalty of Armenian husbands, fathers and brothers by swooping down upon their wives, daughters, sisters and little sons. They drove the victims off, corralled them, sabered them, shot them, drowned them; all except maidens and little girls. Their fate can be imagined; for the Turk is always the Turk. And now he gloats over the shedding of Christian blood, and revels in lust. But the cries of innocent, unprotected women and children have gone surging up to heaven in great waves to strike against the throne of the Father of Justice and surge back again freighted with His curse on the arms of a nation which called husbands and fathers and grown-up brothers to war and then slaughtered their defenseless women and children.

God will be avenged! The day of retribution will come. The Turks have slain the lambs of Christ's flock,

and worse still, have defiled the temples of the Holy Ghost. God will surely arise in His wrath and smite the wretched Turk, and in that day the world will see what punishment He can inflict upon those who slaughter the innocent and defile womanhood and childhood.

A Divorce Record

THE United States is fast establishing an unenviable divorce record. When Justice Newburger took his seat at the opening of the present fall in special term, part three, of the Supreme Court, he was faced by a calendar of 193 undefended divorce cases. He was to be the patient listener to history after history of domestic discontent. The evidence in all these cases was upon one side only, the other party not caring to make any defense, or even to urge the slightest opposition to breaking one of the most sacred of human ties. The plaintiffs represented no particular race or nationality, as the cosmopolitan list of names offered the Court indicated. The evil so brazenly exhibited to the world, and already so common that it hardly evokes more than a cynical smile, may be said to be typically American. The radical Feminist and the Socialist glory in it; the rationalistic press defends or excuses it, and scarcely anybody denounces it.

Yet this evil is gnawing at the very heart of Society, and unless something is done to check its ravages, the State will suffer irremediable harm. And there is but one thing to be done: educate the children in the principles of morality and religion. In this is our only salvation.

A democracy is founded on the wills of the people; it is firm with the firmness of those wills, weak with their weakness, pure with their purity, corrupt with their corruption. Hence the necessity of strong characters unflinchingly devoted to uprightness. But our numerous divorces bespeak a widespread lack of just such characters. In one place, there is one divorce to every six marriages; in another, one to every twelve marriages; the story is the same everywhere. In view of such conditions, it is pitiable indeed to hear so much clamor for "adequate defense" and not a word about the regeneration of national morality. Defense from external foes is necessary; protection from domestic enemies is no less necessary. Thew and sinew and cannon and bayonet are useless, if souls are corrupt. Physical strength and instruments of war may beat off the foreign foe but neither will save a nation from a nation's vices, the most dangerous of all disintegrating elements. Safety from them comes from the individual will. Such the lesson of reason and history. America has not learned that lesson, however, or else has forgotten it. We are a boastful, swaggering people, devoted excessively to self and to selfish interests, which unfortunately only too often take the form of gross pleasures that eventually lead to the divorce court. A change must come: if it does not come spontaneously from out our souls, history will repeat itself once again and the whip of God will recoil from our backs, and sorrow and suffering will cause us to bend our proud heads in reflection, and force us to give thought to ways and means of bringing up our children in the love of God.

"Creed Consciousness"

NO change can be introduced into the institutions of a great city without evoking a bewildering expression of opinion. The Wirt system, lately introduced into Greater New York, has been no exception. Last week we recorded the fact that the perennial cry of "Wolf! Wolf!" the wolf being, as usual, the Pope, had been raised in the public press, although the Catholic Church had only an academic interest in the proposed scheme. The latest protest against allowing the children of the public schools to receive religious instruction according to their different beliefs has been raised in the name of democracy.

A Brooklyn rabbi objects to the proposal on the grounds that it will stir into activity a thing which, according to him, "We ought to be anxious to have dormant until the arrival of manhood and womanhood." This sleeping menace to the "spirit of democracy" is, in the excellent phrase of the gentleman, nothing less than "creed consciousness." He calls attention to the "needless distinctions" which religious segregation will awaken, and is pathetically concerned for the feelings of the "ethical culturist, and the agnostic, or even the lonely atheist." We confess that we do not share the rabbi's sympathy for the loneliness of those whose profession of disbelief is a revolt, conscious or not, against the most fundamental of Divine rights. How he, whose cloth proclaims his life-work to be that of making God's existence and God's claims known, can wish to perpetuate an attitude of mind which promotes ignorance of all that concerns God, passes our understanding.

This, however, is a personal matter; it is on the larger issue that we take exception to his statement. He deplores "creed consciousness" in the young. The Catholic Church, on the contrary, believes in it. To take no other ground than elementary psychology, she is convinced that without it there will be no religious observance, little consistent morality. Action springs from thought. Ideals determine conduct. Men will not ordinarily conform to moral standards unless they are conscious of them; and for most adults such standards are conscious factors of control, only when they have been built up in youth on definite teaching concerning man's relation to God, to himself, to his neighbor and to his country. Vague principles of morality, ethics identified with culture, are at best a haphazard sort of thing, extremely disappointing on the whole, and in time of temptation shifting and unstable. The isolated facts to the contrary are sporadic in occurrence, and leave untouched

the general proposition that natural goodness, if it is to be relied upon, must be supplemented by clear instruction on the rational and revealed truths on which religious, and therefore civic, duties are based.

The Catholic Church stands for the democracy that was contemplated in the Declaration of Independence, a democracy therefore that is built on "the Laws of Nature and Nature's God." With the framers of that document she places her "reliance on the protection of Divine Providence." It is her conviction that citizens will observe those laws and merit that protection, only if they are trained to recognize them. She has besides a deep distrust of any instruction that does not lead to "creed consciousness." Conduct that will enable our people to enjoy the blessings of liberty, promised by the Constitution, can be secured only by inculcating clear, accurate and vivid principles of action, which spring from the knowledge, love and fear of God; and such instruction cannot be given without resulting in "creed conciousness." Moreover, the Church is of the opinion that it is fatal to delay this instruction till the years of maturity. Individuals may succeed in acquiring such principles after reaching the years of manhood and womanhood, but the religious convictions of a nation, if they are to be acquired at all, must be acquired when her children are susceptible and plastic.

The Tainted Stream

UNDER the conservation laws of the State of New York, chemicals and other materials may not be discharged into river-courses in such quantities as to destroy the fish or injure the health of those persons who use the water of the streams. A few weeks ago, a corporation in Western New York was fined $250.00 for violating the law. And the mere suspicion that the waters of Mohansic Lake, part of the water-supply of our city, might possibly come to be contaminated from the drainage of a near-by sanitarium, has aroused just fears and protests. Too much care cannot be exercised when the health, perhaps the lives, of thousands may be endangered. The State's Conservation Commission should be fearless in enforcing the laws which safeguard in so vital a matter the physical welfare of our people.

But there is a deadlier contamination than that of our inland fisheries or the waters of Mohansic Lake. A poisoned stream of immoral literature is flooding the country. Before it, the restraining dikes of decency and self-respect seem to have broken down. Its deadly ooze seeps into the millionaire's mansion and the poor man's home. That stream carries diseases more terrible than the typhus or the bubonic plague. The germs it bears do not attack the "royal tissues" of mere physical life, the heart, or the lungs, but man's nobler faculties, his mind, his soul. In the child they wilter the flower of innocence; they blight the lilies of modesty and purity. They stain the visions and ideals of youth and atrophy the strength and courage which is manhood's dower. The stream must be checked or it will sap the very bulwarks of our national life. Legislators wisely "conserve" the waters of our streams, officials watch over such homely yet necessary articles as the milk, fruit and meat supply of our cities. Is legislation doing enough to protect our citizens against the stygian waters of corruption of an infidel and immoral literature, of pornographic novels, of plays, the very names of which flaunted on our billboards, make an honest man clench his fists with indignation, and a good woman blush for shame? Is the law punishing with just severity the panderers of evil in high places, the purveyors of these scented, but death-dealing waters? Some pure hands, some noble and generous hearts are attempting the truly herculean task of draining and choking off this poisoned tide. God's blessing will surely follow them in their labors, for they are doing His work. The true-hearted American, the real and genuine Christian and Catholic can have no better watchword and program for his fellows than this: "Watch the tainted stream! Death lurks there! Close your house and your heart to the rising tide of an immoral, unchristian literature and press." Those who by voice or pen or leadership are in some way the guides of the people must imitate the great Hebrew prophet. When Moses and his people came to the waters of Mara, they could not drink them because they were bitter. By God's command Moses cast the wood of a miraculous tree upon their surface and the waters were sweetened. If the bitter flood we have described is to be sweetened we have the talisman and the antidote, the life-giving doctrines of Him who died upon the "Tree." Carried to every home they would change the deadly stream into fountains of living water for the strengthening and healing of the nation.

"Self-Realization"

IN an excellent paper contributed to the October *Atlantic Monthly* on "The Extirpation of Culture" that is now threatening our age and country, Katherine Fullerton Gerould assigns as the chief cause of this state of things the fact that materialism is seizing hold of all classes, and that "science" is the great object of popular idolatry. "We have become materialistic," she writes. "Our very virtues are more materialistic than they were," and science "has challenged the supereminence of religion; it has turned all philosophy out of doors except that which clings to its skirts; it has thrown contempt on all learning that does not depend on it; and it has bribed the sketches by giving us immense material comforts." Enlarging on the subject, the writer then observes:

> Ours is a commercial age, in which most people are bent on getting money. That is a platitude. It is also, intellectually speaking, a materialistic age, when most of our intellectual power is given either to prophylaxis or to industrial chemistry, or to the invention of physical conveniences—all ultimately concerned with the body. Even the philanthropists deal with the

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INDEX

VOLUME XIII—APRIL 17 TO OCTOBER 9, 1915, INCLUSIVE

PAGE

Absence, The Advantages of..... 481
Agreeing to Differ (Ed.)..... 180
All Souls' Day Masses..... 556
American "Punch" (Ed.)..... 154
America's Vocation (Ed.)..... 99
An Angry Old Girl (Ed.)..... 425
Ancient Carrion (Ed.)..... 179
Anglican Misrepresentations, More..... 172
Animal "Intelligence"..... 341
Answer, An..... 10
Anthony Comstock (Ed.)..... 280
Arizona (Constitution) (Ed.)..... 544
Artist Priest and Exile..... 197
"Assumpta Est Maria"..... 442
Athletics and Character, 195; Competitive, 586; and Health, 169; in Our Schools, 142; and Scholarships, 245; Why Have Competitive? 293
Atrocities (Ed.)..... 447
Australia: Catholic Press of..... 632
Austria-Hungary: Catholic Awakening, 315; Economic Relations With Germany, 458; New Triple Bond, 53; Peace Rumors, 2; Proposed Tariff Union, 314; Red Book, 362; Religion and German Alliance, 82; Russian Persecution, 26; Thanksgiving for Lemberg, 387; U. S. Reply to, 357; Renascent Galicia 626
Ave Maria's Fiftieth Year, The (Ed.)..... 233

Bagot and Blackwood's (Ed.)..... 402
Baiting the Pope (Ed.)..... 374
Bearing Witness (Ed.)..... 127
Because! (Ed.)..... 281
Belgium: Answer to the White Book, 243; Bishop Heylen Protests, 338; Scattered People, 506; Missions..... 479
Benedict XV and the Secular Press (Ed.)... 302
Benson, Mgr., Father Vaughan on..... 237
Bibles Here and There (Ed.)..... 154
Birth Restriction, What They Said (Ed.)..... 567
Blind Eyes (Ed.)..... 202
Boys, Our (Ed.), 178; Our Lost (Ed.)..... 254
Brandi, Father (Ed.)..... 616
Breaking Point, The (Ed.)..... 328
Brothers-in-Arms (Failure of Socialism) (Ed.) 519

Caesarism (Ed.)..... 375
Call to the Faithful, A (Indian Tribal Funds, (Ed.)..... 303
Canada, Catholics in Journalism..... 560
Capital Punishment..... 171
Carrying His Point (Ed.)..... 44
Castellane Case 479
Catholic, Conventions, A Month of (Ed.), 446; Educational Convention, (Ed.), 278; Landmarks of San Francisco, 147; Press, How to Improve the, 511; Another View, 486; Defects of the, 462; Ass'n Convention, 504; of Ireland, The, 585; in England, 609; Weeklies, A Century of, 537; Good Qualities of the,..... 415
Catholics and the Constitution (Ed.), 495; Will They Remain (Ed.)..... 566
Catholic Women's War Day, 479; Summer Camps 198
Cause, The, Again: (Materialism) (Ed.)..... 543
Censorship and the Movies (Ed.)..... 303
Cheap and Precious (Ed.)..... 231
Children, of France and the War, The, 418; Why are Our Children Different?..... 465
China: Is Monarchy Coming..... 626
Chinese Misrepresented..... 480
Christ and Woman..... 247
Christian or Pagan? (Ed.)..... 590
Christopher, St., The Cult of, (Ed.)..... 496
Church, The, and Socialism, 559; Constitution, and Flag (Ed.), 374; and Mexico, The 490; Music, Our Discarded, 369; of the Revolution, The, 33: The Civilizing (Ed.), 447; The Immigrant and the..... 629
Circus, The..... 119
Citizens, Training New..... 528
Clean-up Week (Ed.)..... 179
Coeducation and the Race (Ed.)..... 203
College Courses, A Graduate's Confession.... 485
College President's Reading, A (Ed.)..... 15
Columbia's Mother-Trainers (Ed.)..... 640
Commission, A Rash (Ed.)..... 518
Common School Education in the Middle Ages 58
Comparisons Are—(Ed.)..... 128
Comstock, Anthony (Ed.)..... 614

PAGE

Confession and "Economic Progress"..... 639
Constitution and the Status Quo, The (Ed.). 543
Convent Girl and the Paris Fashions, A (Ed.) 178
Converts' Leagues..... 147
Corpus Christi..... 175
Count Zeppelin Awakens London's Conscience 418
Crime at Marietta, The (Frank Case)..... 535
Crying to Heaven (Ed.)..... 422
Cuckoo Controversy, The (Ed.)..... 179

Daily Paper, The 35, 90 (Ed.)..... 126
Darwin, By Order of..... 414
Dead, The Thought of the (Ed.)..... 520
Deaf Mutes, Catholic..... 479
Difficulties of Aliens, The (Ed.)..... 233
Dodos and Mothers (Ed.)..... 204
Does It Pay? (Ed.)..... ,16
Dog or the Baby, The..... 223
Douay Bible, The..... 9
Drama, Comtemporary, The..... 512
Dunne, Governor, Philosophizes (Ed.)..... 542
Dutch Embassy at the Vatican, The..... 392
Dynamite, Christian Science and Lourdes (Ed.) 99

Eastland Investigation, The (Ed.)..... 448
"Ecclesia Anglicana Libera Sit" (Ed.). 278
End of Socialism, The..... 222
Entanglement (Ed.)..... 303
Ethical Societies, The God of the..... 489
Episcopalianism (Why Complain?)..... 561
Ethical Society Religion..... 322
Eugenics—A New Aristocracy (Ed.), 470; Folly of the Eugenists, the..... 272
Euntes Ibant et Flebant (Prison Discipline), (Ed.) 127
Euripides in New York..... 224
European Alcoholism..... 118
Every Woman..... 218
Evidence? May Lawyers Withold..... 115
Evil, At the Root of the (Ed.)..... 376

Faith: The Propagation of the..... 632
Felician, The Simoniac..... 394
Florida, An Incident (Ed.)..... 616
Food for Thought (Ed.)..... 154
Fool and His Money, The (Ed.)..... 327
France: Catholic Committee Manifesto on War, 530; Catholic Medical Gild, 578; Catholic Study of Birth Rate, 54; Class of 1917, The, 26; Falling Birth Rate, 314; Financial Readjustment, 110; Jesuits in the French Army, 2; Lenfant, Bishop of Digne, 602; Loyalty and Bigotry, 82; Munitions, 315; Munition Workers, 243; Munitions and Other Problems, 266; Young France, (Ed.), 615; New War Credit, 290; The Pope's Answer, 54; René Bazin's Appeal, 387; Revival of Religion, 266; Sister Barbara, 290; Workmen and the War, 214; The Church and the War in, 558; Wounded Soldiers... 434
Frank Case, 423; Crime at Marietta, 535; and Liberty of the Press (Ed.)..... 494
"Freebooting Pirates" (Ed.)..... 204
Freeman of the Universe (Ed.)..... 155
French Soldiers on Leave..... 633

Gary Plan? Who Invented the..... 639
Genesis and Woman's Rights..... 416
Georgia, Oh! (Ed.)..... 423
Germany: American Note, Bryce Commission, 139; Belgian Outrages on the German Soldiery, 362; Catholic Defense Committee, 338; Catholics and Protestants, 315; Commerce During the War, 167; Detention Camps, 290; Emperor's Declaration, The, 410; Brest-Litovsk Captured, 505; English Officers Ill-Treated, 110; Expansion of the German Empire, 243; Financial and Industrial Conditions, 339; Food Supplies Ample, 167; Chancellor's Speech on Italy and Poland, 482; Sinking of the Arabic, 418; Frye Case, U. S. Note in the, 481; German Jesuits in the War, 111; Germany and the Pope, 27; Internal Condition of, 3; Lissauer's "Chant of Hate" Repudiated, 458; National Confidence, 214; No Fear of Starvation, 267; Peace Rumors Denied, 290; Press Censorship, 290; Prosperity of War, 434; Sinking the Steamer Lusitania 111: Socialists, Patriotic Citizens, 82; Territorial

PAGE

Expansion, 266; Treatment of Prisoners, 83; A Third War Loan, 603; A White Book, 190; Munitions, American, 554; Two National Demonstrations..... 626
God, Freedom, the Constitution, (Ed.)..... 566
Godless Science (Ed.)..... 353
Governors' Annual Conference (Ed.)..... 567
Great Britain: Anglo-German Negotiations, 1912, 531; The American Note, 27; Anniversary Day, 435; Bristol Convention, 554; Bryce Commission, 139; The Budget, 111; Censorship, 83; The Coalition Cabinet, 190; Conscription, 482, 579; Conscription Plans, 458; Conservatism and the Munitions Bill, 267; "Deadly Complacency," 215; Dissatisfaction with the Cabinet, 167; Germany and the Lusitania, 111; Intervention of the Holy See, 55; Marquis of Lansdowne's Speech, 363; Income Tax, 602; Mortality Among the Officers, 139; The Munitions Bill, 244, 291; Munition Workers, 315; National Anger, Aroused, 139; Opinions on the New Cabinet, 191; Organizing the Workers, 215; Parliament Opened, 579; Recruiting, 111, 244; Recruiting Laborers, 168; Sir Ed. Grey's Reply to German Chancellor, 506; Science in Warfare, 339; *Times,* The, on Christian Doctrine, 27; War Babies, 83, 191, 267; Vote of Credit, 337; War Casualties, April-June, 315; Women Workers, 339; War Finance 627
Great Task: The 1863-1915, (Ed.)..... 302

Hazarding a Heritage (Ed.)..... 400
Healer's Hand, The (Ed.)..... 447
Hearn, Lafcadio..... 73
Hell, Bombardment of..... 144
"Hideous Self-Immolation" (Ed.)..... 328
High Schools, Catholic; We Need (Ed.)..... 590
Holding the Mirror up to Nature (Novels) (Ed.) 543
Holland, Papal Ambassador, 506; Neutrality. 62
Holy Father's Congratulations, The (Ed.).... 14
Homes, Our..... 607
Homesickness of the Soul, The (Ed.)..... 448
Howells and the Jesuits (Ed.)..... 70
Huss, John, "Martyrdom" of..... 370

I Have Been Dead (Ed.)..... 304
I Know Just How You Feel (Ed.)..... 256
Immigration Problem, The (Ed.)..... 542
Immortality, Annihilation or (Ed.)..... 71
Impediment, the One (Ed.)..... 230
Indecency *vs.* Good Taste (Ed.)..... 14
India: Indian Tribal Funds, 303; German Jesuits Interned, 507..... 531
International Law, A New Basis for..... 510
In the Midst of Life..... 174
Ireland: Agricultural Laborers, 603; Agriculture, 363; Coalition Cabinet Unpopular, 316; Bishop O'Dwyer and Mr. Redmond, 531; Col. Lynch and the *Freeman's Journal,* 28; Dillon on Recruiting, 482; Discontent with the Government, 244, 268; Emigration Statistics, 112; The French Government and Irish Sympathy, 83; Golden Jubilee of Brother O'Mahoney, 55; Home Rule Bill, 555; Home Rule Imperiled, 191; Industrial Development, 435; Industrial Progress, 388; The Irish and Enlisting, 215; Irish Martyrs' Decree, 3; Irish Organizations, 192; Liquor Taxation, 139; Minor Industrial Conditions, 410; The National Volunteers, 28; Nationalist Grievances, 579: Taxes, 604; The New Viceroy, 55; National Aspirations, 507; Political Discontent, 291; Population, Trade, Finance, 339; "Ireland, Nurse of Heroes," 6; War Prices and Trade..... 627
Irish in Argentina, The..... 146
Italia Æterna..... 274
Italy: Bari, Dominican Friars of, 483; Declares War on Turkey, 482; Press and the Pope, 507; War Agitation..... 140

Jesuit Alumni in the War..... 479
July 4, 1776, What Happened on..... 299

Kilmer, Joyce; Lecture Tour..... 452

Ladies and the Law Court, The (Ed.),180; Wept, Ladies, The (Ed.)..... 155
Lambs, Protect the (Ed.)..... 617

PAGE

"Lascivious Fictions" Spreading (Ed.) 495
Last Stand, The (Ed.) 255
Liberty, Its Use and Abuse (Ed.) 472
Lifting the Standards (Ed.) 401
Lodge, Hyslop and Telepathy 87
Looking Forward (Catholic College Graduates) 143
Louisiana Leper Home, The 250
Lovest Thou Me? (Ed.) 203
Lying Witness, (Ed.) 254

Magazines, Our Sublimated 114
Magna Charta's Seventh Centenary (Ed.), 230; "Month's Mind," of 344
Make-Ups (Ed.) 73
Marquette "The Imposter" 346
Marriages, Catholic, The *Living Church* on .. 464
Masons, American and Latin Lodges 504
"Mayo," God Help Us!" 323
Mayor and the Stage, A (Ed.) 232
Men, Our Young, 219 249
Methodist Quarterly, A, and the *Ne Temere*, 60; Making Italian Methodists (Ed.) 353
Mexico: The Blood Line, 411; Anti-U. S. Proceedings of Revolutionary Convention, 507; American's Appeal, 459; Plunder and Violence, 459; Pan-American Note, 460; Carranza, Recognition of, 604; Carranza and A. B. C. Republics, 555; Carranza's Proclamation, 244; Chaos and Famine, 216; Contemporary News-Letter, 84; Corolla Letter, 484; Disagreements Among the Revolutionaries, 140; Famine, 84; Famine and Chaos, 291; Famine in, 340; Food Riots, 168; General Devol's Report, 388; Huerta Complicates the Situation, 316; Important Conference, 436; Masonic Hostility, 28; The McManus Murder, 83; Mexican Ladies Protest, 113; Mexico's Salvation, 112; Pan American Conference, 580; Revolution Made to Order, 534; Suffrage and Revolutionists, 532; Mr. Bryan and Dr. Kelley, 55; Starvation in, 192; State of the Country, 4; Villa and Carranza Confer, 268; Villa's Note, 244; War, Hunger and Chicanery, 364; Witnesses to Atrocities, 4; Mexico of Today, 30; A Sad Letter, 628; Recognition of Carranza 628
Micrometor or Megaphone, Which? (Ed.) ... 100
Mistaken "Broadmindedness" (Ed.) 326
Modernism in England 366
Morality of the Songs we Sing, The 320
Mother Goose and "Efficiency" (Ed.) 353
Motherhood (Ed.) 127
"Movies," The Village (Ed.) 638
Moving Picture Censorship (Ed.), 98; Menace, The 582
Murder and Sentimentality, 171; and Tooth Brushes, (Materialistic Sociology) (Ed.) ... 519
Mystic, A Modern 563

Nerves, Our Natural 5
Netherlands, Resuming Relations with the Vatican 168
Neutrality, Cowardly (Ed.) 472
Newspapers—A Children's Text-Book (Ed.) .. 470
Newman and Gladstone 294
New Woman after God's Heart, The 91
New Zealand, Catholic Press of Australia and 632
Nickleby, Mrs., and the Crozer Professor 141

Offer, A Thousand-Dollar (Ed.) 615
Official Bulletin Writer, The (Ed.) 519

Pan-Americanism and the Church 413
Pankhurst, Mrs. in Paris (Ed.) 280
Pantaloon and Slapstick Legislation (Ed.) ... 72
Patrick's, Old St., New York 62
Patriots Again, The (Ed.) 14
Pauline Privilege, The 367
Peace by Constitution 390
Peace, Hatred, Arms (Ed.), 43; A New Plea for (Ed.) 422
Periodic Drunkenness and Tobacco 59
Poor, Large Families of the 299, 493 557
Poland's Great Sorrow (Ed.), 126: The Plight of, 514; Dirge of the Dolls (Ed.) 544
Pope and the Press, The (Ed.), 471; and Allies, (Groundless Fear) (Ed.), 568; and the War, The (Ed.), 202; Letter on Mexico, (Ed.), 42; and the Kaiser, (Ed.), 494; *Outlook* and the 479
Popular Song, A 342
Portugal, The New Revolt 140
Post-Impressionism 347
Praying, Is Ill-Bred? (Ed.) 591
Present-Day Fiction 8
Press, Catholic in England, 609; of Ireland, 585; Catholic, Defects of, 462; How to Improve, 511; Another View, 486; Century of Weeklies, 537; Catholic, of Australia and New Zealand 632
Prisoner and You, The 471
Prisons, Are Penal Institutions? (Ed.) 327
Problems About War (Ed.) 352
Professors and Spooks 640
Proofs of the Past, The 438
Proselyting the Filipinos 504
Protestantism, Limitations of 480
Protestant Tradition, The 297
Providence in Persecution 271
Purity Congress, International 528

Race and Religion (Ed.) 592
Radicalism 638
Rational Treatment of Criminals 528
Reading, What Are Our Children? 592
Real Menace, The 89
Religion of the Future, The, 217; New Theory of 113
Religions, American 583
"Religious but Creedless"! (Ed.) 71
Reno's Joy (Ed.) 43
Rescue the Kittens and Cats! (Ed.) 566
Revolution Made to Order(Mexico) 534
Right to Live, Her 515
Rights of the Child, The 437
Rome: The Pope and *La Liberté*, 316; The Pope's Letter on the Anniversary of the War, 411; The Pope and Peace, 56; The Pope and the War 392

Saint Francis and His City (Ed.) 98
"Save Us, We Perish" (Ed.) 70
Saving Up (Ed.) 376
Scandalized Contemporary, A 464
Scientific Faith, Reign of 538
Sentimentalism towards Crime 480
Serra, Father, The Influence of 605
Signs of Superior Civilization (Ed.) 100
Silence, Compulsory 441
Simplicity, Sociology and Religion 57
Sir Edward Grey and the German Chancellor 530
Social Uplift (Ed.) 423
Socialism, Battling With, 581; Collapse of, 461; The Church and 559
"Society's" Conversation (Ed.) 100
Songs We Sing, The 296
Sowers of Discord (Ed.) 102
South America, Dollars and Diplomacy 488
"Soyons Distingués" (Ed.) 231
Spain: Features of Conscription, 340; Anticlerical Agitation, 556; Attitude on the War, 484; Liturgical Congress, 436; Attitude on War, 532; Moroccan Question 628
Spreading Catholic Books (Ed.) 43
Starving Nations (Ed.) 279
State Socialism and Europe 533
String-Pulling Jesuit, A (Ed.) 42

Tact, Augustus V., The Art of 32
Taxing Education and Charity (Ed.) 255
That Blessed Word Automatic (Ed.) 205
Teaching Kine, The (Ed.) 520
Theaters Old and New (Ed.) 255
Thoughts on Heredity, 221, 246 270
Times and the Belgian Priests, The (Ed.) .. 204
Tolerance Today and Long Ago (Ed.) 375
Tremendousness of Trifles (Ed.) 354
Tribune and the Jesuit General, The (Ed.) ... 279
Twilight Sleep, The Ethics of 193

Vacation Time (Ed.) 401
Veneration of Relics, The (Ed.) 72
Viscount Bryce and the War (Ed.) 279

War: Advance on Warsaw, 409; Air Raids in England, 26; Arabic, German Note on, 553; The Argonne, 313, 361; Austro-Hungarian Protest on Ammunition, 361; American Note to Germany, 138; Armenian Torpedoed by German Submarine, 314; Austro-German Victory in Galicia, 137; British Note on Blockade, 433; British Victory in German West Africa, 337; Bulgaria Mobilizes, 602; Campaign in Galicia, 313; Carpathians and the Dardanelles, 53; China and Japan, 110; Cushing and Gulflight Cases, 214; Deadlock in the Carpathians, 25; Dumba Case, 554; Dumba's Explanation, 577; Eastern Theater of War, 165; Fall of Przemysl, 213; Fall of Warsaw, 433; Forcing the Dardanelles, 81; First German Reply to U. S. Note, 189; French Success at Les Eparges, 1; Galicia, 361; German Drive, 553; German Reply in the Frye Case, 433; German Reply Unsatisfactory, 337; Germany's Note of Protest, 1; German Success in the East, 385; Great Britain's Memorandum, 289: Italian Campaign, 190, 213, 265, 313, 337; Italian Demands on Austria, 166; Italy and Austria, 166; Italy Declares War on Austria, 166; Loss of British War Vessels, 190; Lusitania Destroyed by Germans, 110; Lusitania Protests, 165; Movements in Flanders, 53; Orduna Fired on by German Submarine, 361; Poland, 361; Resignation of Secretary Bryan, 241; Russian Advance in the Carpathians, 1; Russians Retire from the Dunajec, 109; Sea Raider Interned, 2; Southern Poland and Galicia, 337; Third American Note, 386; Third Note to Germany, 241; Warsaw's Peril, 385; Vilna Captured, 577; Conquest of Poland, 529; German Submarine Concession, 529; Hesperian Sunk, 599; Ypres and Carency, 137; Allies Gain in Artois and Champagne, 625; Balkan Situation, 625; East, Less Activity in the 625
War and Anti-Catholic Propaganda, 509; Capital and Labor (Ed.), 424; Wisdom in the 13th Century 610
Winning America for the Church (Ed.) 591
Was it "Fit to Print"? (Ed.) 16
Weismann and Some Fallacies as to Heredity 389
Wells, H. G., An Open Letter to 317
"Westward Ho!" (Ed.) 232
What Are Curmudgeons? (Ed.) 155
What is a Prisoner? (Ed.) 446
What Was Rationalism? (Ed.) 392
Why Doesn't the Pope Interfere? (Ed.) 326
Why Pray for Peace? (Ed.) 99
Will the Authorities Act? (Censoring the Mails) (Ed.) 518
Wine in the Holy Sacrifice 86
Woman, the New, After God's Heart, 91; Has She a Soul, 365; Suffrage and New York *Sun* 353
Women and Peace 440
Wonder Grows, The, Carranza's Recognition (Ed.) 614
World, The End of the? (Ed.) 496
Woman Suffrage 630

Xavier, Mother Mary (Ed.) 302

"Ye of Little Faith" (Ed.) 15
Young Man and the Brotherhood, The, 194; and Geology, The, 391; and Industrial Welfare Work, The, 606; and Music, The, 117; and the Navy, The, 269; and Public Accounting, The, 29; and Shorthand Reporting, The, 319; and Steamship Transportation, The, 170; and Stock Raising, The 463
Y. M. C. A. at Panama, 528; Hall Given for Bigots' Meeting 479
Youth and a Law, A (Ed.) 400

AUTHORS

Abercrombie, Lascelles: The Epic 46
Adams, Arthur: Grocer Greatheart 183
Adams, Professor John: Making the Most of One's Mind 19
Adams, Samuel H.: Little Miss Grouch 620
Aitkens, J. R.: The Christ of the Men of Art 258
Angell, Norman: America and the New World-State 130
Armstrong, Margaret: Field Book of Western Wild Flowers 499
Artzibashef, Michael: The Millionaire 357
Bacon, Leonard: The Song of Poland 47
Bacon, Paul V.: Vorwärts 184
Bainbridge, M. S.: A Walk in Other Worlds with Dante 548
Baring, Hon. Maurice: An Outline of Russian Literature 331
Barrett, T. S.J.: Compendium Theologiæ Moralis 546
Belloc, Hilaire: The Elements of the Great War 523
Benet, William Rose: The Falconer of God and Other Poems 20
Benson, Arthur Christopher: Hugh: Memoirs of a Brother 102
Benson, E. F.: Arundel 48
Benson, Robert Hugh: Poems, 19; Spiritual Letters 102
Blessed John Fisher: Commentary on the Penitential Psalms 131
Bond, Francis: Dedications and Patron Saints of English Churches 428
Bailey, John: Milton 572
Bimanski, F.: Phonetic Method of Hearing Confessions of the Slavic Peoples in Cases of Emergency 501
Bates, K. L.: In Sunny Spain 619
Bordeaux, Henry: The Will to Live 105
Birmingham, G. A.: Minnie's Bishop 596
Bleneau, Adele: The Nurse's Story 524
Bradley, Mary H.: The Splendid Chance 596
Brady, Cyrus Townsend: The Eagle of the Empire 183
Browning, R. and E. Barrett: New Poems ... 499
Burr, Amelia Josephine: A Dealer in Empire 105
Burroughs, John: The Breath of Life 452
Campbell, Rev. T. J., S.J.: Pioneer Laymen of North America 102
Canfield, Dorothy: Hillsboro People 104
Cannon, Gilbert: Satire 46
Cather, Willa Silbert: The Song of the Lark. 645
Chadwick, Rear Admiral French E.: The American Navy 306
Chapman, John Jay: Memories and Milestones 283
Chase, Beatrice: Through a Dartmoor Window 643
Chesterton, G K.: The Wild Knight 237
Churchill, Winston: A Far Country 307
Clarke, M. E.: Paris Waits: 1914 75
Cohen, Helen Louise: The Ballade 427
Cobb, W. H.: The Meaning of Christian Unity 523

PAGE

Coit, J. Eliot: Citrus Fruits 644
Conrad, Joseph: Victory 75
Conway, Daniel: Life of Ven. John Ogilvie, S.J. 284
Dall, Wm. H.: Spencer Fullerton Baird 404
Dalrymple, Leona: The Lovable Meddler 644
Davin, Olga A.: How I Became a Catholic 406
Davis, R. H.: Somewhere in France 572
Deming, Clarence: Yale Yesterdays 283
Dehey, Elinor Tong: Religious Orders of Women in U. S. 619
Doyle, Edward: Ginevra 331
Dragoumis, J. D.: Under Greek Skies 619
Driscoll, John T.: Pragmatism and the Problem of the Idea 259
Du Bois, W. E. Burghardt: The Negro 258
Dunbar, Seymour: A History of Travel in America 355
Earhardt, Lida B.: Types of Teaching 307
Eastman, Charles A.: The Indian Today 306
Eliot, Charles W.: The Road Toward Peace 130
Elliot, A. F. Scott: Prehistoric Man and His Story 183
Emmet, Thomas Addis: Thomas Addis Emmet and Robert Emmet 157
Englehardt, Fr. Zephyrin: The Missions and Missionaries of California 619
Ensor, R. C. K.: Belgium 611
Eucken, Rudolf: Collected Essays 235
Evans, Howell T.: Wales and the Wars of the Roses 499
Fabre, T. Henri: Bramble-Bees and Others 183
Fields, Anna P. L.: The Story of Canada Blackie 547
Finley, John: The French in the Heart of America 74
Fletcher, C. R. L.: The Making of Western Europe 571
Foote, Mary Hallock: The Valley Road 620
Forbes-Leith, W., S.J.: Pre-Reformation Scholars of Scotland in the XVIth Century 282
Fortescue, Father Adrian: The Mass 381
Funk, F. X.: Manual of Church History 548
Galsworthy, J.: The Freelands 524
Gardner, A. G.: The War Lords 595
Gardiner, A. G.: Prophets, Priests and Kings 547
Gibbs, Philip: The Soul of the War 594
Girardey, Rev. F., C.SS.R.: Sermon Matter 309
Gissing, Geo.: The Private Papers of Henry Ryecroft 547
Goodchild, George: The Love of the Wanderer 547
Gorgas, Wm. C.: Sanitation in Panama 619
Granger, Canon, Guide in the Ways of Divine Love 549
Grant, Robert: The High Priestess 596
Green, E. M.: The Laird of Glentyre 619
Gretton, R. H.: History 46
Griffis, William E.: Millard Fillmore 20
Grimal, Rev. I., S.M.: The Priesthood and Sacrifice of Our Lord Jesus Christ 283
Grisar, Hartmann, S.J.: Luther, Vol. IV 330
Guthrie, William D.: The Catholic School 611
Haldane, Viscount: The Conduct of Life 405
Hall, S. Roland: Writing an Advertisement 332
Hannay, David: The Navy and Sea Power 331
Hare, Christopher: Life and Letters in the Italian Renaissance 611
Hastings, James: Prayer 620
Hastings, James: Encyclopedia of Religion and Ethics 500
Hay, James, Jr.: The Man Who Forgot 105
Hill, Rev. M. P., S.J.: The Catholic's Ready Answer 234
Hoare, Alfred: An Italian Dictionary 380
Hodges, George: The Early Christian Church 18
Hogarth, D. A.: The Ancient East 331
Holborn, I. B. Stoughton: The Need for Art in Life 104
Holland, Olive: The Belgians at Home 105
Holland, W. J.: The Butterfly Guide 572
Hooker, Brian: Poems 450
Hope, Anthony: A Young Man's Year 596
Hull, Ernest R.: Civilization and Culture 476
Huneker, James: The New Cosmopolis 207
Hunting, Harold B.: The Story of Our Bible 620
Huss, John: The Church 370
Husslein, Joseph: The Children, a Message to Priests, Teachers, Parents 476
Irvine, Leigh H.: By Right of Sword 330
Ives, Ella Gilbert: The Evolution of a Preacher 427
Jacquin, Père., O.P.: The Friar Preacher Yesterday and Today 236
Jane, Lionel Cecil: The Interpretation of History 380
Jarret, Bede: Meditations for Layfolk 644
Jerome, Mother St.: Love's Gradatory 476
Johnson, W. S.: Prayer for Peace 548
Johnson, R. M.: Arms and the Race 548
Jourdan, Geo. V.: The Movement Towards Catholic Reform in the Early 16th Century. 522
Johnson, Henry: Dante's Divine Comedy 182
Kellner, Leon: American Literature 306
Kittredge, George Lyman: Chaucer and His Poetry 159
Kleist, James A., S.J.: The Dream of Scipio 76
Knox, James Carter: Henry August Coit 643
Kreisler, Fritz: Four Weeks in the Trenches 75

PAGE

Ladd, George Trumbull: What Ought I to Do? 75
Ladd, Geo. T.: What Shall I Believe? 474
Lake, Kirsopp; The Stewardship of Faith 284
Lane, Martha, A. L.: Arabian Nights' Entertainments 500
Lee, Chas.: The Widow Woman 547
Lees, Beatrice Adelaide: Alfred the Great 282
Lincoln, Joseph C.: Thankful's Inheritance 427
Little, Frances Delancy: Sketches in Poland. 451
Lynch, Ella Frances: Educating the Child at Home 356
MacCaffrey, Rev. James: Catholic Church History 45
MacCracken, Henry Noble: The College Chaucer 159
MacDonald, Rt. Rev. Bishop: Stray Leaves or Traces of Travel 309
MacEachen, Roderick: Child's Life of Christ 644
Mach, Ed. Von: Germany's Point of View 594
Mackintosh, Alex.: Joseph Chamberlain: An Honest Biography 595
Macksey, C.: De Ethica Naturali 474
MacRory, Rev. Joseph: The Epistles of St. Paul to the Corinthians 129
Mann, Horace K.: Lives of the Popes in the Middle Ages: Innocent III 306
Markham, Edward: The Shoes of Happiness 450
Marks, Jeanette: Early English Hero Tales 500
Marshall, Thomas W.: The Louisiana Purchase 1819-1841 283
Martin, L. C.: The Works of Henry Vaughan (Ed.) 522
Martindale, C. C.: In God's Army: Commanders in Chief 476
Mason, Caroline Atwater: The Spell of Southern Shores 130
Matthews, Brander: The Oxford Book of American Essays 379
Mauldsley, Daniel: The Solitaries of the Sambuca 158
McCormick, Patrick J.: History of Education 17
McLaughlin, Maurice E.: Tennis as I Play It 427
Mercier, Cardinal: On the Papacy 184
Meschler, Maurice, S.J.: The Life of Our Lord in Meditations 283
Messmer, Archbishop: Woman Suffrage 106
Miller, Elizabeth: Daybreak 183
Montague, Margaret Prescott: Closed Doors. 645
Montgomery, L. M.: Anne of the Island 525
Moore, Leslie: The Jester 76
Moore, Thomas Vernier: A Historical Introduction to Ethics 159
Moorman, F. W.: The Poetical Works of Robert Herrick 522
Maumigny, René de: The Practice of Mental Prayer 570
Meynell, Wilfrid: Aunt Sarah and the War. 571
More, Louis Trenchard: The Limitations of Science 331
Morris, Charles: Famous Days and Deeds in Holland and Belgium 236
Muller, Margarethe: Elsbeth 619
Muncunill, John, S.J.: Tractatus de Christi Ecclesia 307
Norris, Kathleen: The Story of Julia Page 620
Northcate, P. M.: The Curse of Adam 259
Olmstead, Florence: A Cloistered Romance 158
O'Neill, George V., S.J.: The Golden Legend 308
Oppenheim, E. P.: The Way of These Women 596
O'Sheel, Shaemas: The Light Feet of Goats 450
Palmer, John: Comedy 46
Parker, S. C.: Methods of Teaching in High Schools 307
Parker, Sir Gilbert: The Money Maker, 620; The World in the Crucible 357
Peperman, W. Leon: Who Built the Panama Canal? 47
Perris, G. H.: Campaign of 1914 in France and Belgium 523
Phillips, Stephen: Panama and Other Poems, 235; Armageddon 645
Porter, Laura Spencer: Genevieve 619
Power, Matthew A., S.J.: The Protomartyr of Scotland 284
Powys, John Cowper: Visions and Revisions. 19
Prince, L. Bradford: Spanish Mission Churches of New Mexico 595
Prummer, Dominic M., O.P.: Manuale Theologiæ Moralis 207
Putnam, George Palmer: In the Oregon Country 18
Quercy, Jean: Journal d'un curé de campagne pendant la guerre 379
Quick, Herbert: The Brown Mouse 524
Reilly, Joseph J.: James Russell Lowell as a Critic 103
Rinehart, Mary Roberts: "K" 475
Ritchie, Mrs. D. G.: The Two Sinners 525
Robertson, A. T.: A Grammar of the Greek New Testament 206
Ryan, Oswald: Municipal Freedom 306
Sarolea, Dr. Charles: The Anglo-German Problem 333
Saunders, Charles Francis and J. Smeaton Chase: The California Padres and Their Missions 158

PAGE

Schaff, David S.: John Huss: His Life and Teachings 370
Schwager, Rev. Frederick, S.V.D.: The Most Vital Mission Problem 428
Scollard, Clinton: The Vale of Shadows 450
Sharp, Dallas Lore: The Whole Year Round 131
Sharpless, Isaac: The American College 306
Shufeldt, R. W.: America's Greatest Problem: The Negro 258
Slater, Thos., S.J.: Questions of Moral Theology 474
Simonds, Frank H.: The Great War: The Second Phase 595
Small, Walter Herbert: Early New England Schools 310
Smith, F. Hopkinson: Felix O'Day 645
Smith, E. M.: The Investigation of Mind in Animals 452
Smith, Robinson: The Life of Cervantes 235
Sobieski, Count John: The Life of King John Sobieski 547
Stewart, Charles D.: Some Textual Difficulties in Shakespeare 282
Stewart, Elinor P.: Letters on an Elk Hunt. 620
Stevens, J. E.: Commercial Work and Training for Girls 476
Stewart, I. H.: Why Catholics Honor Mary. 549
Strahan, Kay Cleaver: Peggy Mary 619
Stickney, J. H.: Æsop's Fables 500
Stoner, Winifred Sackville: Natural Education 356
Thompson, R. Campbell: A Pilgrim's Song 20
Taylor, Winifred Louise: The Man Behind the Bars 235
Thurston, Herbert: The War and the Prophets 572
Thurston, Frederick: The Romances of Amosis-Ra 524
Tierney, Rev. H. B.: Collected Poems 132
Tissier, Mgr.: Consignes de Guerre 524
Tower, Charlemagne: Essays, Political and Historical 131
Toy, Crawford Howell: Introduction to the History of Religions 644
Trask, Katrina: The Mighty and the Lowly. 524
Tynan, Katherine: The Curse of Castle Eagle, 48; Men, Not Angels 132
Underhill, Evelyn: Ruysbroeck 356
Vaccari, Alberto, S.J.: Un Commento a Giobbe di Guilio di Eclana 642
Van Loon, Hendrik William: The Rise of the Dutch Kingdom 46
Vaughan, Bernard, S.J.: What of Today? 130
Verhaeven, Emile: Poems 259
Vonier, Dom Ansgar, O.S.B.: The Personality of Christ 404
Vose, Edward Neville: The Spell of Flanders 183
Walters, Hugh: The English Essays and Essayist 475
Walpole, Hugh: The Golden Scarecrow 645
Walsh, James J.: The Popes and Science 498
Wapelhorst, Innocent: Compendium Sacræ Liturgiæ 405
Ward, Mgr. B.: The Holy Gospel According to St. Luke 549
Waugh, Arthur: Reticence in Literature 643
Wells, H. A.: Bealby 160
Westcott, Frank N.: Hepsey Burke 475
White, Steward Edward: The Rediscovered Country 103
Wieger, L.: Chinese Characters 549
Wiggin, Kate Douglas: Penelope's Postscripts 476
Wilson, Alice: The Lutanist 644
Wister, Owen: The Pentecost of Calamity 645
Winter, William: Shakespeare on the Stage. 18
Wood, Eric Fisher: The Note-Book of an Attaché 498
Woodson, C. G.: The Education of the Negro Prior to 1861 258
Wooley, E. C.: Written English 548
Wynne, Arnold: The Growth of English Drama 184
Wynne, Rev. J. J., S.J.: The Mass 571

BOOKS

A. B. C. of Good Form 332
Abused Russia 429
Administration of Baptism, The 406
Ægypten 260
A Far Country 307
Alfred the Great 282
Æsop's Fables 500
Alice and a Family 285
America to Japan 260
America and the New World-State 130
American College, The 306
American Essays, The Oxford Book of 379
American Literature, 306; Readings from 331
American Navy, The 306
America's Greatest Problem: The Negro 258
Ancient East, The 331
Anglo-German Problem, The 333
Annuario Pontificio per l'Anno 1915 20
Anne of the Island 525
Antonio Rosmini 357
Arabian Nights' Entertainments, The 500

PAGE

Arms and the Race ... 548
Art of the Exposition, The ... 453
Arundel ... 48
Aunt Sarah and the War ... 308
Baird, Spencer Fullerton ... 404
Ballade, The ... 427
Barfussale ... 77
Bealby ... 160
Beautiful Ireland ... 77
Beginnings of the American People ... 451
Belgium ... 643
Belgians at Home, The ... 105
Benson, Robert Hugh; Memorials of ... 428
Betty-all-Alone ... 160
Bible, The Story of Our ... 620
Blake, William, Selections from the Symbolic Poems of ... 572
Book of Answered Prayers, A ... 184
Bramble-Bees and Others ... 183
Breath of Life, The ... 452
Bred of the Desert ... 309
Brown Mouse, A ... 524
Bunte Bilder ... 77
Butterfly Guide, The ... 572
By Right of Sword ... 330
California Padres and Their Missions, The ... 155
Call of the Open, The ... 450
Campaign of 1914 in France and Belgium ... 523
Canada Blackie, Story of ... 547
Cardinal Mercier: His Philosophical and Pastoral Works ... 184
Catechism of the Religious Life ... 21
Catholic as Citizen and Apostle, The, 185; Echoes of America, 185; Historical Review, 48; Reform in the Early 16th Century, The Movement Towards ... 522
Catholicism and Peace ... 185
Catholic's Ready Answer, The ... 284
Cervantes, The Life of ... 235
Chance, The Splendid ... 596
Chaucer, The College, 159; and His Poetry ... 159
Chesterton's "Poems" ... 208
Child's Communion and Prayer Book ... 185
Child's Life of Christ ... 644
Children, The: a Message to Priests, Teachers, Parents ... 476
Citrus Fruits ... 644
Chinese Characters ... 549
Christ of the Men of Art, The ... 258
Christian Unity, The Meaning of ... 523
Church, The, 370; History, Manual of 548; in Many Lands, The ... 309
Church's Opportunity in the Present Crisis ... 405
Closed Doors ... 645
Civilization and Culture ... 476
Cloistered Romance, A ... 158
Coit, Henry Augustus ... 643
College Life: Its Conditions and Problems ... 331
Comedy ... 46
Come Out to Play ... 309
Commento a Giobbe di Giulio di Eclana ... 642
Commentary on the Penitential Psalms ... 131
Commercial Work and Training for Girls ... 476
Compendium Sacræ Liturgiæ, 405; Theologiæ Moralis ... 546
Conduct of Life, The ... 405
Consignes de Guerre ... 260
Contrary Mary ... 104
Conventual Life, The ... 185
Curse of Adam, The, 259; of Castle Eagle, The ... 48
Dante, A Walk in Other Worlds with ... 548
Dante's Divine Comedy ... 182
Darwin and Darwinism ... 185
Daybreak ... 183
Dealer in Empire, A ... 105
Dedications and Patron Saints of English Churches ... 428
De Ethica Naturali ... 474
Der Loder ... 77
Die Exerzitien des Heiligen Ignatius ... 429
Die Leidenswacht ... 332
Die Monroedoktrin ... 260
Doodles ... 184
Dream of Scipio, The ... 76
Eagle of the Empire, The ... 183
Early Christian Church, The, 18; English Hero Tales, 500; New England Schools ... 310
Early Paradise, The ... 184
Eat and Grow Thin ... 131
Edgar Chirrup ... 308
Educating the Child at Home ... 356
Education of the Negro Prior to 1861 ... 258
Emmanuel ... 21
Eirinn, A Boy in ... 619
Elsbeth ... 619
Enemy, The ... 381
Encyclopedia of Religion and Ethics ... 500
English Essays and Essayists, The ... 475
Epic, The ... 46
Epistles of St. Paul to the Corinthians, The ... 129
Essays, Political and Historical ... 131
Essentials of English Speech and Literature ... 405
Europe, Western the Making of ... 571
Expansion and Conflict ... 451
Eye Witness's Narrative of the War ... 285
Evolution of a Teacher, The ... 427
Fairyland ... 48
Falconer of God and Other Poems ... 20

PAGE

Famous Days and Deeds in Holland and Belgium ... 236
Fasting and Abstinence ... 357
Favorite Fairy Tales Retold ... 184
Felix O'Day ... 645
Felon's Track, The ... 426
Field Book of Western Wild Flowers ... 499
Fireside Melodies ... 357
Fits and Starts ... 236
Five Fronts ... 260
Florentine Cycle and Other Poems ... 237
Flower of the Field, The ... 185
Forest of Swords, The ... 208
Four Weeks in the Trenches ... 75
France in Danger ... 285
Francis, Father of Aberdeen ... 284
Frederick the Great, The Confessions of ... 19
Freelands, The ... 524
French in the Heart of America, The ... 74
Friar Preacher of Yesterday and Today, The ... 236
Friends and Apostles of the Sacred Heart ... 332
Frühlingsstürms ... 77
German Army in War, The ... 237
German War and Catholicism, The ... 594
Germany's Point of View ... 594
Genevieve ... 619
Getting a Wrong Start ... 160
Giant Tells, The ... 453
Ginevra ... 331
Girl of the Blue Ridge, A ... 208
God of Battles and Other Verses ... 208
Golden Sorrow, The ... 645
Golden Treats ... 160
Golden Legend, The ... 308
Golgotha ... 160
Gospel of Pain, The ... 185
Grammar of the Greek New Testament, A ... 206
Greek Spirit, The ... 332
Great War, Elements of the ... 523
Green Englishman and Other Stories of Canada, A ... 284
Gregorian Hymns for Benediction ... 429
Grocer Greatheart ... 183
Growth of English Drama, The ... 184
Guiding Star for Young Men ... 185
Guide in the Ways of Divine Love, A ... 549
Happy Pollypooly ... 76
Harbour, The ... 104
Heart of Uncle Terry, The ... 285
Henry Ryecroft, Private Papers of ... 547
Her Majesty the King ... 105
Herrick, Robert, The Poetical Works of ... 522
Hero of the War, A ... 406
High Priestess, The ... 596
Hillsboro People ... 104
Historical Introduction to Ethics, A ... 159
History ... 46
History of the Catholic Church from the Renaissance to the French Revolution ... 45
History of Education ... 17
History of Religions, Introduction to the ... 644
History of Travel in America, A ... 355
Homeric Scenes ... 48
Hopsey Burke ... 175
How to Follow the Mass ... 357
How I Became a Catholic ... 406
Hugh: Memoirs of a Brother ... 102
Ideal Catholic Readers, The ... 501
Il Santo Evangelo Illustrato ... 209
In a French Hospital: Notes of a Nurse ... 428
In der grossen Shicksalstunde ... 77
Indian Today, The ... 306
In God's Army: Commanders-in-Chief ... 476
In Hoc Vince ... 184
Interpretation of History, The ... 380
International Encyclopedia, The New ... 499
In the Land of the Head Hunters ... 21
In the Oregon Country ... 18
In Those Days ... 208
Introduction to the Science of Ethics ... 103
Investigation of Mind in Animals, The ... 452
Irish Nuns at Ypres, The ... 546
Italian Dictionary, An ... 380
Italian Renaissance ... 644
Jaffrey ... 285
Jail Journal of John Mitchel ... 426
James Russell Lowell as a Critic ... 103
Japanese Lyrics ... 208
Jean Baptiste ... 208
Jester, The ... 76
Jesus Christ, The Life of, in the Nez Percé Language ... 379
Joffre, The Life of Gen ... 236
John Huss: His Life and Teachings ... 370
Johnny Appleseed ... 160
Joseph Chamberlain, An Honest Biography ... 595
Josephus ... 21
Journal d'un curé de campagne pendant la guerre ... 379
Juliana Falconieri, St ... 357
"K" ... 475
Keeper of the Door, The ... 48
Lacordaire and Montalembert ... 357
Laird of Glentyre, The ... 619
Land of Delight, The ... 21
Landloper, The ... 453
Lay Apostolate, The ... 185
Les cloches des morts ... 184
Life of Our Lord in Meditations ... 283

PAGE

Light Feet of Goats, The ... 450
Like unto a Merchant ... 48
Limitations of Science, The ... 331
Little Blue Bird ... 184
Little Missionary ... 131
Little Miss Grouch ... 620
Little Brother Who Sits at Home ... 75
Lives of the Popes in the Middle Ages, Innocent III, 1198-1216 ... 306
Louisiana Purchase 1819-1841, The ... 283
Lovable Meddler, The ... 644
Love's Gradatory ... 476
Luther, Vol. IV ... 330
Luke, St., Gospel According to ... 549
Letters on a Elk Hunt ... 620
Lutanist, The ... 644
Mad Knight, The ... 184
Making the Most of One's Mind ... 19
Man Behind the Bars, The ... 235
Man Who Forgot, The ... 105
Manuale Theologiæ Moralis ... 209
Mary, The Mother of God ... 185
Man Who Rocked the Earth, The ... 208
Mary, Why Catholics Honor ... 549
Martin of Tours, St ... 357
Mass, The, 381, ... 571
Mazzuchelli, Memoirs of Father ... 378
Meditations for Layfolk ... 644
Memoirs of Zi Pre ... 21
Memorials of Robert Hugh Benson ... 428
Memories and Milestones ... 283
Men, Not Angels ... 132
Mental Prayer, The Practice of ... 570
Methods of Hearing Holy Mass ... 185
Methods of Teaching in High Schools ... 307
Michael O'Halloran ... 452
Millard Fillmore ... 20
Millionaire, The ... 357
Millstone ... 429
Milton, J. Bailey ... 572
Minnie's Bishop ... 596
Miralda ... 184
Mirror, The ... 21
Missal Gems for Children ... 185
Missions and Missionaries of California, The ... 619
Mighty and the Lowly, The ... 524
Modernist, The ... 596
Money Makers, The ... 620
Monumenta Historica Societatis Jesu ... 260
Most Vital Mission Problem, The ... 428
Municipal Freedom ... 306
Mütterlichkeit ... 260
My Life Out of Prison ... 260
Mystery of Faith, The ... 160
Nations of Europe, The ... 405
Natural Education ... 356
Naval Occasions ... 309
Navy and Sea Power, The ... 331
Need for Art in Life, The ... 104
Negro, The ... 258
New Cosmopolis, The ... 207
New Nation, The ... 451
New Poems ... 499
New World Religion, The ... 132
Nicholas Freydon, The Record of ... 381
Note-Book of an Attaché, The ... 498
Nurse's Story, The ... 524
Nutrition of a Household, The ... 357
Ogilvie, Ven. John, S.J., Life of ... 284
On the Papacy ... 184
Outdoor Sketching ... 357
Page, The Story of Julia ... 620
Panama and Other Poems ... 235
Parents' Guide, The ... 498
Parish Hymnal ... 429
Paris Waits: 1914 ... 75
Pax ... 236
Peggy Mary ... 620
Penelope's Postscripts ... 476
Pentecost of Calamity, The ... 645
Personality of Christ, The ... 404
Petrarch, Some Love Songs of ... 570
Phonetic Method of Hearing Confessions of the Slavic Peoples in Cases of Emergency ... 501
Philosophy and Belief ... 185
Pieces of the Game ... 309
Pierrot: Dog of Belgium ... 21
Pilgrim's Script, A ... 20
Pioneer Laymen of North America ... 102
Poet's Cabinet, A ... 332
Popes and Science, The ... 498
Practical Conduct of Play, The ... 452
Pragmatism and the Problem of the Idea ... 259
Prayers of the Gael ... 620
Prayer ... 620
Prayers for Peace ... 548
Prehistoric Man and His Story ... 183
Pre-Reformation Scholars in Scotland in the XVIth Century ... 282
Prescriptions ... 21
Priesthood and Sacrifices of Our Lord Jesus Christ ... 283
Primary School and Grammar Readers ... 501
Prophets, Priests and Kings ... 547
Protomartyr of Scotland, The ... 284
Pushing to the Front ... 406
Questions of Moral Theology ... 474
Rational Athletics for Boys ... 284

PAGE

Rediscovered Country, The ... 103
Red Laugh, The ... 309
Red Spy, The ... 260
Reflections of a Non-Combatant ... 285
Religious Education in the Family ... 453
Religious Orders of Women in the United States ... 619
Reticence in Literature ... 643
Riddle of the Sands, The ... 48
Rise of the Dutch Kingdom, The ... 46
Road Toward Peace, The ... 130
Roland, The Song of ... 47
Romances of Amosis-Ra, The ... 524
Ruggles of Red Gap ... 76
Russian Literature, An Outline of ... 331
Russian Realities ... 429
Ruysbroeck ... 356
Saints and Saintly Dominicans ... 21
Sanitation in Panama ... 619
Sanpriel ... 75
Satire ... 46
Scarlet Plague, The ... 208
Seal and Flag of the City of New York ... 501
Secret of an Empress, The ... 21
Secrets of the Hohenzollerns, The ... 405
Selected Letters ... 132
Sermon Matter ... 309
Service of the Sacred Heart, The ... 332
Seltsame Lent ... 77
Shakespeare on the Stage ... 18
Shall I Be a Daily Communicant? ... 308
Shall I Be a Priest? ... 185
Shoes of Happiness ... 450
Simple Mass and Communion Book, A ... 357
Sketches in Poland ... 451
Sinners, The Two ... 525
Sleepy Time Story Book ... 309
Smile of Mona Lisa, The ... 331
Sobieski, Life of King John ... 547
Socialism as the Sociological Ideal ... 105
Sœur Thérèse of Lisieux ... 76
Solitaries of the Sambuca ... 158
Some Children of St. Dominic ... 357
Some Textual Difficulties in Shakespeare ... 282
Somewhere in France ... 572
Song, The ... 357
Song of the Lark, The ... 645
Spain, In Sunny ... 619
Spanish Mission Churches of New Mexico ... 595
Spell of Flanders, The ... 183
Spell of Southern Shores, The ... 130
Spiritual Letters of Mgr. Benson ... 102
Stewardship of Faith, The ... 284
Still Jim ... 160
Stories of the Angels ... 453
Stories of Mary Our Heavenly Queen ... 453
Story of a Conversion, The ... 185
Stray Leaves or Traces of Travel ... 309
Sundown Slim ... 260
Sweet Doreen ... 285
Tabular Views of Universal History ... 333
Teeth, The Care of ... 453
Tennis as I Play It ... 427
Thankful's Inheritance ... 427
Thomas Addis Emmet and Robert Emmet ... 157
Thomas Davis, the Thinker and Teacher ... 426
Through a Dartmoor Window ... 643
Tolerance ... 184
Tourists' Maritime Provinces, The ... 260
Tractatus de Christi Ecclesia ... 307
Treasury of Catholic Song ... 429
Types of Teaching ... 307
Under Greek Skies ... 619
Under Which Flag? ... 160
Union and Democracy ... 451
United States, A History of the ... 47
University of Louvain, The ... 357
Untroubled Mind, The ... 357
Unveiling, The ... 332
Vale of Shadows, The ... 620
Valley Road, The ... 184
Vanishing Roads ... 522
Vaughn, The Works of Henry ... 75
Victory ... 184
Vida Popular San Vincente de Paul ... 19
Visions and Revisions ... 184
Vorwärts ... 499
Wales and the Wars of the Roses ... 284
Waiting ... 547
Wanderer, Love of the ... 522
War and the Prophets, The ... 285
War's New Weapons ... 596
Way of These Women, The ... 129
Westminster Version of the Sacred Scriptures. Vol. IV, Part 3, The Apocalypse of St. John ... 21
What Faith Really Means ... 75
What Ought I to Do? ... 474
What Should I Believe? ... 130
What of Today? ... 309
When I Was a Boy in Belgium ... 21
When a Man Comes to Himself ... 47
Who Built the Panama Canal? ... 104
Who Goes There? ... 131
Whole Year Round, The ... 237
Wild Knight, The ... 105
Will to Live, The ... 21
Wit and Wisdom of John Ayscough ... 132
Within the Cloister's Shadow ... 406
Woman Suffrage ... 547
Woman, The Widow ... 332
Women Under Polygamy ... 357
World in the Crucible, The ... 132
World of H. G. Wells, The ... 332
Writing an Advertisement ... 548
Written English ... 595
War, Soul of The, 594; The Great, 595; Lords, The ... 283
Yale Yesterdays ... 596
Young Man's Year, A ...

COMMUNICATIONS

PAGE

Absent ... 635
Absurdities about Mexico ... 122
Americanization Day ... 300
American Missionaries, Few ... 13
American Spelling ... 469
Anglican's Position, An ... 564
Anglican Terminology ... 153
Anglo-Catholics, Sincerity of ... 468
Architecture, of Catholic Institutions, 469; American-Catholic ... 492
Arkansas Not Iowa ... 517
Athletics versus Sport ... 635
Belloc on Wine ... 421
Ben Jonson as a Catholic ... 421
Birth Control: An Open Letter ... 200
"Bishop's" Calumny, A ... 419
Ben Jonson as a Catholic ... 468
Black Death and Equal Pay ... 92
Black List for Motion Pictures ... 421
Boys, What Shall We Do for the? ... 324
Burke, Edmund, 612; Was Burke's Wife a Catholic? ... 636
Capital Punishment in Germany ... 398
Catholic, Apologists, 229; Booking Bureau, 645; Booking Office, A, 565; Boy Scouts, 349, 397, 493; Public Schools, 634; Circulating Libraries, 445; Correspondence School, 150, 226; Press, The, 589, 612; Press, Defects of the, 516, 540; Dailies, A Chain of, 39; Daily, The, 65-66; Evening Schools, 373; Landmarks of San Francisco, 351; Lecture Courses, 150; Publications, Circulating, 125; Subjects, Free Lectures on ... 124
Catholics in the Y. M. C. A., 13, 41, 68, 69, 97, 120, 121, 151, 152, 153; and the Scriptures, 349; Uninstructed ... 150
"C. C." Answered ... 132
Censorship of Films ... 350
Church Music ... 420
Chaplin "Charlie" ... 517
Clubs for Catholic Young Men ... 396
Costly Educational Experiments ... 276
Criticism of Anglicans ... 395
Dangers in the Navy ... 420
Dante, 227 ... 397
Delinquents and Laundries ... 469
Dowson's Conversion ... 67
Educate Our Children, The Right to ... 200
English in Catholic Schools, 399, 445 ... 493
Established Religion in Germany ... 225
Federation's Deficiencies ... 399
Flowers and Funerals, 228, 252, 277, 301, 372, 373, 444 ... 467
For the Sake of Womanhood ... 276
Gothic Vestments, 13 ... 125
Gov. Ferguson and Fair Play ... 123
Governor Opposes Capital Punishment ... 121
Grace Not Information ... 124
Guilday, Dr., and Magna Charta ... 275
Hilaire Belloc Misrepresented ... 398
Holy Name Society, The ... 348
Journal of Opinion, A ... 299
Journalism, Practical Catholic ... 565
Judas and Salvation ... 69
K. of C. and Boys' Club ... 348
Lady Mackenzie's Contribution to Science ... 148
Large Families of the Poor ... 492
Liberty, What Is? ... 516
Ludicrous Anarchronism, A, 11 ... 37
Magna Charta, The Latin Interpretation of ... 300
Metamorphosed Russian, The ... 67
Middle Ages, Understanding the ... 201
Modern Friar and Prior M'Nabb, A ... 252
Moving-Pictures, Why no Protest? ... 492
Mrs. Nickleby and the Crozer Professor ... 277
Navy, Dangers in the ... 564
New Theater, The ... 252
Pankhurst, Mrs. in Paris ... 517
Papal Elections and the Veto ... 227
Paris Clubs for Young Men ... 373
Pope, Ignoring the ... 613
Purgatorial Hymn, A ... 613
Progress in Gotham ... 325
Prohibition, 66, 67, 149, 150, 176, 199, 226, 227; *vs.* Temperance, 12, 13, 39, 94, 95, 96, 97 ... 125
Protest, A (Anglican) ... 350
Protestantism of a Belgian, The ... 349
"Raffle for Souls," The ... 126
Reply to "An Anglican's Position" ... 636
Repplier Miss, and Hilaire Belloc ... 443
Riddle, A ... 492
San Francisco, Landmarks of ... 228
Saving the Boy ... 151
Schools in the Philippines, 150 ... 253
Shakespeare's Heroines, 253, 325, 399; Religion ... 325
Socratic Salvation ... 397
Some Problems of the "Defenders of Liberty" ... 176
South America's Catholicism ... 64
Time of Death, The, 37 ... 38
Unification of Catholic Clubs ... 276
Vaudeville, 93 ... 225
Votes for Women ... 468
Wasted Money ... 176
Woman's Place ... 541
Woman Suffrage, 444 ... 637
"Watson's" Tom, Papers ... 612
Ye of Little Faith ... 177
Young Man and the Navy, The ... 351
Y. M. C. A., A Call for Action ... 493

EDUCATION

Bondage of Liberty ... 358
Case Method in Law and Morals, The ... 382
Catholic Educational Association Convention, 333; Summer School, The, 185; Lectures Feasible, Are? 78; Students and Protestant Chapels ... 645
Competition and Cooperation ... 597
Disciple of McMurry, A ... 161
Educational Legislation ... 209
Efficiency of Catholic Schools (Subject of "Bells" ... 502
Government Educational Work in China, 406, 430
High Winds in Chicago ... 525
Irish Christian Brothers ... 528
Ibsen in the Class Room ... 453
Inflated Verbal Currency ... 22
In the Matter of Spelling ... 261
Introducing Mr. Henry Herring ... 310
Jeanne d'Arc Club, The ... 49
More Paganism in The Schools ... 549
Muckraking the Public Schools ... 133
Normal School Psychology ... 477
Religious Instruction and the Public School ... 621
School Children's Health, 106; Schoolgirl, The, In Old New England ... 573
University Extension Work in Massachusetts ... 237
Woman's Educational Exhibit, The ... 285
Vacation Bible Schools ... 528

ECONOMICS

Pan-American Financial Conference, The ... 407
Psychology of Social Rest, The ... 431
Unemployment ... 334
War and the Falling Birthrate ... 598

LITERATURE

"American Thought" ... 233
Beardsley, On Aubrey and Others ... 449
Belloc, Hilaire ... 377
Burke, Edmund ... 521
Children's Books ... 593
Chesterton, Mr. G. K. "Orthodoxy" ... 181
Dante's Six Hundred and Fiftieth Birthday ... 156
English Literature, A Curiosity of ... 403
Ernest Dowson ... 17
Fishers and Fish ... 548
How to Reach the Medieval Mind ... 129
Hobbes, John Oliver ... 569
Hello, Ernest ... 329
Hearn, Lafcadio ... 73
Maturin, Works of Father ... 257
Mexico's Poet of the Home ... 281
Neo-Celts, The ... 497
O'Reilly, John Boyle ... 425
Patmore, Coventry ... 473
Pessimism and Mr. Hardy ... 641
Poesy and Prohibition ... 305
"Quotes," Italics and Parentheses ... 101
Rabindranath Tagore ... 355
Rossetti, Dante Gabriel ... 617
Shakespeare's Heroines, 205; Shakespeare, Was He a Catholic ... 44

NOTE AND COMMENT

Academic Degrees, New ... 456
Academic Freedom ... 239
Adams and Jefferson on the Jesuits ... 312
Advertising Men as Preachers ... 312
"All the News That's Fit to Print" ... 264
American Seminarians for the Foreign Missions ... 287
An American Kikuyu ... 648
Angels of Mons ... 624
Annual Convention of Catholic Federation ... 383
Anti-Catholic Paper Loses in Suit ... 187

PAGE

Archbishop Quigley, A Tribute to the Late... 408
Australasia, Reception of First Apostolic Delegate to 24
Beginning of Christianity in Canada..... 360
Bigot in Office, A..... 456
Birth Control 212
"Bishop" Burt, A Protestant Rebuke for..... 188
"Bishop" Herford 408
Brosnahan, Father, Timothy, S.J., Death of.. 240
Caldey Convert, Brother Mardon A..... 575
Canadian Eucharistic Congress..... 136
Capital Punishment in Illinois..... 136
Catholic Circulating Libraries, 384; Clubs, 408; Colleges, Honors for, 51; Colleges Win in Oratorial Contest, 80, 187; Conventions in August, 407; Literature in Anti-Catholic Communities, 163; Parochial Schools, A Tribute to the, 108; Statistics in England and Wales, 335; Student Wins Oratorical Contest, 135; University's Silver Tribute, The, 51; Laymen's Guild, A, 360; and American Citizenship, 288; in Practical Social Work. 52
Chesterton's Imitators 600
China and Rome..... 576
Charity and Thanksgiving Day..... 456
Churchman and Rome, The..... 432
Clean Films for the "Movies"..... 312
College Students, Automobiles..... 312
Colton, Bishop, Dead..... 136
Coming Catholic Congresses..... 51
Conaty, Bishop, Dead..... 600
Confusing News About the Vatican..... 431
Copus, Rev. John E. S. J., Death of..... 264
Cost of Living, The..... 288
Dogma is not Theory..... 384
Dooley, Rev. William, S.J., Death of..... 360
Dumont, Rev. Dr., Death of..... 164
Earliest Mentioned Nurse, The..... 212
Ebro Observatory at Tortosa, The..... 264
Eddy, Mrs. A Monument to..... 366
Education for the Home..... 187
Empty Pews 552
Encouraging School Report, An..... 432
England's Catholic Soldiers..... 648
European War, Some Consequences of the... 188
Family Difficulties in Court..... 287
Farcical Censorship of Motion Pictures..... 408
France, The Best Citizens in..... 51
French and Belgian Priests, A Tribute to.... 456
Gavisk, Father, President of the National Charities Conference..... 187
German Jesuits in India..... 600
Gibbons, Cardinal, and the Suffragettes..... 336
Golden Jubilee of the Rev. Charles Coppens, S.J. 648
Health and Literature..... 600
High School Curriculum, The Overloaded.... 135
Honor System in Colleges, The..... 51
Improper Employment of Children..... 239
Jesuit of Fiction, The..... 264
Jesuits as the *Living Church* Sees Them..... 288
Josefinas 552

PAGE

Kikuyu Controversy Again..... 212
Langevin, Archbishop, Death of..... 288
Lasting Peace, The Way to a..... 384
Laws Not Enforced..... 187
League to Enforce Peace..... 552
Lessons in Decency..... 52
Lorenzelli, Cardinal, Dead..... 600
Maes, Bishop, Death of..... 164
Man in Relation to the State..... 288
Maria, Rev. Joseph, S.J., Death of..... 24
Masses on All Souls' Day..... 624
Martha, Sister, Death of..... 312
Maturin, Rev. Father: Last Sermon in America, 108; Drowns on the Lusitania, 136; Requiem for..... 240
Men Communicants, Too Few..... 212
Methodism's First Pope..... 108
Mexican Artist-Priest, A..... 359
Mexico, American Losses in 456
Mixed Marriages 336
Modern Press, The..... 336
Moral Education in Schools..... 456
Moral Nastiness, Discussion of..... 52
Mothers' Pension Law, The..... 80
Motives for Backsliding..... 432
Moultrie, Rev. A., Converted in England.... 888
"Movies" and Morals..... 432
Native Americans Striking Their Colors 408
Negligent Parents 211
Newman and Huxley 576
New York Board of Health Bulletin..... 648
New York Catholics and Secondary Education 108
Non-Catholics and Catholic Philosophy..... 312
Notable Mission Records..... 432
Objectionable Motion Picture Films..... 384
"Old Maid," An..... 51
Old Paganism Taking New Forms 168
Pacifism and Humbugs..... 336
Panama Exposition, Moral Conditions at..... 672
Pagan Styles for Women..... 126
Parental Obligations 264
Parochial School, The Fundamental Purpose of the, 52; and Society 239
"Pastor" Russell's Sermons..... 80
Persecution of Men of Science by Church.... 576
Phelan, Rev. David, Death of 624
Pilgrimages and Sacred Relics..... 188
Play, A Most Objectionable..... 155
Political Intolerance in Pennsylvania 624
Pope and Poland, The, 360; and Prisoners of War 552
Priests in the Italian Army 360
Priests of Paris, Zeal of the..... 164
Prison Discipline 599
Private Charities, Critics of..... 212
Protestant Ministers in Politics..... 240
Protestant Missionaries in the Philippines.... 552
Protestations of Loyalty Overdone..... 211
Public School Exercises in Churches..... 240
Purity Congress, The..... 432
Quigley, Archbishop, Death of 360

PAGE

Race Suicide 164
Rationalism of Union Theological Seminary.. 136
Responsibility for the War..... 383
Revelations at Annapolis..... 384
Saloon, The Decline of the..... 188
Scanlon, Bishop, Death of..... 164
School Problems Concerning Morals..... 24
Secularizing Christianity 239
Sewell, Rev. J. D. W., S.J., Dead at Madras. 24
Spectator and Papal Infallibility, The..... 163
Spelling, The Educational Value of..... 108
Spiritual Grasshoppers 336
Stage Fright 80
Stage Today, The..... 212
St. Joseph's Lithuanian Roman Catholic Association of Labor..... 648
Suffragist Cause, Progress of the..... 312
Strange Advice from a Former Priest..... 552
Statue of Joan of Arc for N. Y..... 552
Successful Catholic Orators..... 288
Syria, Thrifty Missionaries to..... 24
Twilight Sleep 360
Universality of Genius, The..... 384
Universal Reform Through Legislation..... 80
War a Benefit to Russia..... 80
Vannutelli, Cardinal 504
War and Missions 599
War Sympathies in the Schools..... 599
War, The Pity and Horrors of..... 188
War Topics 336
White Plague, The..... 336
Zanzibar Excommunicates Hereford..... 164

SOCIOLOGY

"A Bag of Stick Candy..... 79
All Work and No Money..... 107
Annual Conference of the St. Louis Catholic Charities 162
Capital Punishment 455
Catholic Boys' Protective League, The, 311; Federation Convention, 503; Women's League for Social and Civic Reform..... 286
Conscious Birth Restriction..... 210
Central Verein Convention..... 478
Convent Inspection 238
Faculty, A Neglected (Catholic Schools of Sociology) 526
Fatal Fondness for Food, The..... 262
Indian Problem, The..... 186
Industrial Commission, Margaret O'Connor and the..... 574
Molten Calves and Modern Prophets..... 550
Prisons and Prisoners: Construction *vs.* Destruction 382
Religious Order, A New..... 134
Prison of the Knave of Hearts, the..... 622
Recent Rulings on the Catholic Indian Schools, A 359
Sectarian Legislation in Massachusetts..... 23
Tannhauser and Radical Feminism..... 50

soul through the body, and Christianity has long since become "muscular." How, in such an age, can culture flourish—culture, which cares even more about the spirit than about the flesh? It was pointed out not long ago, in an *Atlantic* article, that many of our greatest minds have dwelt in bodies that the eugenists would have legislated out of existence. Many of the greatest saints found sainthood precisely in denying the power of the ailing flesh to restrict the soul. There is more in the great mystics than psychiatry will ever account for.

Well said! AMERICA, of course, has long been insisting in season and out, on these very truths. But it is gratifying to find them so forcibly expressed in a secular magazine like the *Atlantic Monthly*. Asceticism and mortification are in bad repute just now in many quarters. They are considered "irrational restraints on the due development of the individual." Suffering is reckoned an unmitigated evil, for its disciplinary worth is nil, and its supposed expiatory value a superstition. The age clamors for unrestrained freedom. "Self-realization" is the slogan of the day. The observance of the Ten Commandments becomes an insupportable burden to the person who maintains he "must strive to develop every capacity nature has given him." Men and women, as the cant phrase has it, "must live their own lives."

"Self-realization" indeed, threatens to become as tiresome a word as "service," "uplift" or "efficiency." Nowadays everybody, apparently, is striving to "realize himself," or more commonly "herself" as never before. Success in doing so is in certain cases considered highly praiseworthy, but in others quite the reverse. If a scientist loses his health seeking the solution of one of nature's mysteries, if an artist starves in a garret till he has achieved a masterpiece, if a young woman gives ten years of her life to rigorous training for the operatic stage, the self-realization they thus attain at the cost of sacrifice can never be admired enough. But should a man's eagerness for self-realization of the highest kind lead him to embrace a life of prayer and mortification, many consider him a medieval fanatic; or should a woman's passion for lofty self-realization make her leave the world and enter the cloister, her "selfish folly" is widely deplored. If a wealthy wife's desire for self-realization finally brings her into the divorce court, sympathetic apologists for her action will not be wanting. But should her humbler sister find ample self-realization in being the joyful mother of many children, the neo-Malthusians set up a wail of protest. Self-realization seems to be wholly admirable only when worldly honor, vast wealth or material comforts are its rewards. But when love for God's law or zeal for His glory are its motives, numerous moderns, strange to say, find self-realization quite contemptible.

LITERATURE

XI.—Agnes Repplier

TO take to ourselves the distinction of being the most faddish of all times might be to challenge the pretensions of some other age. Be that as it may, our world is certainly smothered in fads. Some of them are cut out of the whole cloth of foolishness, and some of them are garments of motley built up around a patch of common sense. "Sin is nothing but a mistake, and it proceeds from ignorance" is a quotation from a late book on morality. Crime is only an adenoid, and murderers and thieves need doctors instead of gaolers. Marriage, according to the best traditions of our kind, is out of date. Education was once work, because it was intended to prepare for life, which is work, but now, while it is still intended to prepare for life, education is play, and the child will take up the toil of life quite unfit for the struggle. All this would be alarming if it were merely sporadic, but what makes it desperate is that it is epidemic. Magazines, papers, books, and pamphlets in increasing numbers are carrying the infection. Writers who ought to have more sense, and writers whose lack of sense saves them from the blame which falls on their readers, are spreading the disease.

There are writers who have not been swept off their feet by the waters of absurdity. Through the dust, which is being thrown in their eyes so liberally, these writers see clearly and proclaim boldly the eternal truth of things. It is not every one who does see through this nonsense. Not every one, who does see through it, is candid and brave enough to expose the fraud. To do so does not assure one of a place among the classics, but it is certainly a long step in that direction. Agnes Repplier's strongest claim to literary distinction is probably her clear understanding of, and her fearless attack on fads, follies and fancies. To see life clearly and to see it whole and, more than this, to express it, as one sees it, is a gift of the great, and one to which in modesty she may not, but to which in justice she can lay claim.

Take an example. It is from a rather recent contribution of hers. It is an incisive criticism of the "Repeal of Reticence." It is not one-sided. It is liberal. It admits the modicum of truth in a movement which has gone mad. "Few of us would care to see the rising generation as uninstructed in natural laws as we were, as adrift amid the unintelligible or partly intelligible things of life. But surely the breaking of silence need not imply the opening of the flood-gates of speech."

At the same time the whimsies, the absurdities, the hysteria of sex-hygienists are flayed unmercifully. All through the flagellation, however, with the inborn instinct of common sense one can feel that the whip is in the hands of truth, and that the strokes are falling where they should, and not more heavily than they should and that if any flesh is torn away, it is the skin of falsehood.

> "What is this topic," he [Dr. Keyes] asks, "that all these little ones are questioning over, mulling over, fidgeting over, imagining over, worrying over? Ask your own memories." I do not ask my memory in vain for the answer. Dr. Keyes anticipates. A child's life is full, and everything that enters it is of supreme importance. I fidgeted over my hair which would not curl. I worried over my examples which never came out right. I mulled (though unacquainted with the word) over every piece of sewing put into my incapable fingers which would not be trained to hold a needle. I imagined I was stolen by brigands and became—by virtue of beauty and intelligence—spouse of a patriotic outlaw in a frontierless land. I asked artless questions which brought me into discredit with my teachers, as for example, who "massacred" St. Bartholomew? But vital facts, the great laws of propagation were matters of but casual concern, crowded out of my life, and out of my companions' lives (in a convent boarding school) by the more stirring happenings of every day.

The spirit of truth which evidences itself in this passage can be found in all that Agnes Repplier has written. Examine any of the growing number of volumes that bear her name, and you find the same clearness of insight, the same disregard for passing freaks and fancies, the same unmasking of pretense and falsehood, the same fearless contempt for anything but

truth. This, more than anything else, is what makes Agnes Repplier delightful reading. This spirit of truth is the core of literature, and that is why we like it. But in the essays of Agnes Repplier there is more than the core of truth. There is the fullness of the fruit. She has told us somewhere that when she was a young girl she was let loose in an old library and allowed to browse at will "upon that fair and wholesome pasturage." As she herself has reminded us, Charles Lamb said, "Had I twenty girls they should be brought up exactly in this fashion," and if the results were always the same as in the case of Agnes Repplier it would certainly be the ideal literary training for young ladies. She browsed and she absorbed. Her essays simply teem with quotations. Her topics vary widely, but her supply of confirmation from other authors never fails. The citations come easily and fit aptly.

According to one reader, she quotes so freely that it is hard to know what is her own and what is another's. But this is an exaggeration. Her composition is not a mere mosaic of other people's thought and words. She speaks in her own person and her speech is altogether distinctive. There is grace and delicacy where these are in place, but mostly there is piquancy of attack which is saved from bitterness by a kindly humor. Some might call her virile, but it is likely that she would resent the epithet. She wants to be a woman. She even insists on being a woman who was trained in an old-fashioned convent school. She believes that a woman can be strong without being a man; that there are "valiant women." There are, and their womanliness is greater strength than any manishness which others may assume. This is an eternal truth which we like to call plain American common sense. We like Agnes Repplier for her American sense, as we like her for her American methods. Of course an American will not write as will an Englishman: not if what the American writes be literature. Literature is personal with the personality of nations as well as of individuals. Our American life runs on so fast that we have no time to pause in order to unravel the tangled skeins of devious sentences. American writers must be pellucidly clear. Agnes Repplier is. American life is tense, stirring, bustling. Our writers must beat time with our nerves. They must be brisk, racy, "snappy." Agnes Repplier is.

She is distinctly American. Some years ago a critic named her as one of the two foremost American essayists, the other being Hamilton Wright Mabie. To be keen in perceiving the truth and fearless in expressing it are among the best of our American traditions. Truth and fearlessness are qualities of sincerity, and sincerity is an essential of enduring literature. In the preface to "A Happy Half-Century," Miss Repplier says: "A hundred years ago many men and women were reckoned of importance, at whose claims their successors today smile scornfully." And the prime reason for a reversal of judgment on these men and women of a hundred years ago is their artificiality. Prophets and sons of prophets are rare in these skeptical days of ours, but it needs not the powers of the seer to foretell that one hundred years from now, whatever be the judgment passed on Agnes Repplier, her honor in letters will not be denied because of a lack of sincerity.

JOHN P. MCNICHOLS, S.J.

REVIEWS

The "Incendium Amoris." By RICHARD ROLLE, of Hampole. Edited by MARGARET DEANESLY. New York: Longmans, Green & Co. $3.25.

The "Incendium Amoris" or "Flame of Love" by Richard Rolle, the fourteenth-century English mystic, is generally believed to be the last of his writings. There are in existence some twenty-six manuscript versions of the "Incendium," and the present edition, which forms volume twenty-six in the Historical Series, issued under the auspices of the University of Manchester, is collated from the manuscripts.

As a guide to the interior life and a discourse upon mystical contemplation the Latin text has a value in its relation to the store of ascetical literature; and, naturally, this is the first interest it would have for priests and religious. It is, however, hardly the purpose the editor appears to have in view, which would seem to be the study of the "Incendium" as a document of equal interest with the Middle-English writings of Richard Rolle. As a volume intended for students of literary texts, rather than as a pious treatise, it may be worth while to make some consideration of the introductory matter.

It would be interesting, for instance, to learn upon what grounds the editor of this volume, in her preface, asserts that a suspicion of heresy has been attached to Rolle's works. There is, of course, no disguising the fact that the Church has had frequent occasion to submit to a rigid censorship the writings of mystics, notably in the cases of Molinos, of Madame Guyon, and also of the Port Royalists. That this suspicion, if there were such, was attached to Richard Rolle on account of his so-called denunciation of scholastic teaching, and his advocacy of an original mode of life bound by no religious vows, is a position which will require some defense on the part of Miss Deanesly. That the soul of Rolle, drawn to the life of mystical contemplation, should have felt repelled by intellectual subtleties is perfectly feasible: that he was antagonistic to scholastic teaching is as absurd as saying that he was antagonistic to Catholic theology. After all, it must be remembered that the special gift of the Catholic mystic is a gift of Divine illumination, whereby the soul, by an immediate intuition and not by a logical process, attains to knowledge of the mysteries of God. And here at once is the privilege and the danger of the mystic's vocation.

As to whether Richard Rolle ever fell under suspicion on account of his "original mode of life, bound by no religious vows," there is this to be said: The difference between the ankret, or enclosed solitary, and the hermit, who was usually free from any vows and at liberty to dwell where he chose, was clearly understood and provided for in ecclesiastical legislation. Therefore, the fact that he was a hermit and somewhat unrestricted in his movements had nothing whatever to do with his being in regular standing. For the rest, the introduction to the volume contains an interesting account of the foundation of the Abbey of Syon, with the Latin text of the Supplication of Henry V for its foundation, and the Bull of Martin V confirming the same.

H. C. W.

The Story of Yone Noguchi. Told by Himself. Illustrated by YOSHIO MARKINO. Philadelphia: George W. Jacobs & Co. $1.50.

From the Shelf. By PAXTON HOLGAR. New York: E. P. Dutton & Co. $1.50.

Incense and Iconoclasm. Studies in Literature. By CHARLES LEONARD MOORE. New York: G. P. Putnam's Sons. $1.50.

Lovers of literature who long for a respite from war books and problem novels will enjoy these three volumes of essays. Mr. Noguchi's twelve papers, which are for the most part biographical in character, are the story and the proof of how perfectly this Japanese has mastered the English tongue. Indeed his "works" number four volumes, and his verses with their Oriental aroma were nearly as much discussed some years ago as Tagore's are now. Very entertaining is the author's account of his eagerness to acquire our language and of the sacrifices the conquest cost him. The Japanese teacher of English, he tells us, was quite satisfactory to the boys of Tsuchima school until the day an American missionary called and tried in vain to make the instructor under-

stand him. Coming to San Francisco in 1893, at the age of eighteen, the author began a variegated career as dish-washer, editor, and literary vagrant. He sat for four years at Joaquin Miller's feet, read English and American poets ravenously, published his verses, and ended by becoming the literary lion of New York and London. The latter city he liked, but his admiration for our American cities, particularly for Chicago, is quite restrained. There are interesting chapters on the religious and domestic life of the Japanese, and the volume ends with an affectionate tribute to his friend Charles Warren Stoddard, who used to remind Mr. Noguchi "of the Abbé Constantin in the novel of Halévy. (What a dear book that is!)" Mr. Markino furnishes the volume with some beautiful pictures in color.

The second book is a description of what Mr. Holgar saw and experienced "From the Shelf" he made for himself on a little-known island off the southern coast of Spain. Tired of London's turmoil, he leases for a year an abandoned monastery near San Telmo, and observes what innocent and joyful lives the Catholic natives of the island lead. The book would gain by compression, for the author proses considerably about trifles, and the chapter in which he takes great credit to himself for not running off with another man's wife could well be spared. But his attitude toward the islanders is intelligent and sympathetic as he describes their local customs and sketches the characters of the men and women he met.

The three dozen short literary essays in Mr. Moore's book appeared originally in the Chicago *Dial* and cover a wide range of subjects. He has keen literary discernment and gives his critical verdicts boldly. He well says of the New Englanders, for instance:

> They stood shoulder to shoulder and cried each other up. Like Molière's learned ladies, they decided that no one should have any wit but themselves and their friends. Scattered over our country, they took with them wherever they went the totems of their tribe, and set them up to be worshiped by the outer barbarians.

Essays like "The Hunger Motive in Fiction," "Originality in Literature," and "The Weather in Literature" show how well-read the author is, and the paper on Bryant is a good example of his constructive criticism. That Goethe "used his liberty nobly," however, and that "Christianity has an enormous mythology of spiritual and demoniac powers" are statements that certainly need to be qualified, and Mr. Moore will doubtless be glad to learn that Mass is not "performed," but offered, said, or celebrated. W. D.

Problems of Boyhood. A Course in Ethics for Boys of High-School Age. By FRANKLIN WINSLOW JOHNSON. Chicago: The University of Chicago Press. $1.00.

The Religious Education of the Child. By ROBERT R. RUSK. New York: Longmans, Green and Co. $0.50.

The Wayward Child. A Study of the Causes of Crime. By HANNAH KENT SCHOFF. Indianapolis: The Bobbs-Merrill Co. $1.00.

The first two volumes smell of the lamp; they read as if written by arm-chair philosophers. With the best of motives, no doubt, Mr. Johnson has laboriously constructed a system of ethics on the basis of religious indifferentism. Religion is largely a matter of custom, he thinks; one's belief "depends in great degree upon the religious belief of his parents"; but after all, "religion is fundamentally a personal matter, and as such is not concerned with matters of creed or form of worship, but is rather a matter of personal experience." Dr. Rusk, writing of education and religion, gives no assurance that he cares to assign a definite meaning to either term. "Religion is not instinctive," he asserts, but its psychological bases "are found in instincts which are elementary," the chief of which are fear, anger, self-abasement, self-assertion, subjective and elation. Dr. Rusk also quotes with approbation, one Dr. Starbuck who, after reading Wordsworth, Keats, and Kant's "Critique of Pure Reason," discovered that religion "is not identical with any Church." Decidedly, Messrs. Johnson and Rusk have digged us useless cisterns.

It is a pleasure to recommend Mrs. Schoff's study; sane, kindly, practical and Christian, it forms one of the best books ever written on the subject of juvenile delinquency. It is based upon a questionnaire to which 2,000 answers were received from inmates in fifteen prisons; but Mrs. Schoff has also given much time to a practical study of the question in the school, the juvenile court, and other preventive and remedial agencies. She finds that the starting point of the greater part of youthful waywardness is the careless, broken or immoral home, and while not undervaluing natural means in the prevention and cure of delinquency, Mrs. Schoff clearly recognizes that the true remedy can be found only in supernatural religion.

> To put into the hearts of those who have stumbled, a living belief in God whose laws are the only safe guide, and who is always ready to help those who look to Him, is to give the true compass for right living. Only those who live what they teach can touch the hearts of others, and with the Bread of Life they must give loving-kindness, sympathy and patience.

These lines give a glimpse into a world to which modern exponents of pagan sociology are utterly blind. God alone can save His wrecked images; and only they can go down into the depths of human depravity with safety to themselves and profit to others, whose labors are prompted by the love of God. P. L. B.

A History of Philosophy. By CLEMENT C. J. WEBB. New York: Henry Holt & Co. $0.50.

The Catholic reviewer of a book like this is naturally always interested in it from his own point of view. There are larger and more comprehensive histories of philosophy; this volume of a series that is "planned to form a comprehensive library of modern knowledge, for the general reader as well as the student," is compact and condensed. It tells a clear, objective story of the currents of thought from the Greek to the modern, and the tone of the telling is calm and dispassionate. Especially well written are the chapters on Plato and Kant. With regard to our own philosophy there are some reserves. It is not so much with what is said that one must quarrel, as with what is left unsaid. The less-informed man outside the Church in search of truth, and the loyal Catholic in search of facts honorable to his Church, on reading this presentation of the world's thought, might both well come to the conclusion that here at least Catholics have done little of distinction. The chapter on Scholasticism is entitled "The Minority of Modern Europe"; and the following age, that of Luther, Bacon, Bruno, Harvey, "The Coming of Age of Europe." The inference is obvious, though the premise be dubious. Francis Bacon receives seven pages; the earlier Roger Bacon exactly the same number of lines. The Angelic Doctor wins respectful treatment, so do Anselm and Scotus, but the general impression of the layman might well be that the whole movement was exclusively a question, on the one side, of logic, on the other, of theology, with silence on all those broad questions of metaphysics and psychology that he sees tormenting the minds of thinkers earlier and later. The absence of any distinctive history of this philosophy in the bibliography at the end corresponds to, and may explain, this lack in an otherwise orderly, interesting and clearly written book. J. W. P.

BOOKS AND AUTHORS

Three Dedications, War Poems, Love Poems, Religious Poems, Rhymes for the Times, Miscellaneous Poems and Ballades, are the captions under which Gilbert K. Chesterton arranges the contents of his new book of "Poems" (Lane, $1.25). There is a fine swing to "Lepanto," verses which describe how "Don John of Austria is going to the war." Of the other poems in the volume the religious ones are the best. The author loves to sing of the Christmas crib, as in the lines for instance:

A Child in a foul stable,
Where the beasts feed and foam;
Only where He was homeless
Are you and I at home;
We have hands that fashion and heads that know,
But our hearts we lost—how long ago!
In a place no chart nor ship can show
Under the sky's dome.

Other verses, such as those entitled "The New Freethinker" and "A Ballade of Suicide," smack of Chesterton, the whimsical paradoxer, and will amuse the countless admirers of his prose works.

"The Duty of a Public Official," the leading article in the *Queen's Work* for October, is from the pen of the Hon. David I. Walsh, Governor of Massachusetts, and Father James J. Daly, S. J., tells what warm friends, both within the Fold and without, Thomas à Kempis has made. Urging young Catholics to become familiar with the great mystic's book, he writes:

> The "Imitation" is one of those pious classics with which every intelligent Catholic is supposed to be on intimate terms. It imparts depth and tone to Catholic life in every state and condition. It does not help the Church and it does not help Catholics, that so many of them remain ignorant all their lives of the simplest and most fundamental rules of advanced spiritual life. Wherever a Catholic has been conspicuous in business or the learned professions, in anything whatever, be it only social prestige, and remained a staunch Catholic, you may be sure that he carried in his pocket, if not the "Imitation," like the late Lord Chief Justice of England, Charles Russell, at least some little devotional book like it.

There is also an account of Father Dempsey's famous hotel for workingmen, some new facts about the Y. M. C. A. and an interesting account of how Protestant vacation schools are conducted. As twenty per cent of the children attending them are Catholics, Father Garesché emphasizes the importance of our starting similar schools ourselves.

Here are four dramatic works: "A Rosary of Mystery Plays" consists of fifteen plays chosen out of the York cycle and translated from Middle English by Mrs. M. S. Mooney, who has spent many years in the study of this branch of our literary history. They represent the fifteen Bible scenes of the rosary, and apart from their devotional value, for they are instinct with the simple piety of the ages of Faith, have a distinct literary value, illustrating as they do the thirteenth and fourteenth centuries, an important period in the development of the language. The book is addressed to the teaching Orders of the Church and to them it will appeal both for work in the classroom and on the stage. Its price is $0.75 and $0.40, and it is to be obtained from Mrs. M. S. Mooney, 618 Clinton Ave., Albany, N. Y. ——"Red Wine of Roussillon" (Houghton, $1.25), a tragedy in blank verse, has given William Linsey an opportunity to portray with a good deal of vividness a scene from the Middle Ages, whose romantic troubadour spirit he has caught with considerable success. The story begins and ends with murder and suicide, being the triumph of elemental passion over duty and right reason, all in the name of love; but in spite of its gruesome setting it is very beautiful in parts and throbs with passion throughout.——We are now "advancing" so swiftly that the text of plays "everybody goes to see" can be bought at bookstores. "The Thief" (Doubleday, $0.75), by Henry Bernstein, is unquestionably "strong," and has a good lesson for extravagant wives and doting husbands, but there are several scenes too "realistic" for Christian theatergoers to behold.——The text of "The Arrow-Maker" (Houghton, $0.75), a play with all its characters American Indians, has been revised by Mary Austin, the author. The drama was first produced in New York four years ago.

Last fall, Mr. Arthur Machen, an English journalist, wrote for an evening paper a bit of pure fiction describing how the phantom ranks of the British archers, who fought at Crécy and Agincourt, saved the day for England at Mons. Much to the author's amazement the story was forthwith accepted as sober fact by credulous materialists. Preceded by an introduction, which is the best part of the book, "The Bowman and Other Legends of the War" (Putnam, $0.75) has now been published. They all bring in the supernatural and have a Catholic atmosphere.——"Sir Christopher Leighton, or the Marquis de Vaudreuil's Story "(Herder, $1.00) by Mrs. Maria Longworth Storer is a controversial novel which tells how the atheistic Cosmo died a believer, how the propaganda of the Harvard eugenist petered out, how persistently Sir Christopher sought the hero's life, and how Harry and Mélanie were, nevertheless, happily married at last.——"Mary, a Romance of the West Country" (Herder, $0.75) by Louise M. Stacpoole Kenny is a love story for girls.

The fall numbers of the *Catholic Historical Review* and of the *Records of the American Catholic Historical Society* have appeared. The younger quarterly opens with a very interesting papers on "Lulworth Castle: Its History and Memories." The author, C. M. Antony, tells all about the consecration of our first American Bishop and publishes two newly discovered letters bearing on the subject. Paul J. Foik, C.S.C., the Librarian of Notre Dame University, contributes an article full of fresh and important information concerning "Pioneer Efforts in Catholic Journalism in the United States (1809-1840"); Georgina Pell Curtis tells about some "Early Conversions to the Catholic Church in America (1521-1830)"; Frederick J. Zwierlein writes on the "Catholic Beginnings in the Diocese of Rochester," and the Documents, Notes and Comments, and the excellently done Book Reviews are very readable.——The Philadelphia quarterly, now in its twenty-sixth year, begins with an illustrated account of the "American Catholic Historical Society," Father H. I. Henry writes about a curious "Philadelphia Choir Book of 1778," "Prince Gallitzin's First Visit to the Allegheny Mountains" is the story of a zealous missionary enterprise, Martin I. J. Griffin continues the "Life of Bishop Conwell," and "Father Peter Helbron's Greensburg, Pa., Register" is published. The Church in America is fortunate to have such good historical quarterlies as these two.

The following are recently published books for children: "Kisington Town" (Houghton, $1.25) was being besieged by Red Rex, but young Harold, armed only with a few volumes of diverting tales, made his way to the king's camp, and read him into sparing the city and making peace. Abbie Farwell Brown, the pacifistic author, has written the interesting stories that Harold told.—— In his amusing "Scissors Book" (Putnam, $1.00) William Ludlum has supplied little ones with numerous patterns for cut-out figures, and writes an appropriate verse for each model. It is a book which the smaller children are sure to find absorbingly interesting.——"The Puppet Princess, or the Heart That

Squeaked" (Houghton, ($0.50) is an easily acted and arranged Christmas play which Augusta Stevenson has written for children.——"Nannette Goes to Visit Her Grandmother" (Houghton, $0.50) is Josephine Scribner Gate's story of the adventures a very remarkable doll had with "Periwinkle" and other amiable pets. The half-dozen colored pictures in the little book are delicious.——Another volume that will delight small children is Sarah Sanderson Vanderbilt's "Who's Who in the Land of Nod" (Houghton, $1.00). Little Sandy has explored that amazing country thoroughly, and for the benefit of other boys and girls has made a map of the region and describes all the well-known characters he met there. Old-fashioned parents who do not consider Mother Goose "unethical" can test with this book the children's knowledge of that nursery classic. Ruby Winckler's pictures are real illustrations.

BOOKS RECEIVED

Gabriel Beauchesne, Paris:
Le Livre de la Consolation. Par Dom Hebrard, O.S.B. 2 fr. 75; La Psychologie de la Conversion. Par le P. Th. Mainage, O.P. 4 fr.; Dieu: son Existence et sa Nature. Par P. Fr. R. Garrigou-Lagrange. 10 fr.; L'Intérêt de la France et l'Intégrité de l'Autriche-Hongrie, 2 fr. 50.

Benziger Bros., New York:
Meditations on The Passion of Our Lord. By the Rt. Rev. Joseph Oswald Smith, O.S.B., Abbot of Appleforth. $0.70; Summa Theologica of St. Thomas Aquinas. Part II (First Part). Literally Translated by Fathers of the English Dominican Province. Third Number (qq. xc-cxiv). $2.00.

The Bobbs-Merrill Co., Indianapolis:
God's Man. By George Bronson-Howard. $1.40.

Columbia University Press, New York:
Hellenic Civilization. Edited by G. W. Botsford and E. G. Sihler.

Dodd, Mead & Co., New York:
Bernal Diaz del Castillo. Being Some Account of Him, Taken from His True History of the Conquest of New Spain. By R. B. Cunninghame Graham. $2.00; Recollections of an Irish Judge: Press, Bar and Parliament. By M. M. D. Bodkin, K.C. $3.00.

Doubleday, Page & Co., New York:
The Co-Citizens. By Cora Harris. $1.00; Jerusalem, a Novel. By Selma Lagerlof. Translated from the Swedish by Velma Swenston Howard. $1.35; The Riddle of the Night. By Thomas W. Hanshew. $1.25.

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Eve Dorre, The Story of Her Precarious Youth. By Emily Vielè Strother. $1.35; The Belgian Cook-Book. Edited by Mrs. Brian Luck. $1.00; The Loneliness of Christ. Studies in the Discipline of Life. By Robert Keable. $0.75; The Irish Abroad, a Record of the Achievements of Wanderers from Ireland. By Elliot O'Donnell. $2.50.

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The Black and White Book. Pictures and Rhymes by Charlotte Vimont Arnold. $0.50.

Laurence J. Gomme, New York:
Notes on Religion. By John Jay Chapman. $0.75; The Social Principle. By Horace Holley. $0.75.

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Dreams and Dust. Poems by Don Marquis. $1.20.

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Sir Christopher Leighton, or the Marquis de Vaudreuil's Story. By Maria Longworth Storer. $1.00. Mary, A Romance of West County. By Louise M. Stacpoole Kenny. $0.75; The Lord My Light. By Joseph Rickaby, S.J. $2.00; The Little Imperfections. Translated from the French by Rev. Frederic P. Garesché, S.J. Second Edition. $0.60.

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Lotta Embury's Career. By Elia W. Peattie. $1.00; The Case of American Drama. By Thomas H. Dickinson. $1.50; Afternoons of April, a Book of Verse. By Grace Hazard Conkling; The Quiet Hour. Selected and Arranged by Fitz Roy Carrington. $0.75; The Greatest of Literary Problems, the Authorship of the Shakespeare Works. An Exposition of All Points at Issue from Their Inception to the Present Moment. By James Phinney Baxter. $5.00.

Imprimerie Du Messenger, Montreal:
Les Retraites Fermées. By Joseph Papin Archambault, S.J. $0.25.

P. J. Kenedy & Sons, New York:
The Burden of Honor. By Christine Faber. $0.75.

The J. B. Lippincott Co., Philadelphia:
The Little Iliad. By Maurice Hewlett. $1.35; Peg Along. By Dr. George L. Walton. $1.00.

The Open Court Publishing Co., Chicago:
A Budget of Parodoxes. Two Volumes. By Augustus de Morgan, F.R.A.S., C.P.S., Second Edition. Edited by David Eugene Smith. $3.50.

G. P. Putnam's Sons, New York:
War and Christianity from the Russian Point of View. By Vladimir Solovyof. With an Introduction by Stephen Graham. $1.50; The Bowmen and Other Legends of the War. By Arthur Machen. $0.75; The Aims and Defects of College Education. An Original Investigation by Foster Partridge Boswell, Ph.D. $0.80; Old Roads from the Heart of New York. By Sarah Comstock. $2.50.

Peter Reilly, Philadelphia:
Lessons in Scholastic Philosophy. By Michael W. Shallo, S.J.

Charles Scribner's Sons, New York:
The One I Knew the Best of All. By Frances Hodgson Burnett. $1.25; Constantinople Old and New. By H. G. Dwight. $5.00.

The Frederick A. Stokes Co., New York:
Serbia, Her People, History and Aspirations. By Woislav M. Petrovitch. $1.50; The American Country Girl. By Martha Foote Crow. $1.50; Russian Fairy Tales, from the Skazki of Polevio. By R. Nisbet Bain. $2.50; Hero Tales and Legends of the Serbians. By Woislav M. Petrovitch. With a Preface by Chedo Miyatovitch. $3.00.

University of Pennsylvania Press, Philadelphia:
Sumerian Epic of Paradise, the Flood and the Fall of Man. By Stephen Langdon.

Yale University Press, New Haven, Conn.:
The Liberty of Citizenship. By Hon. Samuel W. McCall. $1.15; A Voice from the Crowd. By Geo. Wharton Pepper. $1.50.

EDUCATION

The True College Spirit

THE seeds of tomorrow's convictions and beliefs are being flung broadcast today in the lecture-halls and class-rooms of our colleges. The youths who, in a few years, will enjoy manhood's privileges and front its responsibilities, are now in the crucible of college life, in the chapel, the class-room, the social and literary club, on the cinder-path, the gridiron, the athletic field. If the principles of this future generation are to be correct and its mental and moral fiber hardened to the strains it must bear, the college spirit must be absolutely sound.

The college spirit is a fact in our educational life. Masters and pupils constantly reacting upon one another, are the main factors in its formation. It is the convergence of many a small and, as yet, dimly-outlined affluent into a larger and more clearly marked stream. It is the resultant of the college surroundings, of the traditions and ideals which dominate the college. It is the *genius loci,* the atmosphere pervading campus and class-rooms, the momentum and direction given to faculty and students, the lasting influence exerted upon their lives. That spirit should be as a breath of invigorating wind blown from some serene mountain crest or from the untainted sea, not a sickening breeze laden with miasmas from marsh or fen and weighing down body and soul with unhealthful languors.

THE SPURIOUS SPIRIT

A spurious college spirit lays an undue stress on the social, physical and material elements of college life. Though not indifferent to these, the genuine spirit yields the primacy to the spiritual and the intellectual, the soul and the intellect. "College spirit" does not always recall to the casual reader, the most pleasant images and associations. In the eyes of many, it has unfortunately been too often identified with the unseemly pranks of Freshmen and Sophomores, the rough-and-tumble hustling of the "gym-rush," and "cannon-rush," where limbs have been broken and lives lost. The boisterous parade and carousal after a victory on the diamond or the gridiron, the rowdyism culminating in window-breaking, "sign-swiping," and still grosser insults to law and decency, have sometimes been mistaken for the real college spirit and have brought it into disrepute. On this subject, Chancellor David Starr Jordan writes a few plain and pungent words:

> It does not enhance the reputation of one of our great universities that the papers are full of the hair-cutting scrapes of her freshmen and sophomores. It adds nothing to the glory of another institution of honored name that her sophomores break up the freshmen dance. . . . . It is not to the credit of any institution that . . . . . anonymous insults, inane or obscene, are circulated on its campus. Stealing ice cream is very much like ordinary stealing, and rowdyism in all its forms makes the development of honest college spirit hopeless.

Such abuses are gradually disappearing. Such a counterfeit article has never been to any appreciable extent introduced, much

less tolerated in our Catholic colleges. In them, "college spirit" stands for better things.

THE GENUINE SPIRIT

The true college spirit, embodied in teachers imbued with the highest ideals, and kindling the same sacred fire in the pupils, must accomplish two definite results. It must implant in the mind and heart of the boy an infallible instinct for truth and virtue, and beget in him the chivalrous vow of a life-long practical loyalty to these ideals, actualized in pre-eminence of service. If on the coat of arms, which every young man may choose on graduation day, such ideals were writ as practical standards of conduct, what a power for good would they not become.

Addressing the Association of American Alumnæ at Radcliffe College, William James once said: "The best claim that a college education can possibly make on your respect, the best thing it can aspire to accomplish for you is this: That it should help you to know a good man when you see him." That is a fair standard, one perhaps not easily attained. For the good man is often unrecognized and ignored, while the flashy man, even though his principles be dangerous and his morals corrupt, frequently wins the plaudits of the crowd. But valuable as the faculty of discerning a good man may be, the instinct for the unerring principles of truth and virtue, the power of testing truly the current opinions of the day is even more valuable. The true college spirit is the flame of a generous enthusiasm for whatever is good and true, whatever is of fair repute, whatever is just and pure. So deeply should this ideal sink into the student's mind that on leaving his Alma Mater he would carry with him a sure and permanent test of the schools of thought, the standards of conduct and life he sees around him. Trained in no wavering system of philosophy, but in ethical principles as fixed and changeless as the very nature of man, and in the truths of Revelation, the young man imbued with the right college spirit can assay at its real worth the spurious currency of popular doctrines and fads. He will immediately recognize the genuine coin and reject the counterfeit.

Such a spirit breathing in a generation of ardent young souls is an incalculable power for good. For the battle is ever to the young. "Old men for counsel," says Bacon, "young men for action." In the struggles of life, the older and the wiser direct; the younger and sturdier must stand on the firing line.

EFFICIENT AND PRODUCTIVE LOYALTY

And so, the college spirit is incomplete if it does not give birth in the graduates of yesterday to an efficient and practical loyalty to ideals. The "efficiency expert" is prowling about today. Let him knock at the homes and offices and clubs of our college men, and while generously recognizing their good work, point out their shortcomings, their wasted powers and energies, rouse them from their indifference, summon them to wider religious, social, literary and educational activities. Surely, the college spirit of graduates from Catholic colleges is not sufficiently or adequately manifested in the bubbling enthusiasm of alumni celebrations, by the wearing of the college colors on a field-day, by facile eloquence and flow of wit at the alumni banquet, not even by generous contributions to the material upbuilding of the old college home. These manifestations of the college spirit are necessary, sound and praiseworthy, but there is a nobler sign of college spirit.

PRINCIPLES APPLIED TO LIFE

In a study of English and American schools in the New York *Times*, September 26, Mr. Clayton Sedgwick Cooper says that the English school boy is better equipped with facts; that the young American of the same type knows fewer facts, but can fit them better to the needs and requirements of modern life. This pressure on principles, on men, on policies and events, on religious, civic and social life is the highest manifestation of the genuine college spirit. If exerted by noble characters and sane thinkers it becomes a paramount factor in a nation's history. Englishmen, it is claimed, can tell almost at sight a Harrow, a Rugby or a Westminster boy. These carry their "brand" about them. They stand for something definite and tangible in English life. They are the center of distinct ideals and energies; they have left a family-stamped impress on the annals of the nation. The graduates of our colleges must not keep unused powers of heart and head that were developed to give us "Captains Courageous" wherever the battle between truth and error, light and darkness, God and the devil is waged. The call for the Catholic college man has sounded. He must not be deaf to the summons.

JOHN C. REVILLE, S.J.

SOCIOLOGY

Another Fairy Tale

THE speaker on the platform triumphantly summarized her statements.

> Each of us can play her part in creating the tremendous force of public opinion in favor of woman's suffrage. The public opinion of a nation can always be molded by its women. The national morals and the standard of morality are firm or shifting just as the morals and standard of morality are firm or shifting among its women. Woman, by her strong but silent power, can bring to reality any reform she may wish. United, the women of a country are its strongest moral force. And all this mighty power we now direct to securing equal suffrage. Suffrage is only a matter of days.

There was a polite pattering of applause, and the speaker joined the ladies of her audience. Slowly and leisurely, the ladies rose to their feet, drew their wraps about them, gave their hats a localizing jerk, swung their bags in their left hands, and with an amiable chatter left the assembly room. Matrons all, there was not one among them but knew the truth of the speaker's tribute to their power. The morals of her home were the product of her making, and the morals of her home were ultimately a constituent atom of the morals of the Nation. Nothing could be tolerated in her home to which she did not give her sanction. In the dusk shadows beyond the light and warmth of the family gas logs, strange things might be done and said; but if done and said without the sanction of her imperial condescension, they were furtive, skulking things, banned from the society of the respectable. Men judged that right which she approved; feared as wrong what brought a frown to her brow. Public opinion was truly in her hands to make or remake as she chose.

Full of the consciousness of her power, Mrs. Ay entered her favorite bookseller's. The door-boy tripped in his hurry to admit her. The clerks in mass formation hastened to serve her. The bookkeepers, in their cages above, reached for new bill-heads. The manager, far back in his sanctum, smiled a distant though welcoming smile. Was she not their best and most frequent patron? Verily.

"Something fresh and clever to while away a leisurely morning."

The books leaped forth from the shelves to greet her, marshalling themselves in trim battalions, their golden letters shining like the insignia of a chief of staff.

"Here is something exceptionally bright and clever," said Clerk Number One, pulling forth from the ranks a dainty leather-bound vial of poison.

Mrs. Ay's gloved fingers skimmed the pages lightly, and then with a gesture of abhorrence, dropped the volume to the floor. Had you seen her look, you might have fancied she had handled a serpent. "It's vile!" she cried, drawing herself up indignantly and catching her skirts from the possibility of contact; "an

insult to decent womanhood. And a woman has written it, too! How dare you offer me such a book? Be good enough to send me my balanced account. I shall go in future to a book-shop where respectable womanhood is not slapped in the face."

With that she withdrew; but that subtle power of woman's influence remained behind.

THE RESULT

Three clerks stumbled madly back to the manager; the manager tore patches of hair from his already scant thatching, and ordered the offending book removed from his shelves. Far off in the East, the directors of a publishing house received orders to send no more of a certain "best seller," and the publishers in panic shut the power off the presses, while one unblushing authoress gnawed her pen down to the point, and was forced to take in washing. For Mrs. Ay held public opinion in her grasp and Mrs. Ay had acted.

Ah, but does she always so?

MRS. BEE AND THE THEATER

Full of the consciousness of her power, Mrs. Bee decided to spend her afternoon at the matinée. Her dainty town car grazed the curb in front of the "Follies," and Mrs. Bee alighted. The man behind the brass bars sprained his muscles as he bowed his welcome; the head usher overlooked three men who held their tickets hopefully before his eyes, and scanned her bit of pasteboard. The matron in the dressing-room showed actual signs of vitality as she took Mrs Bee's hat, while behind the scenes, the stage manager told his company to play their hardest. For was not she their best and most frequent patron? Verily.

Through two acts Mrs. Bee sat, with dawning sunrise in her cheeks and gathering storm-clouds on her brow. And then in the midst of a dashing song with chorus effects, she gathered her belongings about her and tilting her chin to a perilous angle passed down the main aisle. The head usher saw her on his horizon, but fell like a blasted pine beneath the lightning of her glance. The matron's hopeful glance grew apprehensive as Mrs. Bee held out a silent hand for her hat. The man in the box-office was frozen tightly to the bars by a chance contact as she passed. It was the manager who overhauled her ere she reached her car.

"Madame does not care for the 'Follies' ?" he queried, with syrup in his mouth and ice gathering on his eyebrows.

Mrs. Bee's eyes looked down at him from her place among the clouds.

"It is a subject no woman cares to discuss," she said. "But I will say just this: Your play is a disgrace. It is a frank exploitation of womanhood in the interests of base passion. Its songs and jokes I could only interpret in the light of the smirking enjoyment of a leering clubman, two places from mine. I shall take care that no woman of my acquaintance sees her sex insulted as I have seen mine. My patronage of your theater is at an end."

With that she entered her car; but that subtle power of woman's influence remained behind.

For the manager rushed back to the stage director; the stage director telephoned madly for additional costumes; the comedians worked till the weary hours over new and unequivocal jests. Far in the East, a producing company registered tearfully one expensive failure in their books, while one unpromising author hesitated between carbolic acid and selling patent flatirons. For Mrs. Bee held public opinion in her grasp, and Mrs. Bee had acted.

Ah, but does she so always?

MRS. CEY AND THE MODISTE

Full of the consciousnes of her power, Mrs. Cey consulted her engagement book and noted a date with her modiste. The saleswomen dropped their air of ennui and thrust anxiously propping fingers into their coiffure, seamstresses back in the shop felt the electric thrill of her presence, and needles darted with new vigor. And Madame herself, from the cryptic recesses of her office sailed forth, all canvas flung to the breeze and welcome flags floating from every mast. For was not Mrs. Cey their best and most frequent patron? Verily.

"An evening gown, Madame. Something in the mode with a tang of Paris about it."

Madame waved her hand, and attendant sprites bore forth bolts and boxes, numerous but not weighty, to lay at the lady's feet. With deft fingers she held aloft a tiny web of translucent silk, a dash of creamy lace, a handful of brilliants and a pictured model.

"My lady's gown!" she cried with artistic ecstasy; "a triumph of skill; a breath of Paris and a dream of Worth!"

"That?" came the astonished query. "Is that a gown or a kerchief"?

"A gown, madame, quite of the latest mode."

Mrs. Cey rose from the entoiling mass of finery like Juno rising from a quarrelsome council of the gods.

"Madame," she said, "I see I must transfer my custom elsewhere. I am not flattered at the implication that I am a woman of the streets or a lineal descendant of Roman matrons whose garments did not veil but allure. Your fashions are an insult to my womanhood, a temptation to the men whom I must protect from themselves. Kindly mail me my account."

With that she sailed forth, spurning the earth beneath her wrathful heel; but that subtle power of woman's influence remained behind.

For Madame tore the pictured model into tiny shreds, countermanded her order for a new twin six and moved into a small uptown apartment; while a score of salesladies and seamstresses twirled idle thumbs or took to washing dishes in restaurants. Far off in Europe, a firm of designers sent out a panic call for St. Bernard dogs as an avalanche of indignant protests from frantic costumers the world over, slid down upon them.

For Mrs. Cey held public opinion in her grasp, and Mrs. Cey had acted.

Ah, but does she always so?

And so the strengthened consciousness of power directed for a moment from the cause of suffrage had banned a poisonous novel, stopped a licentious play and tabooed an immodest fashion. The mighty power for molding public opinion was turned from suffrage to a much neglected channel, the morals of the Nation.

Don't you wish, good reader, that 'twere always thus?

DANIEL A. LORD, S. J.

NOTE AND COMMENT

Socialists are not opposed to religion; they merely delight in the publication of innocent pleasantries such as the present, culled from the *Call* for October 3, 1915:

> Religion, church religion, which caused and causes so much misfortune to humanity, in former centuries more, but enough even nowadays, is another obstacle and barrier to Socialism and Internationalism. Enough it is to mention that it would not be so very hard to get rid of the churches. In the Catholic land of France we witnessed a couple of times, during the great French Revolution, and then later again, the confiscation by the State of the property of the Church, the main source of power of the Church.

The insinuation that the same might be accomplished much more readily in our own Country is too plain to call for explanation. The battle against organized Christianity is.

covertly or openly, carried on persistently by the entire Socialist press.

On October 7. Georgetown College sustained a severe loss by the sudden death of the Reverend John Conway, for many years professor of philosophy in that venerable institution. Born in Scotland, he became a Jesuit early in life and after a brilliant course of studies in America, went to Europe for further training at the Gregorian University, Rome, and at Innsbruck, Austria. On his return to the United States he taught in Woodstock College, Maryland, going thence first to Holy Cross, Worcester, and then to Georgetown, where he spent many fruitful years. Georgetown men will remember him for his eloquence and keenness of intellect, while many of our Catholic educators throughout the country will recall with gratitude his labors in behalf of the Catholic Education Association.

A writer signing himself Benno Lewinson asks, in the New York *Sun*, why, since European educational ideas are so popular in our country, we do not likewise conform ourselves to that other Continental practice of making the parents of pupils in the secondary and high schools pay for the education given their children:

> It may be ungracious for a beneficiary of a free college education to raise that question, but is it not, after all, the fairest and simplest solution of our crying financial problem to insist that, at least under present conditions, free education be limited to the public primary and grammar schools?

The question is certainly pertinent.

It is interesting to note the latest development of the minimum wage propaganda. The following regulations are to be in force in Massachusetts after January 1, 1916, as announced by the Minimum Wage Commission of that State:

> The wages of women 18 years of age and over, who have been employed for at least one year in department stores in this State, must be not less than $8.50. Learners who have reached the age of 18 years shall receive not less than $7 a week. The minimum wage for girls of 17 shall be $6 a week, while for younger employees the minimum shall be $5.

The Commission is empowered to note and publish, in at least four newspapers in each county, the names of all employers disobeying the decree, with the statement of the minimum wage paid by such employers.

The *World's Work* for October endeavors to draw up the military balance sheet in Europe. We republish therefrom the table of losses sustained by the belligerents from August 1, 1914; to August 17, 1915. German casualty lists, it is noted, contain the names of all killed, wounded or missing. England is the only other nation that publishes casualty lists. In the other cases the estimates are "based on the known casualties suffered by particular organizations, numbers of dead counted after engagements, and numbers of wounded transported to the rear. None of these estimates can be exact, but they will be found in all probability to fit the actual numbers closely when these become known."

	Total Casualties	Killed or Permanently Incapacitated	Prisoners
Germany	2,100,000	420,000	150,000
Austria	1,750,000	350,000	300,000
Turkey	250,000	50,000	40,000
Russia	5,000,000	1,000,000	2,000,000
France	1,800,000	360,000	275,000
England	400,000	80,000	25,000
Italy	200,000	40,000	5,000
Servia	200,000	40,000	20,000
Belgium	150,000	30,000	30,000

Such is the holocaust the war is thought to have exacted in the course of little more than one year. According to the *World's Work*, Germany alone appears unimpaired in so far as personnel is concerned. Its number of killed, permanently incapacitated and imprisoned, who alone are to be deducted, amount to 570,000, while its normal annual contingent, i. e., men fit for service, is 600,000. "The estimates show that the losses in killed and prisoners, in proportion to the annual contingent of available males, fall most heavily on France, next on Russia, then on Austria." Russia's annual contingent is 1,735,221; that of France, 250,000; and that of Austria, 530,000.

It is impossible to form any adequate conception of the cost of the present war by merely counting the number of figures contained in the periodic war loans. They can only bewilder the mind. It is necessary to have recourse to illustration. This has been cleverly done by a series of comparisons. Thus cable dispatches affirm, probably with some exaggeration, that the war is daily costing Great Britain alone $25,000,000. At this rate the money expended in the erection of the world's highest building, in New York, $13,500,000, would enable England to engage in the war for about thirteen hours. The annual budget of New York City itself, amounting for the year 1914 to $190,495,551, would afford the possibility of continuing the conflict for a little over one week more, and the enormous cost of the entire subway in the same city, $330,000,000, would prolong the struggle for not quite another two weeks. If the thought of the nations oppressed by these mountainous debts is depressing, war loan heaped upon war loan, like Ossa piled upon Pelion, there is possibly likewise a hopeful view to be taken. May not "the high cost of warring" finally help most effectively to bring it to an end?

A notable anniversary celebration recently took place at the Mission House of the Fathers of the Divine Word, Techny, Ill. All who are cognizant of the labors of this Society have learned to appreciate the zeal which inspires its members. Never perhaps was there more need than now of a missionary congregation such as this. Just forty years ago, on the feast of the Nativity of the Blessed Virgin, Father Arnold Janssen was moved by the grace of God to plant the tiny mustard seed which already has grown into a mighty tree, giving shelter to countless souls from among many nations. On September 8, 1875, urged by zeal for the conversion of the heathen to the Faith, he opened the first little mission seminary at Steyl, in Holland. God gave the increase. Houses of study are at present established by his Society in Holland, Germany, Austria, Italy, and South and North America. Its candidates for the priesthood number 1,300; and for the missionary brotherhood about 250. There are 800 priests and about the same number of Brothers. The Society has missions in China, Japan, West Africa, Australia, the Philippine Islands, the Sunda Islands and in North and South America.

> The number of heathen baptized in the last forty years is over 300,000. 25,000 children are educated in the schools maintained by the Society in different parts of the world. 400,000 Catholics receive pastoral care by members of the Society, especially in South America.

The literary labor accomplished by the Society in the interest of the foreign missions has been very extensive. The Mission House at Techny has proved itself extraordinarily active in this field. Its last successful venture is the bright and interesting *Little Missionary,* intended to spread the missionary spirit among Catholic boys and girls. Eighty students have so far been enrolled in the classical course at Techny and sixteen at the Society's Sacred Heart Mission House, Girard, Pa. "The most Divine of all Divine things is to cooperate with God in the salvation of souls," is the truth the Society seeks to impress upon the Catholic world.



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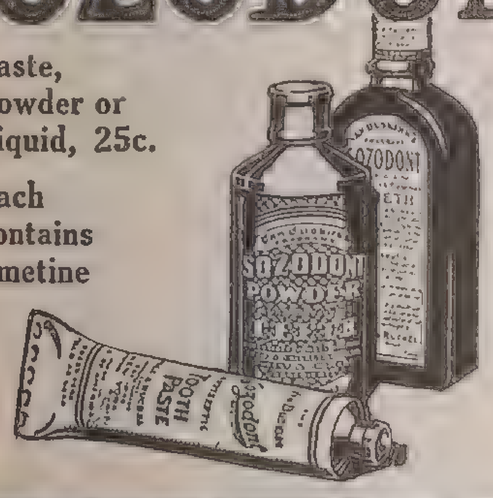
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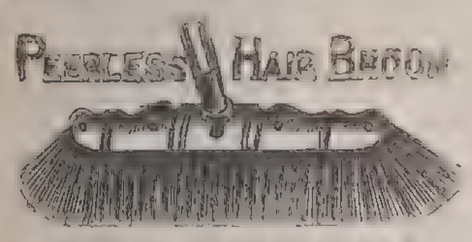
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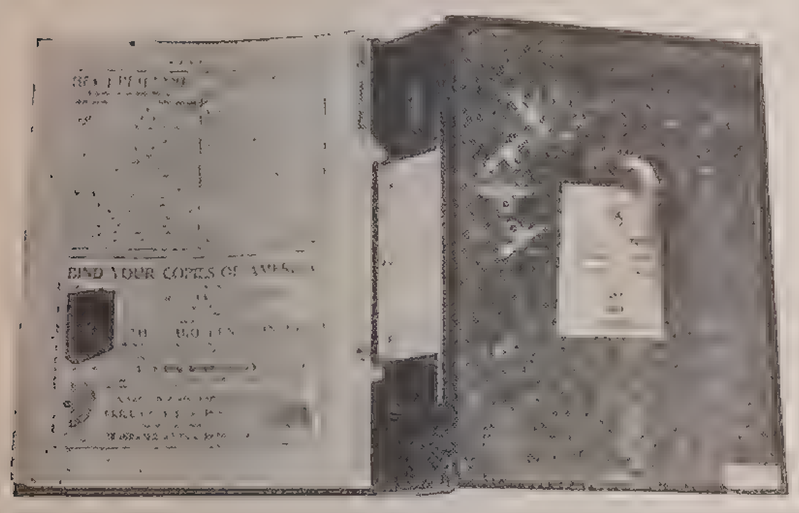
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CHRONICLE

The War: Bulletin, Oct. 12, p. m.-Oct. 19, a. m. — The Invasion of Serbia — The Balkans. France: Planning the Loan. Germany: Inviting American Business Men—Trade League for South America. Great Britain: Criticizing the Cabinet — Conscription. Ireland: The New Budget—A Plea for Peace. Mexico: More Comment on Carranza—Yucatan's Misery. 25-28

TOPICS OF INTEREST

III–Political Equality— The Recognition of Carranza -Jesus and Legal Crime—Are Catholics Narrow?—XL–The Young Man and Illustrating 29-35

COMMUNICATIONS

Fort Lauderdale, not Florida—The Defects of the Catholic Press—The Sincerity of Anglicans —Change the Name.....35-37

EDITORIALS

Reflections on Mexico—A Much-Abused Proverb —What Flag in Florida?—"Specializing"—The Hyphen and the Knights of Columbus—The Shame of the Metropolis.....38-41

LITERATURE

Animalism in Literature.

REVIEWS: Thomas Davis—Wild Sports of the West—Legends of Saints and Sinners—Humors of Irish Life — Irish Orators and Oratory — The Book of Irish Poetry—The Path to Rome—The Real Argentine—Some New Sources for the Life of Blessed Agnes of Bohemia.

BOOKS AND AUTHORS: The *Catholic Mind*—The *Month* for October—"Eltham House"—"God's Man" — Calendars and Almanacs for 1916 — "The Co-Citizens"—"The Riddle of the Night" —"Jerusalem"—"De la Connaissance de l'Ame" —"What Shall I Be?"—"Robert Hugh Benson, an Appreciation"—"What Shall We Read to the Children?"—"The National Debt that Protestants Owe to Their Brethren of the Roman Catholic Church".....41-44

EDUCATION

Mother Goose and the New York School Board. 45, 46

ECONOMICS

The Economic Fetish.....46, 47

NOTE AND COMMENT

Preparedness and Cold Cash—Death of Father Pompilio Diaz — Progress of the Y. M. C. A. — The *Outlook* and Woman Suffrage — Economic Progress of the American Negro—St. Jerome and Education—Catholic Evening Schools—A Cold Admirer of the Public Schools.....47, 48

CHRONICLE

The War.—On none of the battle fronts has any one thing of much consequence been accomplished. The gains and losses which have been announced have in no way affected the general situation. In Artois and Champagne the Germans have been making desperate attempts to recapture the trenches they recently lost, but nowhere have they been able to accomplish anything of importance. Two slight successes are recorded by them, one in the vicinity of Vermelles, and the other east of Auberive, but in neither case has any real impression been made on the British and French lines. In the Trentino and along the Isonzo matters stand where they were last week. In the Dardanelles the deadlock still continues. The Austrians and Russians have been active in Galicia with varying success, the line swinging backward and forward along the Strypa west of Tarnopol. In Poland the Russians are more than holding their own, and have prevented any further advance on Dvinsk, for their counter-attacks have offset any advantages gained by the attacks of the Germans.

Bulletin, Oct. 12, p. m.-Oct. 19, a. m.

Serbia's efforts to hold back the Austro-German and the Bulgarian invasions have shown more strength than was expected, for the Serbians have fought stubbornly on the north and have not, as was expected, retired without fighting to the interior. The Austro-Germans, however, have made progress and having advanced some thirty miles south from Semendria, have taken Bosevac. From the west they have moved less rapidly, and are still near the Drina. On the eastern frontier, the Bulgarians, according to reports, have got across the entire Serbian boundary, have crossed the Nish-Danube railroad at a number of places, have captured Zaitcar some thirty-five miles to the northeast of Nish, and are near Uranja, which is situated about fifty miles to the south of Nish. This last place would give the Bulgarians possession of the Nish-Salonica railroad at an important point. Further south, however, the French, together with some British and Serbian troops, have invaded the southwestern corner of Bulgaria and captured Strumnitza, thus blocking the Bulgarian attack on the lower portion of the Nish-Salonica railroad. They have also landed at Enos, probably to attack Dedeagatch.

The Invasion of Serbia

Great Britain and France have declared war on Bulgaria, and Serbia and Bulgaria have declared war on each other. The Russian Foreign Office has declared Russia to be in a state of war with Bulgaria, but has not yet sent official notification of the fact to Sofia. Greece has announced that her treaty with Serbia does not bind her to enter hostilities, and the Premier has stated that his policy is to keep his country out of the war. Rumania is reported to have said that she would eventually enter the struggle on the side of the Allies, but the only official pronouncement to which she committed herself is that she judges that the time has not yet come to depart from neutrality. Italy is still deliberating as to the course she will take, but her decision is the more complicated as she cannot aid Serbia, as she seemingly would like to do, without clashing with Germany with whom she is still at peace. France, like Great Britain, continues to land troops at Salonica, but at present she is distracted with internal difficulties, precipitated by the resignation of M. Théophile Delcasse, the Minister of Foreign Affairs. The French censor has forbidden the publication of the reason for this resignation, although it is known to have been handed

The Balkans

to the Government after the return of Delcasse from a conference with Sir Edward Grey in London. England is exercised over the failure of British diplomacy in the Balkans, and a discussion in Parliament has given rise to rumors that at present seem to point to the abandonment of the campaign in the Dardanelles. The Ministry has refused to confirm or deny the report, but the opinion is growing general that British troops are to be transferred either in whole or in part from Gallipoli to Serbia. The British Admiralty has declared a blockade of the Bulgarian coast of the Ægean Sea, and it is believed that Dedeagatch, Bulgaria's Ægean port, will soon be attacked. The Turks are moving troops to the defense of Bulgaria's Black Sea ports.

France.—The war is emphasizing the extraordinary financial resourcefulness of the French people. Although the British Government has already floated two war loans and the German three,

Planning the Loan

France is just contemplating her first, and to meet the increasing cost of the war the Finance Commission of the Senate proposes to make an appeal for a popular loan at a long term. For the past three months the national expenditure of France for war and other purposes was in excess of one billion, five hundred million francs, a little more than half the present British rate of expenditure. This sum it is thought will be increased during the next period of three months, and will hardly fall short of two billion francs. The war costs will absorb 73 per cent; public debt 7 per cent; pensions 11 per cent; civil grants 1 per cent; while the remaining 8 per cent will be required for administrative purposes. The loan will probably be a large one, as the credits now open or asked for total thirty billion francs. Although one of the richest industrial sections has been occupied by the enemy for a year, the country at large is carrying its huge debt with ease, and it is thought that the French people will be ready and able to underwrite any loan that may be called for.

Germany.—German business men are actively preparing for the days of peace. They desire in particular to establish close relations with both North and South America. As regards the United States American business men are

Inviting American Business Men

eagerly invited by the American Association of Commerce and Trade at Berlin to visit Germany in view of the "assured reopening of commercial relations" and in order to do away with the distorted impressions that have been created by the war literature of the day. American visitors, "business men and intellectuals," are afforded every opportunity by the American Association of Commerce and Trade in Berlin to meet representative Germans and obtain an inside knowledge of the actual conditions, in the interests of "business and a better understanding." To "correct false impressions," an answer is given to the accusation of the *Wall Street Journal* that the country is being flooded with an unknown volume of paper currency issued by private banks. "Since the outbreak of the war and up to July 1, 1915," says the *Weekly Report* of the above Association, "paper currency aggregating 314 million dollars has been issued. In the meantime, more than one-half of this amount has been withdrawn, so that at the present time 176 million dollars of paper currency is in circulation." This currency refers to the special notes on the loan banks "covered by various kind of collateral." Treasury notes are covered by the gold holdings of the *Reichsbank,* which now are more than 600 million dollars.

The activity of German manufacturers and exporters is shown likewise in the provisions being made for extending export possibilities. An important step in this

Trade League for South America

direction is the recent establishment of the German Trade League for South America. At the head of the League is Dr. Bernhard Dernburg, the former Colonial Secretary. In his speech at the first meeting of the new association he called attention to the great dividends earned by the South American investments, and the valuable orders and contracts they assure. He pointed to the advantages of Germany, but feared that if the war should last very long the recapturing of lost export territory would not be easy. A solution of the difficulty would be found in South American investment:

> South America, practically without coal or iron ore, will remain tributary to industrial countries indefinitely, and for this reason a more extensive investment of German capital in South America will not only pay, but will also accelerate recapturing eventually lost export territory. Of importance is not only the strengthening of our economic influence, but also the gaining of a certain spiritual influence. No doubt, Germany's energy and pluck is remarkable, but Latin and Anglo-Saxon people do not like to be made conscious of this fact, or have it "rubbed in."

He therefore counseled that the less presumption is asserted the more friends German merchants would win for themselves. As a foreign trade territory South America will be of special value to Germany, he added, "because we do not know how relations to our enemies of today will shape themselves after the war, and for this reason we must eventually look for compensation."

Great Britain.—Two questions continue to agitate English public opinion: will the coalition Cabinet last, and will conscription come? Writing in the *Observer,*

Criticizing the Cabinet

Mr. J. L. Garvin, an authority in political affairs, says plainly that the country is giving the Cabinet another but a last chance. "If the war does not go on better the nation will insist on a fundamental change in the composition and temper of the Cabinet." If defeat comes, it will not come from the enemy, he thinks, but because of "the feebleness, inertia, procrastination, irresolution, dissensions and paltering of the Government as now con-

stituted." But with this indictment drawn, Mr Garvin adds:

The British temperament, with its incorrigible habit of lulling itself by sanguine speculations as long as it is allowed to do so, is braced by nothing so much as by the cold douche of adversity. It is an immense moral and practical gain that things have come to the worst for us. The Germans by dissipating our last illusions have done us a saving service. When things are at the worst they begin to mend.

It is also Mr. Garvin's opinion that the Balkans "will be either the grave of German ambitions or the grave of British hopes." If Great Britain fails there, he believes that the best to be hoped for is "a patched-up settlement, an armed nightmare, a sham peace, and a German onslaught on Great Britain alone a few years later."

Conscription

Lord Northcliffe, who directs the policy of the *Times* and the *Daily Mail,* has plainly spoken his conviction that conscription will be found necessary before the close of the year. "As with you in the Civil War," he writes to the New York *Sun,* "we shall, in my judgment, be obliged to adopt compulsory service, and that before the end of the war." Although the voluntary system has enrolled more than two millions of recruits, Lord Northcliffe thinks that it gives the skulker an undue advantage, which will ultimately react injuriously upon the country at large, over the patriotic citizen. As to the Cabinet itself, it is reported that nine members favor and twelve oppose conscription, with Lord Kitchener committed to neither view. Lord Derby's recruiting scheme is regarded as the last resort of the voluntary plan, and in case it is not found satisfactory, it is reported that Lord Derby will himself advocate compulsory service.

Ireland.—As a rule the Irish papers admit the fairness of the new budget as a whole but regret that special treatment was not accorded to Ireland on account of her poverty. The main provisions of the budget tell heavily against the country, the poorer incomes bearing an especial burden. Thus the increase on £200 a year is 150 per cent. Irish interests will suffer most from indirect taxation, according to *New Ireland.* The consumption of tea is seventeen per cent higher in Ireland than in Great Britain, and the tax has been increased fifty per cent. Ireland consumes one-ninth of the sugar consumed in Great Britain; tobacco represents a considerable proportion of the Irish annual expenditure, and in the poorer districts of the West taxes on these will be met by people who rarely or never eat meat. The abolition of the halfpenny post will hit small industries severely: the Dublin halfpenny postage, for instance, is estimated at £500 a week. Ireland is especially desirous of escaping the fifty per cent tax on war profits. *New Ireland* is insistent on urging its case on the Irish Party, claiming that special treatment for Ireland is a vital question affecting the whole development of the country in the next generation, since as things stand at present, the efforts of past generations to raise Irish commerce are endangered. Unfortunately, figures are not available for an estimate of the amount that will be added yearly to the treasury by taxes in Ireland; the amount to be added from Great Britain and Ireland is estimated at £44,400,000. Speaking at the Ossory Diocesan Synod the Protestant Bishop, Dr. Bernard, made a plea for peace between the Nationalists and Ulsterites, appealing to his countrymen

The New Budget; A Plea for Peace

Of a different creed and of opposite political opinions to accept the friendship we have so consistently offered them, to allow this great war, as to which their opinions and ours are the same, and our action will also be the same, to swallow up all the small issues in the domestic government of Ireland which now divide us; that as our soldiers are going to fight, to shed their blood, and to die at each other's side, in the same army, against the same enemy, and for the same high purpose, their union in the field may lead to a union in their home, and that their blood may be the seal that will bring all Ireland together in one nation, and in liberties equal and common to all.

Almost at the time he was speaking a minister preaching at an "Ulster Day" celebration declared the Ulsterites were now where they were three years ago when the Covenant was made "to stand by one another in defending for ourselves and our children our cherished position of equal citizenship in the United Kingdom, and in using all means which may be found necessary to defeat the present conspiracy to set up a Home Rule Parliament in Ireland." The Belfast *Newsletter* is emphatic in protesting that the Covenant will be carried out. The war, it claims, cannot remove or modify Ulster's hostility to Home Rule. The fact that Protestants and Catholics are fighting side by side matters nothing as far as the government of Ireland is concerned. Last week, in a letter to the Ulster Unionists' Council, Carson also declared that the Covenant would be carried out.

Mexico.—During the week the comment of the press on the recognition of Carranza has been outspoken and vigorous. The New York *Evening Sun* says:

More Comment on Carranza

Venustiano Carranza, who it appears is to be recognized at an early date as Dictator of Mexico, has shown during the last two years or so, the period of his chieftaincy over a revolutionary faction, a jealous hostility toward the United States and an angry contempt for its Government. He has made no concealment of his feelings even while making the fullest use of the facilities for building up his power which President Wilson has furnished to him.

This same Carranza has made, during this same period of shifting dictatorship over various parts of his country, most perfect demonstration of his unfitness to rule. The system of misgovernment over which he presides has been marked by tyranny, cruelty and plunder in a degree which not even the bandit Villa or the brigand Zapata and their wild bands have been able to surpass. To what extent the atrocities of the Carranzista régime are due to the evil instincts of the man himself it is useless to inquire. So far as he is not directly responsible for them they are due to his hopeless incompetence which, coupled with his inflated ambition and his egregious vanity, render him the catspaw of miscreants of coarser grain.

Apropos of the same subject the New York *Sun* of October 11 remarks:

If the reason for President Wilson's recognition of Venustiano Carranza and his party as the *de facto* Government of Mexico be sought within the boundaries of that republic, it will not be found. The military situation of the Carranzista forces does not justify it. The political circumstances of its leader give it no support. The personal qualities of Carranza, the record of his dealings with his followers, the history of his transactions with the United States, all combine to demonstrate the foolhardiness, the desperation, of a course that would entrust to him the rehabilitation of the disrupted nation. Where, then, is the factor that has induced President Wilson to adopt a policy that can be made successful only by the might of this country, and imposed on an unwilling people only through our physical intervention in a foreign quarrel? . . .

Nor should the triumph of Carranza be underestimated, however short may be his period for enjoying its fruits. From the beginning he has refused to concede, to compromise, to give way. If he was to be used to meet the exigencies of our domestic politics, he would have his price. That price is now offered to him. In every stipulation in the contract Carranza lays down the terms. Take the portentous matter of religious toleration:

"The Carranza Government has given guarantees that hereafter all religious persons will receive full protection in Mexico in the exercise or teaching of their beliefs, providing they have not participated and will not participate in the politics of Mexico."

Some assurance on this subject was essential to Mr. Wilson; the Catholics in this country have not been silent while their fellows in the Church were persecuted by the Carranza junto. Hence the "guarantees," but their exceptions illuminate their real worth:

"As a matter of fact it is considered [in Washington] that the assurance given by Carranza will not open the way for the return to Mexico of clergy exiled from that country by him, as it has been charged by the Constitutionalists that the clergy expelled were so treated because they sought to meddle in Mexican politics."

Moreover, the guarantees do not extend to "religious persons," that is, to priests and nuns, who may be accused in the future of participating in Mexican politics, and the decision as to what constitutes participation rests with the Carranzista politicians. Here is religious freedom of a novel complexion. The political "amnesty" granted by Carranza is of the same nature: pardon for those whom he decides to spare, the firing squad for those whom he fears or upon whom he would be revenged. . . .

On October 16 the same paper declares editorially:

A private letter in the *Sun* yesterday contained an uncensored and fearless and what we believe to be a true account of conditions in that part of Mexico which Carranza by military force now controls. The exhibit is appalling.

It is preposterous that any American Administration should dream of recognizing such a Government or of inducing other American republics to recognize Carranza. . . .

The New York *Times* of October 11 has this to say:

. . . . It would be foolish to forget, as the Administration will not be permitted to forget, that this action, the proposed recognition, is in direct violation of the plan originally formed by Mr. Lansing and his Latin-American conferees. That plan was to invite all the faction leaders to join in a peace conference and agree upon a program of pacification. It was understood that any faction leader disregarding the invitation or rejecting it would be ignored in future proceedings. But the one faction leader who rejected the invitation is now to have formal recognition and the others are to be ignored. This seeming inconsistency needs no excuse if the action is justifiable. It is better to be inconsistent than wrong. It is possible, however, to be both. . . .

All the information obtainable from Mexico clearly indicates that Carranza's Government is not stable; that it is not acknowledged by all Mexicans, or nearly all; that it has no sure means of administering justice; that it is not "equipped with the machinery for the administration of internal policy," and that it is, on the contrary, depending upon this very recognition to enable it to overcome strong opposition and to dismay its opponents, some of whom are as staunchly patriotic and as strongly pledged to the establishment of a constitutional Government as Carranza or any of his adherents.

The Cincinnati *Commercial Tribune* of October 11 speaks as follows:

Still watching and waiting for the impossible to happen in Mexico. Still watching and waiting for the bandits, who were allowed to arm and equip themselves through the raising of the embargo on arms, to reform and pacify the country by looting and murdering. Still watching and waiting through 1915, as in 1913-1914, while Americans in Mexico and in Texas are captured, robbed and murdered by the followers of the men the Democratic Administration aided to power and men that now the Democratic Administration knows full well are unfit to be trusted with either money, property or power. . . .

These citations are typical, but despite public opinion, Carranza enjoys the favor of recognition as ruler of Mexico. Meantime almost at the very hour Carranza was proclaiming that he would give civil and religious freedom his followers were devastating Mexico. This account of their work, though by no means complete, is authentic.

Yucatan's Misery

On September 24 some 500 Carranzistas assembled in the club of the *Obrero Mundial* under the leadership of Diego Rendón, Carlos Castro, and others. From the club the rowdies marched to the square of the cathedral, where they listened to a harangue by Rendón, who urged them to carry off the wonderful crucifix from the cathedral and burn it in the square. The crowd burst open the doors of the church and began a savage and a sacrilegious work. Valuable articles were stolen, pictures were torn, statues broken, and the great carved crucifix revered of the people was covered with oil and ignited. It did not burn, and was then dashed against the pavement till an arm was broken off; a splendid shrine was destroyed; the archives of the cathedral were rifled and all the historical documents were burned. Other churches were treated in a similar way, as was the residence of the pastor of the cathedral. The police looked on with seeming indifference; after the work of destruction was finished, an armed force dispersed the crowd; Rendón and a few others were arrested, but were soon set free. Today the two colleges conducted by Sisters were to have resumed classes, but yesterday the Sisters were ordered to give over their buildings to the State, despite the fact that the colleges had public authorization. The Sisters were obliged to work all night to get ready for their departure on the morrow. Next week AMERICA will contain an account of the "civil freedom" of Yucatan.

TOPICS OF INTEREST

III—Political Equality

HAVING seen human society under its basic divisions of domestic, civil, commercial and social life, with religion as the rightful norm for action within these four spheres, we are in a position to understand clearly the ramifications of the demand for political equality, as it affects the body social in all its activities. Yet political equality must find, if it may, its peculiar justification within the civil sphere, as that is where the franchise is exercised. However glibly and persistently votes are demanded for women, as a natural, a human right, without regard to sex, it is certain that the best minds which have bent to the task are agreed that the franchise, within the scheme of whatsoever form of government, is a privilege, not a natural right.

Those who habitually leave out of reckoning God's order as to things human, are thereby led into much confusion, much superficial reasoning, and much hot indignation at the supposedly arbitrary exclusion of women from politics. If it be assumed without argument in proof, that fitness, expediency, is the determining principle in awarding the franchise, it is but rational to insist that first questions shall be settled first, so as to establish a solid basis upon which secondary issues may securely rest. The first question is this: What is the unit of society? Is it the individual or the family? Surely for the understanding of the structure of human society, this question must be answered, and answered rightly, before any profit can come from the discussion of the fitness of men and women for participation in political life, be the form of the State autocratic, plutocratic or democratic.

Those who look no further back than the nebular mist for the beginning of mankind, readily assume that the individual is the unit of the race, and looking forward, they see the time when all forms of government will reach a climax in pure democracy, the touchstone of which is personal independence, with the significance of sex denied. "Just as many false ideas prevail as to woman's true position in the home as to her status elsewhere. Womanhood is the great fact in her life; wifehood and motherhood are but incidental relations. Governments legislate for men; we do not have one code for bachelors, another for husbands and fathers; neither have the social relations of women any significance in their demands for civil and political rights." ("History of Woman Suffrage").

At the core of this error lies a spiritual aspiration. In nature there is no order within which men and women are equal. They are, in all their basic relationships, complementary one to the other. In some departments of human activity men are, by virtue of their original design, necessitated to play first part, while in other departments women are destined to play first part. But God has an order in which men and women are independent of sex. In the kingdom of heaven the individual is the unit, nor is there marrying or giving in marriage. This spiritual aspiration is not content to wait for its fruition in the beatitude of the future world, but clamors for recognition within the jurisdiction of Cæsar. And it is in this misdirected passion that is to be found the fountain-spring of the demand on the part of women for political, economic and sex independence.

The proposition that the family is the unit of the body politic is capable of immediate intellectual demonstration. For clearly that is the unity of society on which society naturally and ultimately depends for preservation and perpetuation. For these, society does not depend on the woman alone, nor on the man alone but on the man and woman, "twain made one" for the procreation and education of children. Here we have the family, with the man as head. This ground of right reason is plainly suggested by the Bible account of the creation of our first parents and by Noah's preservation of the pairs, rational and irrational, to reinhabit the earth. If it were permitted to view the family mystically, it would be seen that sex-force is but the positive and negative current uniting, that by secondary creation the earth may be peopled.

No doubt it is profitless to urge the reasons that lie behind the traditional view that the family alone is *per se* the unit of membership in the State. This view has no favor with those who are bent on setting up a new unit of membership. It does seem, however, worth while to point out the superficial reasoning of those who are putting up a strenuous campaign for woman suffrage. Some time since, in the course of a running debate in one of Boston's dailies, Miss Alice Stone Blackwell, replying to the writer's insistence, that, as the family is a moral body, the father as the head is the one qualified by nature to represent it politically, gave off a fling that was supposed to settle the case. She attempted to ridicule the claim that the man by his natural qualifications as head of the family may consistently represent his family as a political unit. "If," argued Miss Blackwell, "the man is at the head of the family, some families have half-a-dozen heads."

In the first place, that five sons, all old enough to vote, sit at the family board with the father, does not alter the fact that one family is at the table. A flippant evasion does not change the organic life of the human race, nor the basic structure of civil society. Secondly, those five sons are potential heads of families naturally destined for that office. This is not true of woman: on the contrary, nature destines her for an entirely different office, one quite incompatible with political equality. Moreover it is well to remember that it is not the individual family that endures from generation to generation, thus preserving the commonwealth; the succession of families preserves society, each actual family pre-

supposing a potential family, each actual head presupposing a potential head, a man. Consequently capable governments legislate not for men as such, but for men as heads of families.

Besides, existing laws that relate to women are negative proofs in point. The presumption in law is general that "acts done by the wife in the immediate presence of her husband are done by her under coercion from him." The radical programs that demand the exemption of the husband from the liability to support his wife and children and by such demands aim at the destruction of the family, are practical proof that the family is, under the law, habitually recognized as the unit of civil society.

The National President of the Woman Suffrage Association, the Reverend Dr. Anna Howard Shaw, is more brilliant and yet more evasive. After beating the tom-toms for a week before a rally at Faneuil Hall, to secure an opponent in debate, her challenge was accepted at the meeting. The conditions laid down were a marvel of feminine ingenuity. The negative would have fifteen minutes, no more. Besides, the negative must open. The time given was used to show that the propaganda for votes for women was in reality an attack upon the family as the unit of civil society. Good progress was evidently being made, for Miss Shaw was overheard to say: "Stop that woman; she'll win half our audience." So, by the clock opposite the platform, even the fifteen minutes were cut short. Miss Shaw took one hour and three-quarters for her defense, which, by all rules of debate, should have been the affirmative. Imitating the oratory of her opponent with a mimicry which was brilliant and cleverly staged to throw the audience off the scent, the Reverend Doctor won an excited applause from half the house. "My opponent insists that the man is the head of the family, but everybody knows that the *baby* is the head of the family."

The men who stand for woman suffrage seem afflicted with a like disregard for intellectual virility. Once during a debate in an attempt to break the strength of the conclusion that man was not only in law but in logic the necessary political head of the family, a gentleman of national reputation, said: "There are two heads to my family." In rebuttal, the retort came back: "Indeed! but the family with two heads is a logical monstrosity as a cat with two heads is a physical monstrosity." We may grant that the male half of the *two-headed family* meant to be just. But how just and how gracious the response to a toast by a President of a great industrial plant: "At home I am Vice-President." How beautiful, when the home and society are under the government of women, and the family and the State are under the control of men! But the order arising from such conditions will soon vanish, if political equality be granted women; and confusion worse confounded will take the place of the peace which we now enjoy.

MARTHA MOORE AVERY.

The Recognition of Carranza

TWO reasons have been advanced for the recognition of Carranza; one is his fitness, the other is his alleged control of the greater part of the Republic. The time may come when rulers may be selected according to fitness, but that time is not yet. Many truly good men would make bad kings and presidents, and history records some periods of prosperity and progress under rulers who were not all one might desire. Our modern machinery of government renders the head of a nation neither so important nor so powerful as he is likely to consider himself. Therefore legitimate succession to office must be based on some other claim. To make it a question of territorial control would be at variance with past policies and establish a dangerous precedent in a country as prolific in intrigue as Mexico.

The principal argument urged against the recognition of Carranza, and with equal force against all rival candidates and against the policy of the United States in Mexico, is universal insincerity. The United States recognized the Madero Government, and so also did Villa and Carranza. Carranza is not the constitutional successor to Madero. His recognition will not make him so, but will only prolong the struggle and ultimately bring the United States face to face with the embarrassing situation of having recognized two presidents in Mexico.

Both Carranza and Villa have proclaimed themselves avengers of the death of Madero and their ultimate object the establishment of a government which will carry out the reforms he promised. When Carranza entered Mexico City, after the flight of Huerta, he found the remnants of the Government to which he had pledged allegiance ready and waiting for him. With amazing celerity its members came out of hiding, assembled in due form and cheerfully announced: "Here we are; what are you going to do with us?" The answer to that question will answer every charge of insincerity against any factional leader in Mexico and against the policy of the United States, and until it is answered neither the recognition of Carranza nor any other course will avail to bring permanent peace.

The Constitution of Mexico provides for the cohesion of a ruling body through any crisis likely to arise. When the United States withheld recognition from Huerta, on the ground that he was not the legally constituted successor to Madero, the obvious thing would have been to ascertain the identity of the next legitimate candidate for martyrdom and use its good offices to have him installed until an election could be held. The fact that Huerta held Mexico City was no obstacle. The Capital of the Republic has been more or less migratory and different cities have served at different times. If Villa and Carranza are sincere they would have declared allegiance to the man so installed and united in putting down rebels and bandits. Had it been necessary for the United States

to send troops to aid in restoring order, it would have been a friendly act and in conformity with the most commendable features of the Monroe Doctrine. That there were obstacles to such a course is admitted, but they were not to be taken seriously by a Government capable of quelling the Panama Revolution in three days, and of showing similar resourcefulness on other occasions. To the failure of the United States to act with promptness and discretion at that crisis is due all that followed, and its action now will determine whether or not there is to be peace and order and a permanent Government in Mexico, or a continuation of anarchy.

The appalling things that are happening along the border have brought affairs to a point where subterfuge and ambiguous language will no longer avail, and people who are solicitous for the honor of the United States and the welfare of a helpless and long-suffering people are moved to strong, plain language. The truth is the situation in Mexico was created and continues to exist by the grace of the United States of America, and is comparable to nothing except a bull-fight, with Mexicans playing all rôles from bull to matador, the United States occupying the two-dollar seats, with the rest of the world stationed on the other side of the arena with the sun in its eyes.

About eight years ago, without apparent excuse or provocation, periodicals and newspapers in this country began a systematic and vicious attack on the Diaz Government. I have in my possession, turned over to me by order of the late General Porfirio Diaz, voluminous documents which the authors tried in vain to get before the public. They are in the form of letters, petitions and protests, from all parts of Mexico and signed for the most part by foreigners of many nationalities, by social clubs and commercial organizations. They are addressed to publicity organs or Government officials. They protest against such an attack on a friendly nation, and call attention to the harm likely to result with people of an inflammable temperament. They admit the existence of ignorance and other deplorable conditions, but maintain that reforms must of necessity come slowly in a country where the population is so widely scattered and transportation difficult. Through all there is a note of warning that unless the movement is checked great loss and danger will result to foreigners. Strong efforts were made to get these warnings and appeals before the American people, but everywhere the way was blocked. Diaz went away into exile, the results of thirty great years of empire building were swept away, and now those who were loudest in shouts of "Down with the tyrant!" are crying: "Oh, for a strong hand like that of Diaz to restore order in Mexico!"

There are those who maintain that what is happening in Mexico is not our business. On the contrary nothing is more our business, whether considered from the standpoint of self-interest, patriotism or Christianity. The star of empire is rising over Panama, and the country between will be the land of promise for the man looking for a new chance. Everything that retards its pacification and creates prejudice against Americans is the business of all, but of none so much as that of the man needing a new chance. To all such the recognition of a president in Mexico at this time is of equal importance, perhaps greater, than the election of the next President of the United States.

If the Monroe Doctrine means anything it means obligation as well as opportunity, responsibility as well as authority, and that responsibility is greater toward the Mexican people than toward Americans in Mexico. The latter voluntarily abandoned the security of their own country in search of advantages they considered worth the risk. The Mexicans whose destinies we assume to arbitrate had nothing to say about it. Up to date we have exercised our trusteeship only in walling the nation up against outsiders and turning it over to the unrestricted activities of concession-hunters and politicians.

Eternal Justice decrees that actions shall be followed by penalties. Until now we Americans have lived in security, and the voices of playing children are still heard in the land. But over Mexico there is a great silence, the silence of slain men and dumbly starving women, and the voice of that silence is: "With what measure ye mete, it shall be measured to you again." E. C. HENDRIX.

Jesus and Legal Crime

To the Editor of AMERICA:

Did Jesus ever transgress any Jewish or Roman law, active or obsolete, for which transgression His death might be legally justified? Was it contrary to Jewish law to set oneself up as a prophet? How do we explain the wild fury which the rabble directed against Christ?

Boston. A. L. B.

THE question thus proposed is much discussed at the present day on account of the statement made by the Jews that Jesus was condemned to death for a legal crime. Its three parts may be briefly answered as follows: (1) The general impression produced by the attentive and unbiased reading of the Gospels is undoubtedly that Jesus was an upright and law-abiding citizen. The only authentic records of Christ's public life prove Him to have been a sincere and earnest teacher of the ways of God. His mission, as He distinctly proclaimed, was to bring to its perfection the Law. Moreover he positively declined to act as an arbiter or judge in secular matters, thus evincing His care to abstain from invading the office of constituted authorities. He bade the lepers whom He healed comply with the law requiring that they should present themselves to the priest; and on a signal occasion, He expressly enjoined submission to the lawful authority of both Scribes and Pharisees, His own mortal enemies. Devoid of personal ambition, He did not countenance the worldly expectations of the grateful and enthusiastic multitudes that followed Him and wished to make Him king. Evidently, too, He did not

choose His leading disciples, the Twelve, for any political or warlike fitness on their part; and His training of them manifestly aimed at imparting to them such dispositions as could not give umbrage to the public authorities. It is not likely then that one so pictured should have actually transgressed any important law or statute the violation of which might legally justify His condemnation to death.

Jesus indeed associated and ate with publicans and sinners. He infringed rules and customs observed even by the Essenes. He scandalized the Shammaites by healing on the Sabbath. He roused the opposition of the Pharisees by His frequent disapproval of their interpretations of the laws and of the conclusions they drew from them. He displeased the Zealots by advocating peace and admonishing them to submit to the payment of the tribute to Cæsar. But, as is justly remarked by the Jewish historian, H. Graetz (*Hist. of the Jews, vol. ii, p.* 162), "these various objections to the mode of life and the tenets of Jesus afforded no ground for any legal accusation against Him." Again, according to the same Jewish authority (*loc. cit., p.* 163), Jesus' declaration of His power to destroy the Temple and to rebuild it in three days, even "if really uttered by Him, could not have been made a cause of complaint." There remains the accusation that he called Himself the Son of God: such appellation, as the Jews confidently declare, was a blasphemy and therefore a legal crime worthy of death. It is indeed true that Jesus called Himself the Son of God, in the literal sense of the expression. But these words which on Christ's lips were the reverent expression of truth, were not blasphemous before the law. According to the Law (*Leviticus xxiv,* 10-16), it is *direct* blasphemy, the cursing or reviling of the Name of the God of Israel, Jehovah, which is punishable by death; and according to Jewish jurisprudence, "as long as the Jewish courts exercised criminal jurisdiction, the death penalty was inflicted only upon the blasphemer who used the Ineffable Name" (*D. W. Amram, "Blasphemy," in The Jewish Encylcl., vol. iii. p.* 237). Besides, a straightforward interpretation, such as was that of the ancient Jewish commentators, of Ps. ii, 7: "Thou art my Son, this day I have begotten Thee," shows that the Messias, as Jesus proved Himself to be by His unquestionable miracles, could proclaim Himself the Son of God, without incurring the charge of even *indirect* or *constructive* blasphemy. Finally, Ps. cx (*Vlg. cix*), usually rendered: "The Lord said to my Lord: sit Thou at my right hand, etc.," bears out the position which Christ urged upon His adversaries (*Cf. Mt. xxii,* 41-46; *Mk. xii,* 35-37; *Lk.* 20, 41-44), that the Messias was to be infinitely more than the Son of David, to wit: the very Son of God. Most rightly then did Jesus, the true Messias, declare Himself the Son of God in the literal sense of the expression.

Guiltless of death before the Jewish Law, Christ was also guiltless before the Roman law. The seditious meaning sometimes put upon one or two of His expressions, particularly in Luke xxii, 36, manifestly contradicts His words and deeds, which were always opposed to armed resistance (*Cf. Mt. xxvi,* 52). Pontius Pilate never gave credence to the charge made against Jesus that He sought to stir up the Jewish people against Rome; the charge was most untrue, as was also that of dissuading them from paying the tribute to Cæsar. Had Jesus proclaimed Himself the Messianic King of the Jews in the sense which His accusers urged against Him, He would have indeed contravened the Roman law so as to incur a just condemnation to death; but such was not the case, as Jesus Himself expressly declared to Pilate (*Cf. John xviii,* 36), and the Roman procurator proclaimed Him innocent of this and of any legal crime worthy of death.

(2) The second part of the question proposed, bears on the right of Christ to be considered as a true prophet. It manifestly implies that if Jesus did not speak in the name of Jehovah, or if He spoke or acted so as to promote defection from Jehovah, He was but a false prophet, and as such, guilty of death in virtue of the Deuteronomic Law (*Cf. Deuter, xiii,* 1-5 [*Heb. ii-vi*], *xviii,* 20-22). The following is our brief reply: There is no doubt that according to the Jewish Law, just referred to, a false prophet incurred the penalty of death. But there is also no doubt that according to the only authentic records of His life, Jesus never "spoke in the name of other gods," never spoke or acted so as to promote defection from the love and service of Jehovah, the true God of Israel, so that He cannot justly be regarded as falling under the condemnation decreed by the Deuteronomic Law against the false prophet.

Like the true prophets of old, like John the Baptist, His prophetical forerunner, Jesus waited to begin His ministry, until the Voice of Heaven bade Him to do so. Far from speaking "in the name of other gods," He invariably silenced the evil spirits that proclaimed Him the holy One of God; He deeply resented the imputation of a league with Beelzebub, the prince of demons, and explicitly referred to God His teaching and His whole life, which was spent in doing good to men and communing with God in prayer. As well stated by H. Graetz (*Hist. of the Jews, vol ii, p.* 155): "He insisted upon the unity of God. . . . To the question once put to Him by an expounder of the Law: 'What is the essence of Judaism?' He replied: 'Hear, O Israel, our God is One,' and 'Thou shalt love thy neighbor as thyself. These are the chief commandments.'" He solemnly declared that the Law was to be fulfilled to its very iota or tittle. On every occasion, He did all in His power, like the true prophets of old, to bring back sinners to God, to correct wrong-doing, either in high or in low places; He ever affirmed that His power of working miracles was from God, and beholding what He did, the multitudes marveled and glorified God. In fact, the wonder is not that One so manifestly bent on promoting the love and

service of God, should have been considered as a true prophet by the witnesses of His life, but should have ever been suspected of being a false prophet punishable by death according to the Deuteronomic Law.

(3) As regards the last part of the question we are dealing with, authors generally acknowledge that they have not full data to account for "the wild fury of the rabble directed against Christ" before the tribunal of Pilate. They remind us, however, of the natural fickleness of crowds of every nation and clime toward their hero of yesterday, but now deprived of what outwardly received their admiration and allegiance. They also think that those who clamored for Christ's death, were most likely, not so much the Galilean multitudes that accompanied Jesus triumphantly on Palm Sunday, as denizens of Jerusalem already divided about His right to be considered a good man (*Cf. John vii,* 12), and joined by Zealots who would vociferously prefer a rebel like Barabbas to Jesus, the constant advocate of submission to Rome. They chiefly point to the fact that, according to the Evangelical records, the chief priests and elders exerted their influence upon the multitudes against Jesus (*Cf. Mt. xxvii,* 20; *Mk. xv,* 11); and if, as we may easily suppose, such deadly enemies of Christ spread among those multitudes the report that He had been convicted of uttering threatening words against the Temple of God, their sudden fury can be as easily understood as in the case of St. Paul at a somewhat later date (*Cf. Acts xxi,* 27-31, 36).

In view therefore of the foregoing remarks, the answer to the question proposed, is naturally that the verdict of the ages proclaiming the innocence of Jesus from any legal crime which would justify His condemnation to death, stands firm and unassailable: *Securus judicat orbis terrarum.*

Dunwoodie Seminary, N. Y. Francis E. Gigot.

Are Catholics Narrow?

CATHOLICS are continually complaining of the religious bigotry from which, as they say, they suffer in the press, in society, and in business of every variety; and Protestants, too complain of the bigotry of Catholics. Nay more, Catholics themselves are heard complaining of the bigotry of their coreligionists. It is not uncommon, for instance, to hear them remark of this or that Catholic paper: "I can't read it; it's too horribly narrow."

In a certain sense the profession of the Catholic religion with its set and well-defined dogmas is bound to seem like bigotry to the believers in private interpretation with their polite and respectful deference for one another's views. It is true: a Catholic has no love for distinctively non-Catholic views or beliefs. Insomuch as they are non-Catholic they are the denial or negation of revealed truth. It is large-minded in the Protestant to take part in Catholic worship, or to say to his Catholic friend: "Your religion is as good as mine, and the best thing for you;" but a Catholic could not return the compliment without infidelity. And though this may seem narrow and bigoted to the non-Catholic, it is not really so. Bigotry is unreasonable, but the Catholic claim is based upon reason of the most solid sort.

There is, however, another form of narrowness or bigotry of which the non-Catholic, and the fellow-Catholic, may rightly complain in Catholics and that is disrespectful language in Catholic apologetics. Just as we distinguish in general between the sinner, knowing or unknowing, and his sin, so in common Christian charity we should distinguish between the Protestant, to be particular, and the Protestant religion. Let the honest Catholic question his own experience. What effect does it have upon him to hear himself called "Papist," "idolater," "priest-ridden," or other such names of opprobrium and scorn. Not conversion certainly of mind or heart, but only indignation and resentment. Similarly what can a Catholic hope to gain by copying towards non-Catholics the scornful methods of the *Menace* and *Call?* No Knights of Arthur's noblest spoke in "scorn." Catholics indeed should be noble or not at all, in the difficult work of spreading God's Kingdom upon earth, but to revile Protestants, for instance, with the unsanctity of Luther or Calvin is only to wound where you mean to cure.

There is, of course, one class of adversaries who are not entitled to respectful consideration; they have forfeited it by their own abusive attitude toward the most sacred convictions of Catholics. It is one thing to deny the Divine omniscience of Christ, it is another, for a magazine writer to proclaim her denial under such a caption as: "Jesus: a Small Town Man." But even while such persons have no cause for complaint if you treat them to their own medicine of scorn, still it is questionable whether doing so in the pages of the Catholic newspapers accomplish any good. It is depressing to the regular Catholic subscriber, and the offender, at whom the sarcasm is aimed, pays no attention to it, if he reads it at all. Save in so far as the publishers of such offensive matter need to be rebuked and intimidated, the contempt of silence is a much more effective answer to the calumny. There is another answer too, of which we shall speak immediately which also has greater effectiveness.

It is toward the other class of well-meaning, if misguided, that we must show courtesy and kindness. Show deference to him as being sincere, though you have no defense for his opinions as being false. "Off with his head," was one woman's way with those who tried her patience, but it serves no good purpose for us to lose patience with a man because he represents a Protestant point of view. It is a form of bigotry that is intolerant of opposite persons, as well as opposite opinions, that refuses credit for sincerity to a man of another belief. A man who consistently with his doctrine of faith, as being one, holds steadfastly to the Catholic religion, that he believes to be true, without assailing gratuitously the

good faith of another, commands the respect of all thinking men.

How then are we going to conduct our argument with the non-Catholic? The right method is very well illustrated in a recent book by Edward Ingram Watkin, B.A., entitled "Some Thoughts on Catholic Apologetics: a Plea for Interpretation." (Herder.) After showing hopeful signs among the educated in the world around about us of a return to the true Faith, such signs, for instance, as "the reaction from nineteenth century Materialism in the direction of a spiritual conception of the universe, and a religious interpretation of life," "the wide-spread feeling that the much-abused monks and saints of old possessed a secret which we, for all our worldly wisdom, have lost," he goes on to explain the need, in the face of these hopeful signs of interpreting the Catholic Faith to the modern world:

> Did but the unbeliever realize aught of the true character of our Faith, of its bearing on modern problems, of the infinite depth of meaning concealed under those apparently external and even childish doctrines, of its applicability to all the needs of the human soul, as well to the soul of the twentieth century as of the first century man, he must needs reverence and study it, and likely enough would be converted to it. This cannot, however, be unless the Catholic will also realize that these unbelievers are often very earnest and sincere men, who, without being conscious of it, agree in much with the teaching of the Faith, and are ever ready to welcome the truth, if they can but find it. He must explain in terms comprehensible to the average modern man the significance of his dogmas, of his theological terms. He must be able to show what relation his Faith bears to modern thought, where it agrees with the results of modern thinkers, and where it corrects them, and in order to do this he must himself possess a sympathetic understanding of those thinkers and of modern thought in general. He must penetrate to the real significance of much that on the surface is simply anti-Christian and immoral. He will then come to see that, in so far as this teaching, whose falsity and evil is to us so obvious, has really been influential, it has owed this influence to the truth and goodness that it contains, and that it is often one-sided and partial, rather than simply false. . . . He will, moreover, be able to show how that error and inadequacy necessarily arose from the lack of due completion owing to ignorance of other truths. In this way the apologist will at once interpret and defend the Faith. He will defend it by showing how the deepest truth attained and preached by non-Catholics is but a small portion of a vast and complete whole. In making clear the partial agreement he will explain to non-Catholics the significance of the truths, that have been so deeply, if so imperfectly, apprehended by their own teachers. Thus will he interpret the Faith. Such interpretation is itself the best defense.

In conclusion the writer shows that the trend of modern thought is toward some form of Pantheism and that Catholic apologetics will best meet this particular tendency by explaining Catholic mysticism, and especially the true sense in which God is present in his creation.

This is the field of modern apologetics. It is a method of approaching the non-Catholic mind, not by a violent denunciation of his error, but by an interpretation of the truth to him, based upon his own admissions. Pope Pius X denounced Modernism as the "synthesis of all heresies;" in a certain sense the Catholic Church herself is the synthesis of all heresies, that is to say, she contains all that is true in heresy, stripped of the falsehood, as part of the whole body of the truth. It is by explaining the whole as well as the part that you can best protect the Catholic mind against the insidious half-truths of Protestantism, and establish with the non-Catholic a common ground of argument upon which both can stand, thus differing from two passionate antagonists who shout each other down across seas of difference. It means not only tearing down falsehood, but building up the structure of truth, a process ten times more difficult. The field extends, as Mr. Watkin indicates, to the press, the pulpit, the platform, the novel, the stage, the opera. The first requisite in this interpreter-apologist must be a sheer honesty of mind that will no more overstate than understate the truth, and in the second place sympathy and consideration for the other man, to say nothing of patience and great good will. "A heart of steel toward self, a heart of flesh toward others, and a heart of love toward God."

WILLIAM T. TALLON, S.J.

XL—The Young Man and Illustrating

DURING thirty-five years' work at illustrating, remarks of this kind were often made to the writer: "I have a boy who is no good at school, but he is very handy with a pencil. He is always copying comic pictures out of the papers. In fact, he is a born artist and I want your help in getting some place where he can learn the business. I don't care whether he earns anything provided he gets a start." This tells the beginning of a tragedy to one who has witnessed the struggles and failures, heart-breaks and suicides that follow the "art life," as it is termed in the metropolis. Here only applied art will be considered. The fine arts, painting, sculpture, architecture and decoration, at their best, are another story.

First, let it be impressed upon the reader that "born artists," from the parents' viewpoint, are common. All children delight in scrawling lines on paper in an endeavor to picture animals first and then the human figure. It is their instinct for mimicry that shows itself in this form. To be able to copy a picture is an ordinary trait in children. To make an original drawing indicates talent that occurs but seldom. A child will learn a nursery rhyme readily, showing he can copy, or mimic, but to compose a nursery rhyme is a work of genius. This fondness for drawing in children should be turned to good use in the schools along with the essentials of education. We must make our living with our hands and, beside the incidental education of the eye and the brain, there is no more delicate muscular training for the hand and fingers than the proper guidance of the pencil in designing. Beyond this, instruction in the principles of design, composition and color cultivate an appreciation of the beautiful, which has its beneficient influence all through life, no matter what

work one engages in. Should there be true art fire in a youth it will burst into flame later, whether he goes through an art school or not. This fire will burn the longer when sustained by an art training.

If after school-days a boy has demonstrated to those whose judgment is competent that he has exceptional talent in drawing, then the question of developing it further may be considered, provided there is sufficient means available to support the student during at least four years in an art school, and during variable periods after school before the work becomes remunerative. Manual skill and means will not avail much, unless the student possesses that most important of all requisites, brains. Manual dexterity without brains is the reason why the art schools of the country are turning out yearly thousands of students that never "arrive" anywhere. Correspondence schools are the worst sinners in this respect, for the brainless are their victims. While mentioning art schools it may be well to warn parents not to send a child to a coeducational art school. Coeducation is dangerous at all times, but positively wrong in an art school.

There is a growing demand for young men with trained art talent, those who possess imagination, invention, correct judgment in composition and color combination, and who can produce original ideas in the branch of applied art that they take up, for the applications of art in the industries are becoming more numerous as the country prospers. There are architecture, mechanical drawing, the planning of all manner of construction work, furniture and automobile designing, art in advertising, book, newspaper and magazine illustrating, designing book plates, book covers, retouching of photographs and preparing catalogues of merchandise, not to mention all the applications of photography to the printing press. For the Catholic young man, therefore, with exceptional artistic genius, combined with strong character, perseverance and, above all, initiative, there are opportunities, but for those with only ordinary talent, weak character and dull intellect disappointment is certain.

As for the illustrator's salary, the ordinary wages for a good commercial artist is about $35.00 a week. Those with the brains to produce new ideas, originate designs, etc., can command $100.00 weekly. The men with exceptional genius are usually too independent to submit to weekly employment, they aspire to a studio where they can work without restraint or compulsion. Among these are the book and magazine illustrators, cover designers and advertising illustrators. As their living expenses increase, however, in the same ratio as their income they are usually no better off than those on a regular salary and without responsibility. When after years of labor one secures the approval of the public, and of art managers who buy drawings, as has Gibson in illustration, Lyendecker in cover designing, or M. Power O'Malley in humorous subjects, then one can command his own prices.

Newspaper illustrating is now confined chiefly to the reproduction of photographs and for this the writer must confess primary responsibility. All that is left for the artist is the cartoon and what are termed "comics," though they are usually disfigurements. A cartoonist should have the brains of an editorial writer and exceptional skill as a draughtsman. Such a man commands a good salary. Those who "perpetrate" the comics should be fined instead of paid. This lowering of the standard of caricature in the newspapers can be traced to one man. This proprietor unfortunately owns a string of papers and he encourages draughtsmen whose only qualification is their ability to distort the human features and figure. The public unthinkingly accepts without protest these demoralizing pictures and the rival papers follow blindly. The fact is that many of the makers of these so-called comics should not be permitted to draw at all, for the deformities they produce are destroying respect in the minds of the young and of the foreigner for beautiful ideals. For obvious reasons we Catholics should discourage these iconoclasts by every means in our power. STEPHEN H. HORGAN.

COMMUNICATIONS

Letters as a rule, should be limited to six hundred words.

Fort Lauderdale, not Florida

To the Editor of AMERICA:

In a recent issue of AMERICA there appeared an editorial in which the action of the Fort Lauderdale bigots was condemned. Those self-styled "patriots" violated every principle of justice and true Americanism when they deprived Miss Murphy of her position as public school teacher because she is a Catholic, and at the same time made an attempt to protestantize the public school system. The readers of your editorial may come to the conclusion that Florida as a whole is a State where bitter bigotry is rife. This conclusion would not be correct and would at the same time be positively injurious to the State.

It is with pleasure that we state that Lauderdale is not Florida, and that the bigots of that unimportant little burg are not representative of the citizenship of the Land of Flowers. Practically every paper in the State, with the exception of one or two Jacksonville dailies, condemned Lauderdale's action, and I believe that you could not find one fair-minded man in Florida who would think of upholding the publicly-voiced, ignorant prejudice of the Lauderdale patriots. Very many of the staunchest opponents of bigotry in Florida are non-Catholics, and your readers may be glad to know that the Fort Lauderdale incident is unique, and throughout the State is spoken of as "Fort Lauderdale's Shame." No man can condemn too scathingly the un-American and contemptible conduct of the *Menace*-fed school trustees and the mob assembled in public gathering in Lauderdale, but it would not be fair to Florida to regard the whole State as approving of or making its own the shame of the bigots of the county seat of Broward County. The Lauderdale meeting was reported by Bert Thompson, a Protestant member of the Miami *Herald* staff, and in the same connection no man could have done more splendid work in the cause of justice than Mr. Stoneman, the Protestant editor of the Miami *Herald*.

St. Augustine, Fla. ✠ M. J. CURLEY,
Bishop of St. Augustine.

The Defects of the Catholic Press

To the Editor of AMERICA:

The few mild remarks which you allowed me to contribute to AMERICA in a recent issue seem to have roused many of our editors to wrath, and yet not one of them has come forward with an adequate defense of the Catholic Press as it exists today. In fact one and all tacitly admit that my "strictures" apply to—the other fellow's paper, and they confirm that ancient tag: "When you have a bad case, abuse the plaintiff's attorney." They certainly have done it with a vengeance and my old gray head has had to bow beneath the blast of invective. I am, however, still undaunted and return to the charge. This lack of defense proves to me that there is mighty little to defend and when I find no less an authority than Father John Burke of the *Catholic World,* repeating, in more direct tones, my own complaints, I consider the case proved. He avers that of recent years there has been an improvement in the Catholic press. I agree with him. If there has been any movement at all, then improvement was inevitable. I do not agree that the Catholic Press Association is an infallible sign of spring; the idea is excellent but as for the execution, well, we are discussing the press not the Press Association. It is something to have got beneath the hide of self-complacency and to have sown a true seed of doubt in the editorial mind that perhaps all is not perfect. It is something to have obtained from some Catholic editors an admission that they consider their readers so illiterate and unintelligent that they feel compelled to "write down" to them. If this were true, what a terrible indictment of our parochial schools! It is also something to have discovered that most of our Catholic editors don't know the difference between "good journalism" and "highbrow journalism."

Although I have not the length of service of that outspoken and courageous editor, the lamented Father Phelan, yet I am going to assume an old man's privilege and offer two pieces of advice to my friends on the Catholic press: (1). *Give your readers your best.* Don't assume that everyone who buys a Catholic journal is a "rough neck" to whom you must write down. Don't assume that the whole Catholic community is ignorant. That is a mistake and an impertinence. Get the best writers your paper's purse can afford, let your own articles show that they represent the highest that is in you. After a while you will begin to realize that the people don't want "highbrow stuff" but they do want, and will instantaneously respond to "good stuff." This brings me to my second piece of advice. (2). *Don't be dull.* The most terrible charge that can be brought against most of our papers is that they are dull, dry and dreary. A paper dull is a paper damned. If you can't be interesting, get out, you need neither be learned nor witty, but you *must* be interesting. "Good stuff" is interesting stuff. This may sound very platitudinous but after all is said and done the best editor is he who can judge good material when he sees it and can be interesting when he writes.

Most of my critics have taken me to task for what they are pleased to term the "harshness of my tone." Do they forever expect to receive nothing but complimentary pap? The trouble with the whole Catholic community, to say nothing of the press, is that we are too fond of scratching one another's backs and telling one another that we are "the finest ever." We are a pretty good lot it is true, but it would become us more if we talked about it less. This trait, when it comes to the Catholic press, is a danger. Our papers must be shaken up, they need a mental cathartic to rouse them from the drowsy dullness in which they are now sunk, and I hope some one will come along soon and administer it. In conclusion I owe my old friend in Brooklyn an apology. His Latinity was not corrected by a suffragette but by a brother priest. I beg his pardon for the error.

New York. N. Y. E.

To the Editor of AMERICA:

I have read with considerable interest the articles on the Catholic Press in three of the latest issues of AMERICA. N. Y. E. is a pessimist, Father Irwin an optimist, and Father Burke the discerning critic, though I do not agree with his conclusion that the "quantity" of our Catholic papers "has diluted quality." First of all, 200 papers is no quantity for 16,000,000 Catholics, and, secondly, according to Dr. Ryan, "quality presupposes quantity." However, I am not taking issue with Father Burke's article nor exception to Father Irwin's optimism. I want to register an emphatic protest against N. Y. E.'s unwarranted diatribe on the Catholic press, in which he attributes all the defects of the same to the editors, whom he classifies as follows: "A seminarian with a 'spoilt' vocation; a barber turned printer; a 'medico' without patients, or a busy priest with a large parish; amiable amateurs, and to this class most but, thank God, not all our clerical editors belong, or they are failures in the art of journalism. No one can deny it." As an ex-seminarian, not an editor, though one who has had some experience on a Catholic daily, I do deny it, and wish to take exception to this particular New York editor's conceit. The burden of his argument is that our Catholic editors are not "trained men," and "with the best will in the world they will fail in journalism, Catholic or secular." The famous ex-seminarian, John Gilmary Shea, though known mainly as an historian, was a successful journalist in both the Catholic and the secular field. And pray, how many of our successful secular journalists of today and yesterday were "journalists in the technical sense of the word" as N. Y. E. would have us understand it?

There is no reason why a conscientious ex-seminarian, even one with a "spoilt" vocation, should not be a successful Catholic journalist, provided he has the necessary journalistic ability. With his Catholic college education, his seminary course of philosophy, and usually one or more years of theology, the ex-seminarian has an advantage over the average Catholic layman, from the standpoint of Catholic education as a requisite to Catholic journalism, and even over the "busy priest" editor, as he can devote all his time to his profession. True, a number of ex-seminarians, who sought the haven of the Catholic press, have proved distinct disappointments to editors and publishers, but it was owing mainly to the fact that they were passing through the critical state of adjusting themselves to the world and were not given the proper encouragement, or they had gone once more into the wrong field of endeavor. But will N. Y. E. please tell me how many of our alleged defective Catholic weeklies are managed and edited by ex-seminarians? So much for his fling at the ex-seminarians. Our "clerical amateurs" ought to be well able to defend themselves; the "barber turned printer" may yet know how to give this "hoary" gentleman a "trim," and the "medico without patients" will, I trust, prove to be enough of a surgeon to perform the necessary cerebral operation for this "Perfect Fool." Regarding his charges that the Catholic press is "ill-edited, illiterate and un-American," I would simply say that our Catholic press compares favorably with the average secular press, "that prodigious weed of the literary garden," as a reviewer put it, some years ago, in the *Catholic World.* That there are defects in our Catholic press, and many improvements needed, no one will dispute, but to put the blame on the editors alone is ridiculous. They are generally overworked

and underpaid, and more than charitable in the services rendered.

In my opinion, the defects of our Catholic press are also attributable to the following causes: (1) Apathy and insufficient support on the part of the Catholic laity and Catholic societies. Ask priests taking up the census with a view to statistics how many families they find with Catholic papers, and you will be surprised at the considerable number that have not subscribed for even one Catholic paper. In how many clubrooms of our Catholic societies do you find any Catholic periodical literature at all? The percentage is small. And how many Catholics have you ever observed reading Catholic papers in trains, street cars, and other public places? You would think we had no Catholic press at all, if you judged by public interest, and I have made my observations in Columbus, Milwaukee, St. Louis, Pittsburgh, Chicago, and elsewhere. (2) Not enough cooperation on the part of our clergy, or, as Father Irwin puts it in his paper: "The clergy as a body have not utilized their talents sufficiently in taking up the pen." Despite their many duties they are in a better position to write occasional contributions than the ordinary layman. (3) Lack of initiative, of business enterprise, of business courtesy, and other business principles on the part of our Catholic publishers and editors.

Before closing I would like to call attention to the one constructive idea of N. Y. E, of "dividing the country up into ten or twelve sections, each capable of supporting in the financial sense a well-edited paper," as being in embryo the best plan of "how to improve the Catholic Press." But why stop at the weekly press, which shall ever be weakly as a newspaper as long as it has to depend for its news upon the secular press. If we could once get our ten or twelve Catholic centers organized in such an endeavor, we should have no trouble in going a step farther and establishing a chain or syndicate of Catholic dailies.

Monroe, Wis. HENRY C. STEINER.

The Sincerity of Anglicans

To the Editor of AMERICA:

My original letter was written entirely without controversial intent, and solely as a plea to Roman Catholics to avoid ridicule of Catholic practices among Anglicans and to acknowledge the sincerity of their efforts for the Catholic Faith wherever these are found. Condemn us for our errors, surely, but at least give us credit for so much of the truth as we *do* accept and practise; that is all I have asked. However, as other writers propound to me queries in an effort to break down my position, I can only answer them according to my lights, though I am perfectly sure that no arguments by themselves can produce either a worth-while Roman, or a worth-while Anglican, Catholic.

(1). First, then, *must* I repeat that I do *not* regard sincerity as a criterion of truth? I certainly do not feel it incumbent on me to question the sincerity of converts to Rome, like Manning, Newman, and the rest. I only ask the same of you in judging us, or converts to us *from* Rome or from the Protestant world. You may be right or wrong, so may we; but each of us sincerely feels that he is right, and sincerity *is* the only possible criterion by which we may judge the *acts* of others.

(2). Certainly Christ founded One Church, not a three-branched one, and for ten centuries that One Trunk grew, undivided. The "branching" process *of* this One Trunk began, let us say, to take E. J. F's date, in 1054, and we have no longer one undivided trunk, nor yet a "second branch," for there had never been any before, but a two-branched Tree; finally, along about 1538, not "within recent years," we have a second "branching" process and a three-branched Tree.

(3). I did *not* say that England never "cut itself off from *Rome*," but "from the *Catholic Church*." To identify Rome and the Catholic Church is, of course, to beg the entire question at issue, "a common fallacy well known to every logician." As to doctrine, I can only repeat that, the above being the case, "the 'true doctrine' of the Anglican Church" *must* be "that of the Catholic Church, whatever individual heretics may say, and however numerous" or exalted in ecclesiastical rank "they may be." I do not excuse the authorities of the Anglican Church for permitting its heretical dignitaries to exercise their functions within its fold, but I am loyal to that Church because I have a sincere conviction of its true Catholic character.

(4). I do not say that one who secedes from us to Rome commits formal sin, but that for us who believe in the Catholicity of the Anglican Church to secede *would* be formal and mortal sin. For one who rejects this Catholic claim of ours, secession may well be a duty; but it none the less "grieves the hearts of those left behind" to see what they regard as the sacred gifts of God repudiated.

As to Mr. Rusk's questions: (5). Certainly, sentiment is not "a valid reason for remaining true to any form of religion." Only the other part of the statement which he quotes from me is such a valid reason, as I thought was made plain by the form of the sentence. The loss of sentimental associations is no light thing, but every convert from one form of religion to another willingly sacrifices them to his conviction of truth.

(6). The entire Catholic Church, of course, accepts and, when not negligent of its trust, uses seven sacraments. I, as a Catholic, do so also. The Anglican portion of the Church has never officially "repudiated" any of them; what makes many people think she has is her statement that only two of these were ordained of Christ as *"generally,"* i.e., in the older and literal sense of that term, *universally* "necessary to salvation." True, the doctrine of our official catechism is incomplete, but to omit does not imply repudiation.

Cleveland. JARED S. MOORE.

Change the Name

To the Editor of AMERICA:

I should like to second the suggestion of your Atlantic City correspondent, Mr. Joseph A. McNamee, to the effect that we call our parochial schools hereafter "Catholic Public Schools" or "Catholic Free Schools." Either of these designations would be more in keeping with the American school spirit than the present name. Parochial school sounds somewhat narrow and suggests England, whereas "Catholic Public School" or "Catholic Free School" has more of the free universal Catholic ring to it. Our schools exist throughout the land. They are comprehensive in their teaching. Not merely Catholic faith and morals are inculcated in them, but everything that makes for the best practical citizenship of the United States. Let us therefore designate them hereafter by the name of Catholic Public Schools or Catholic Free Schools.

New York. T. J. DILLON.

To the Editor of AMERICA:

Mr. McNamee's letter of some two weeks ago raises an old, old issue that I fear, will never be settled. However, since the question has come up again, may I say that those who are opposed to our parochial schools would not be won over by a mere change of name? Their opposition is founded on prejudice, not on reason. They *feel* that our schools are inferior; they do not *think* so. Some of this feeling will probably wear away in time; a great deal of it, however, will always remain, no matter how we name the schools.

Washington, D. C. G. A. WEEMS.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Reflections on Mexico

WE have been told by an American high in official position, that the present is no time for playing politics. This is true. If government is to be taken seriously, there is never a time for playing politics, and as our American referred to the Mexican question his statement is doubly true. The question is lifted far above the grimy pit of politics. It rests in the sphere of humanity. Humanity, common humanity; nothing more.

We have shuddered at the revolting tales that have come from many parts of Europe. Of the deviltry set loose by Carranza and his following; of the unspeakable cruelty to venerable priests and consecrated virgins; of the wholesale debauching of Mexican womanhood; of these things we have been permitted to hear nothing. Only within the last few weeks has the American press which boasts its liberty to speak the truth without fear and without favor, been allowed to present a faint picture of the hell that has been let loose on Mexico during the last eighteen months.

Now we know something, a little at least, of what that hell has meant. We have heard the pitiful stories of broken-hearted mothers whose daughters have been ravished before their very eyes and in the public streets, by officers of the Carranzista mobs, miscalled armies. A little, but only a little, has been said in our free press of the horrors which men and women who have spent their whole lives in the service of God and their fellows, have been forced to undergo. Of churches polluted in a fashion which only the most degraded of savages could conceive; of orphanages, schools, colleges wantonly destroyed; of a reign of pillage and despotism under the banner of liberty and equality; of these things we have at last been permitted to know something.

And on the heels of this new knowledge comes the news that the villain responsible for these horrors, is to be recognized as the one man capable above all others of restoring peace, happiness, civilization, to Mexico. This man degraded in the eyes of all decent citizens of whatever nationality, this man from whose vile hands the blood and the shame of outraged womanhood can never be washed, is now free to proceed on his diabolical course, strengthened by the official recognition of other nations.

All will now be well. And why? Because a liar has promised henceforth to tell the truth, a murderer that he will no longer imbrue his hands with the blood of women and children, a wanton destroyer that he will forever devote his toiling days and sleepless nights to the peaceful upbuilding of his unhappy country. And the pledge, the guarantee, that these things will be done? Nothing, nothing whatever, beyond the word of a villain.

A Much-Abused Proverb

LAMB once wrote to a friend: "I poke out a monthly crudity for Colburn in his magazine, which I call Popular Fallacies, and periodically crush a proverb or two, setting my folly against the wisdom of nations." It would indicate unlimited conceit in any man to brush aside cavalierly what has come to be received as the sublimated wisdom of centuries. Still it must not be forgotten that proverbs like flowers may sometimes run to seed. Like an opiated Malay, they often run amuck, with fatal consequences. Ask why our stage is being so shamelessly perverted, why our "best sellers" are often but a thinly-disguised defense of sin, why our magazines and papers are unblushing in their illustrations, and you will be suavely told that the people want all this, that they are hungrily clamoring for it and insist on getting it. Then we have hurled at our poor medieval, reactionary heads the magic reminder that the voice of the people is the voice of God. Here, we are assured, is an argument of overwhelming force, which must dispose forever of the appeal for decent reticence and restraint. We must hear the voice of God, and nowhere are the echoes of that voice more distinctly perceptible than in the demands of the people.

What, then, is to be said about this accepted proverb? Must it be discarded as an empty delusion? No, the proverb is all right; it is the application that is wrong. Bichloride of mercury has its uses, and sometimes may be very serviceable, but it would not be advisable to take it with our coffee in the morning. Proverbs, like everything else outside of God, have their limitations. When the people of Israel clamorously called for the leeks and garlic of Egypt, their voice was certainly not that of God. Neither were the rancorous shouts of those who thirsted for the blood of Christ. In the first centuries of Christianity, the Roman people were insatiable in their greed for *panem et circenses*. Was this the voice of God?

To say that God revokes His Commandments simply because men would have them revoked is a blasphemous attempt to stultify His wisdom and His sanctity. Heaven's law is immutable. It is not meant to be the plaything of novelists or dramatists, or artists or journalists, or anyone else; nor have the people any power to dispense from the Decalogue, either in their individual or their collective capacity. To belaud a writer because of what is flippantly styled his frank and fearless disregard of conventional morality implies either a denial of the very existence of a Divine law or a deliberate and flagrant violation of the obligation which that law imposes. It is un-Christian, or rather anti-Christian, to regard morality as something merely conventional. We are confronted with a question that demands a decisive answer. Are we going to accept this pagan theory of morality, so indulgent and soothing to rebellious appetites or the doctrine of a revealed code of morals given by God? Frankly expressed, it means a choice between paganism and Christianity.

What Flag in Florida?

A GENTLEMAN named E. E. Ropes, an inhabitant of Deland, Florida, pens a serious objection to an editorial which recently appeared in AMERICA under the caption, "Florida; An Incident." "I can understand that you want to deprive American citizens of their right to select teachers for their children," postcards this critic, "but I do not see clearly why you should publish that fact to the world."

Besides the point of the editorial in question, there are a great many other things which Mr. Ropes does not see clearly. He does not see clearly that before the law all citizens of all faiths and of no faith at all are equal. He does not see clearly that to exact a religious test as a condition of holding public office is a direct violation of the Constitution of the United States. He does not see clearly that the public schools are not Protestant, but public institutions. He does not see clearly that he is living in the twentieth century, and in a country in which, with the possible exception of his own neighborhood, religious freedom is a reality to which Americans have been long accustomed. In fact, to judge from his correspondence, the eyes of Mr. Ropes are curtained by the darkness of an ignorance which he no doubt would term "medieval."

No one is disposed to quarrel with the right of the public authorities to select proper persons to hold public office as teachers in the public schools. The procedure, however, criticised by AMERICA, and to which every citizen who is an American in reality as well as in name must take exception, is the undenied and undeniable fact that a thoroughly qualified young woman was excluded from holding a public office on the sole ground that she was a Catholic. Is the intellect of Mr. E. E. Ropes equal to this obvious distinction? The good name of Florida has not gained in luster by this shameful proceeding, and the public press is hastening to assure the country that this recent example of petty and un-American bigotry does not represent the spirit of the people of Florida. AMERICA accepts this protestation in good faith, but when a candidate for governor can, without hindrance, base his campaign on a calumnious appeal to anti-Catholic bigotry, and when a prominent newspaper can warn Catholics to silence under threat of a lynching-bee, the inhabitants of the other States of the Union have reason to ask what flag is floating over Florida.

"Specializing"

SO vast has grown the store of the world's learning and so wide the field of man's activities that nowadays no one can hope to master thoroughly more than a small portion of the erudition, research and information with which scholars, scientists and publicists have filled our libraries. But those who have, for instance, made their own the contents of Professor Puffendorff's nine volumes on the Greek particle *prin,* are able to pass an examination in M. Percé's exhaustive work on the nocturnal habits and dietary predilections of the *Megaderma Gigas,* or can quote from memory John Hopkins' alarming statistics about the 1857 apple crop, are inclined to regard with scornful pity men and women who give their lives to the study and practice of asceticism.

How unreasonable and inconsistent is this attitude of mind Mr. Edward I. Watkin admirably shows in his recent work on "Catholic Apologists." "When every department of knowledge and art is specialized," he asks, "why should any man wonder that the Church has her specialists of the spiritual life?" Continuing, he wisely observes:

> Unless a few, preeminently gifted for a particular art or branch of science devoted their lives to that art or branch of science to the sacrifice of all else, however attractive, that interfered with their life's work, no progress could have been made in art or science, and the vast majority, able to do a little in such art or science, would suffer for want of expert guidance. We all need religion and the spiritual life. Only a few can give up their lives to these things, but these few are essential if any true spirituality is to sanctify the lives and secular pursuits of the many.

Could anything be more reasonable than the foregoing assertions? Classical, scientific or economic learning is not an essential part of life for all men, but religion and a certain amount of spirituality is absolutely essential. Heaven is filled with saints who never glowed over the varied functions of the particle *prin,* who died in utter ignorance of the giant bat's vespertinal preferences, and who departed this life long before the apple famine of 1857. But countless multitudes of the men and women who are listening now to the "unexpressive nuptial song," would not have had that happiness, unless the Church were always rearing sons and daughters who successfully "specialized" in asceticism and prayer.

The Hyphen and the Knights of Columbus

COMMENTING on Colonel Roosevelt's address to the Knights of Columbus, on Columbus Day, the New York *Evening Post,* with the pettish superciliousness into which it often lapses when it speaks of Catholic affairs indulged itself in the following statement:

> Col. Roosevelt's vehement denunciation of the hyphenated American takes on significance from the fact that his speech was delivered before an audience presumably made up of hyphenated citizens, the Knights of Columbus being the most representative of Irish-American organizations.

This of course is exceedingly smart; it has the ring of "mama's boy" about it, but like most issues of a snobbish precocity its sting is softened by its inaccuracy, a product no doubt of prejudice, rather than of ignorance. In the first place the society known as the "Knights of Columbus" is not an Irish-American organization at all, unless indeed Canadians, Filipinos, Mexicans, Cubans and Panamanians are Irish-Americans. Even if the organization were confined within the limits of the United States, the *Post's* assertion would still be false. On its American registry there are names that suggest most varied ancestry. Irish names are there, so too are English, German, French, Belgian and Hungarian names, but the men who bear the names are for the most part American by birth, while every one of them is too American in spirit to invent a hyphen for the sake of casting a slur at an individual or a society. The *Post* solemnly opines that the audience which listened to Mr. Roosevelt was "presumably made up of hyphenated citizens." Really, with a rising inflection! But after all, true Americans are in no danger: the presumptions of a prejudiced scribe are inocuous, even when they are ignorant. And any Irish-Americans who happened to be present at the celebration may take comfort from the fact that despite the presumption of the *Post,* a fellow-citizen who was twice President of the United States, eulogized their kind by stating that some of the best Americans he had ever known were men with Irish names. For the rest, the offensive editorial is clear gain, if for no other reason than that it shows forth the spirit of a paper which at a time when public opinion is exercised over patriotism, does not hesitate to apply a name associated in the mind of the rabble and of one scribe at least with disloyalty to the Flag, to a body of honorable citizens who deserve well of the State. After all "yellow" journalism is of various kinds, but all these kinds are contemptible.

The Shame of the Metropolis

LAST week there was staged in New York a theatrical exhibition which will reap a liberal harvest for hell before the season closes. According to the New York *Tribune,* "it is a show in which the word 'woman' is never uttered without a grimace, a smirk, a wink, or a leer." "Stripped womanhood" is the comment of the New York *Sun.* Further quotations are unnecessary and would be unprintable. The dramatic critics unanimously agree upon the unparalleled salaciousness of this infamous exhibition, but write their condemnation in terms that are a lure for the lustful. This is the precise effect intended by the press agent.

With the degenerates who seek to stir their jaded animalism at this house of sin, we are not concerned. The evil wrought by these indecent productions lies deeper. Unless respect for womanhood prevails in every grade of society, duty, chivalry, honor, with whatever ideals of lofty thought and courteous bearing men may now cherish, will be replaced by the law of the jungle. Reverence for woman, whose purity is of supreme importance to the race, is founded on the truth that she is made in the image of God. The chivalry which grew up under the influence of the Catholic Church invested her with a robe of glory, and made her in Shakespeare's phrase, "a thing ensky'd and sainted." Without this reverence civilized life is impossible. But this modern exhibition exploits her as an animal, makes her a thing of public shame, a being scarcely cleaner than the unhappy outcast of the midnight streets. And New York looks on with applause. "It is a play," writes the *Globe,* "first in its appeal to the affections of New York theatergoers," who form at the box-office an unclean mob like that which prowled about the gates of the stranger in Gabaa, and wrought the desecration of womanhood.

No appeal can be made either to the common decency of the men who staged this infamy or of the men and women who support it, for they have none. Nor is there any legal remedy at hand. Public opinion will neither countenance the enforcement of city ordinances now feebly existing, nor permit the adoption of new measures calculated to check these public incitements to immorality. Vice must be served. To this degraded level has public morality fallen in New York. Nor will the evil be confined to the metropolis, for from New York the active campaign for the public degradation of womanhood spreads to the theaters of the country.

The only effective remedy lies in the formation of a morally healthful public opinion. Primarily, this is the work of the Church, and it has occupied her zeal since the day when from the Pincian Hill Peter looked down upon the frightful immorality that was ancient Rome. Nor will the efforts, if properly directed, of the secular societies be without value. It is quite possible that the Society for Social and Sanitary Prophylaxis, the American Social Hygiene Association, the Committee of Fourteen and similar organizations which have anxiously noted the ominous modern preoccupation with eroticism, would better attain their purpose by abandoning the ever-recurring problem of the city streets to focus attention on the immorality of the New York stage. Their efforts will have the support of all loyal Catholics. In making this pledge, it is sad to note that certain Catholics seek-

ing social and political preeminence, signalized their apostasy from Catholic principles of morality by their presence, heralded in the press, on the opening night of this civic scandal. It must needs be that scandal come, but woe to that man through whom it comes, particularly if he calls himself a Catholic. It were better that he had never been born.

LITERATURE

Animalism in Literature

SOME weeks ago a certain radical weekly expressed displeasure over some remarks about Ibsen which I made in these columns. The writer, who signed himself "P. L.", disagreed with my views on what was proper reading for girls and with my criticism that in Ibsen's plays there was a strong infusion of animalism. P. L's observations have, it seems to me, a general interest in disclosing some of the moral and intellectual qualities characteristic of those who boast of being advanced thinkers.

P. L. begins his article by citing with approval the admirable example of a certain Mr. Bertram Russell, a lecturer in a girl's college, who asked the members of his class at what age they would have their daughters read "Madame Bovary." This French novel may be described as a peculiarly nasty study of sensual psychology, written with elaborate and painstaking art. It is interesting to learn that in at least one non-Catholic college for girls such a book is held up by a teaching member of the faculty as a classic which every girl must read some time. The only debatable point about it is when she should read it, in the grammar school, the high school, or the college. But read it she must.

There is still another revelation in P. L's article. He expresses mild wonder that Tolstoy, Anatole France, Nietzsche, Strindberg and D'Annunzio are not read in Catholic school-rooms. This must mean that they are commonly read in non-Catholic schools, at least according to P. L. I hope he is mistaken. The authors named take up their position boldly and uncompromisingly in defiance of all recognized law. All of them display their moral perversion by exhibiting the same fascination for animal sensations that Ruskin's fly does for "the brown spots on the road." There are whole pages in any one of these authors which no journal or magazine in the city of New York would dare print.

Cicero, for instance, would never have recommended such books to his daughter. Indeed, we cannot recall off-hand any pagan of antiquity who would dream of advocating such literature, in the education of a girl, unless haply the girl were a slave-girl destined for the service of Astarte. We doubt very much whether there were ever an ancient pagan so confused in his moral judgments as many a modern pagan who writes popular novels and smart articles for the magazines. This is the penalty for sinning against light. What kind of books would these modern pagans recommend to girls being deliberately trained to dishonorable womanhood?

The argument with which the modern pagan supports his shameless views is that innocence, to be a virtue, must be a state of perfection arrived at consciously through a knowledge of life, and not a negative thing resulting from ignorance. The mind must welcome and harbor all sorts of impurities before the soul can prove its own purity! The chambers of the brain must be packed with filth and then be swept out again before they can be called clean! Those guardians of the soul's high welfare, instinctive modesty, sensitiveness to sinful approaches, and reverence for spiritual ideals, must be swept aside and crushed by an entering horde of base and hideous specters before the will can assert itself on the plane of virtue!

That the soul may be innocent and yet strong, virtuous and yet guarded jealously against foul intrusions, delicately white and beautiful without entering into parleys with slimy experiences, is still, thank God, a concrete fact in life, however it may transcend the reason of a modern pagan. I shall not mention names like Agnes or Cecilia or Teresa or Elizabeth of Hungary; they may have little weight with "advanced thinkers." But surely I may be allowed to point to Eugénie de Guérin. She belongs to literature. Sainte-Beuve and Matthew Arnold both bear testimony to her genius: and the latter of the two great critics calls her "one of the rarest and most beautiful of souls." What was the attitude of this intellectual and gifted woman toward the kind of books which the modern pagan recommends to girls? We quote the following passages from her Journal: "These geniuses have blots that shock a woman's eye. I detest to meet with what I do not choose to see, and this makes me close many a book."

> The devil tempted me just now in a little closet where I stumbled upon some romances. Read a word or two, said I to myself, let's look at this, look at that; but the titles were very displeasing to me. There were "Love Letters of a Nun," "The General Confession of a Rake," and other histories of that character. Fie upon the very idea of my reading such trash! I am no longer tempted now, and am only going to remove those books from the closet, or rather to throw them into the fire.
>
> Began to read "Delphine," which is, people say, an interesting romance. But romances do not interest me much. . . . I cannot take pleasure in the play of unregulated passion. Of all novelists I like only Scott. His manner puts him apart from others, and above them. He is a man of genius, and perhaps the most complete, and always pure. You may open him at random without the eye being startled by one corrupting word. Love, with Scott, is a cord of snow-white silk, to bind his drama together. It does not seem to be so with "Delphine." The little I saw of it boded ill, and I find a very false trick in it. . . . Madame de Staël incessantly does the wrong and preaches the right. How I hate these women who, with greedy passions, talk to you all the while from a pulpit!

P. L. thinks I am very unjust in my accusation that Ibsen is preoccupied with the animal in man. Indeed my view seems to him so unwarranted by the facts that he seriously doubts whether I have ever read a play of Ibsen's. It is too much to expect that P. L's views and mine can coincide on what constitutes animalism in literature. Moreover, it is manifestly impossible on moral grounds to appeal to the public for a decision with citations of chapter and verse. Fortunately, P. L. in the very act of defending Ibsen from the charge of animalism gives his own case away in a manner most convenient to me, and instructive to the reader. P. L. does not admit my charge of animalism: any other but that. "Better reasons for thinking Ibsen unfit reading for Catholic girls, reasons which do not depend upon absurd statements, can be found in the writings of Ibsen's admirers." Then P. L. goes on to quote Bernard Shaw, who says that Ibsen is both "a man who declares that it is wrong to do something which no one has seen any harm in," and also "a man who declares that it is right to do something hitherto regarded as infamous." P. L. very obligingly lends me more thunder from Ibsen's greatest German critic who calls Ibsen "a Lucifer," "a dethroner of the Divinity," "a beautiful, sad, strong angel who wishes to be a counter-Creator."

P. L. admits that Ibsen is opposed to all accepted moral laws, but denies that he is animalistic. I should feel helpless to meet a situation like this speaking in my own character; for P. L. and I employ different languages and different modes of thought; but doubtless he respects and understands the late George Meredith. P. L. has very likely read "Beauchamp's Career." He will recall easily the remarkable character of Doctor Shrapnel in that story. It is unnecessary to point out that Meredith has drawn the character of Dr. Shrapnel with love and sympathy. I do not think I shall offend literary critics if I ascribe

the opinions of Dr. Shrapnel to Meredith himself. What does the Doctor say in his famous letter to young Beauchamp?

> Society is our one tangible game, our one roofing and flooring in a world of most uncertain structures built on morasses. Toward the laws that support it, men hopeful of progress give their adhesion. If it is martyrdom, what then? Let the martyrdom be. *Contumacy is animalism.* And attend to me, the truer the love the readier for sacrifice! A thousand times yes. Rebellion against society and advocacy of humanity run counter. Tell me society is the whited sepulcher, that it is blotched, hideous, hollow; and I say add not another disfigurement to it; add to the purification of it. And you, if you answer, what can only one? I say that it is the animal's answer. . . . Society is the protection of the weaker, therefore a shield of women who are our temples of civilization to be kept sacred: and he that loves a woman will assuredly esteem and pity her sex and not drag her down for another example of their frailty.

This impressive warning was issued to Beauchamp at a time when he was under temptation and opposed, like Ibsen, Strindberg, Shaw and the others, to the received notions about marriage. "He was for demanding that society should take a new position in morality, considerably broader and adapted to very special cases." Meredith calls it animalism, and it is animalism, the very heart and core of animalism, from which all the grosser forms of animalism, like questionable episodes and suggestions and dallyings with the indecencies, are the surface indications. And this animalism is rampant in Ibsen. It is a misfortune not to be able to see it.

P. L. tells us that "what most of Ibsen's men and women ask of love is that it shall be not so much a physical satisfaction as an ideal relation, that it shall include loyalty, an affection that endures, sympathy of mind with mind." If Ibsen's men and women asked for this before they married we should not find fault with them. But almost invariably they wake up to a poignant need of this love after they have bound themselves by marriage vows, and they take their sudden wakening as a valid excuse for violating deliberately made pledges. It is the commonest of temptations to endeavor to evade the pressure of an actual obligation by questioning the justness of the law, or by parading the violation of the law as an exceptional exigency, a personal necessity, an individual and concrete act of virtue. The arguments for such an evasion, be they never so eloquent, are always drawn from the animal side of man. Nora Helmer feels that the laws are all wrong; and so she cannot in conscience live any longer with her husband. The discovery succeeds a dislike for him, suddenly conceived. She abandons him and her children. And at the end of the play we feel that she is going where she can eat macaroons in peace, and will meet someone as devoted as Dr. Rank, but less physically repulsive, who will make love "not so much a physical satisfaction as an ideal relation," which "will include loyalty, an affection that endures, sympathy of mind with mind," in other words one who will make married life more comfortable and less of a demand on the spirit of sacrifice and the virtues of fidelity and fortitude. Is it not very natural to regard such an attitude as leaning more toward the animal than toward the spirit? JAMES J. DALY, S.J.

REVIEWS

Library of Irish Literature: Thomas Davis. By T. W. ROLLESTON, M.A.; **Wild Sports of the West.** By W. H. MAXWELL; **Legends of Saints and Sinners.** By DOUGLAS HYDE, LL.D.; **Humors of Irish Life.** By CHARLES L. GRAVES, M.A.; **Irish Orators and Oratory.** By T. M. KETTLE; **The Book of Irish Poetry.** By ALFRED PERCEVAL GRAVES, M.A. New York: The Frederick A. Stokes Co. $1.00 each.

Messrs. Alfred Perceval Graves, William Magennis and Douglas Hyde are the editors-in-chief and the sponsors of this new "Library of Irish Literature." Into the first volume Mr. Rolleston has garnered almost everything that is of permanent value in the prose and poetry of a very popular Irish writer, though some may regret the omission of the essay on "Udalism and Feudalism." The sketch of "The Irish Parliament of James II" will convince the admirers of Davis that, in addition to eminent poetical gifts, he had the qualities of a genuine historian.

Tears and laughter ever mingle in the history of Ireland. So, after the elegies of Davis, we have Maxwell's "Wild Sports of the West," edited by the Earl of Dunraven. "Wild Sports," the work of an "Anglo-Irishman," is a crisp and breezy account of hunting, fishing, etc., in picturesque Connemara. Had the author better understood the soul of the people, he would have more delicately told the rather improbable legend of the Ursuline novice, Rose Roche.

The "Legends of Saints and Sinners," collected and translated from the Irish by Dr. Douglas Hyde, prove that the Celt is a born story-teller. Here wit and humor, pathos, crisp epigram, dramatic power and insight are heaped together in rich profusion. And if most at least of the stories are not true, "there is no water in the sea, and no River Shannon in Ireland." One legend, "St. Paul's Vision," which resembles the "Debate between the Body and the Soul," known as the "Visio Philiberti" and ascribed to Walter Mapes or to Grosseteste, Bishop of Lincoln, has a power of conception and phrase truly Dantesque. Mr. Hyde says that the spirit of banter in which St. Patrick, the Church, and, we add, St. Peter, are treated in certain legends just stops short of irreverence. Many Irish Catholic readers will feel that the jaunty and rollicking treatment of certain things and persons deeply reverenced by their countrymen has overstepped the limits. The stories, it is true, are from Irish sources, but are they always representative of Irish life and Irish views?

In the "Humors of Irish Life" there is much wit and fun, but a little too much coarse and boisterous joviality. The list of authors represented includes "George A. Birmingham," Padraic Colum, Lynn Doyle, etc., but Canon Sheehan's name is not found. Yet, while he exposed its faults and weaknesses, who has painted the real "humors" of Irish life better than the creator of "Daddy Dan"?

The genial Canon is, however, represented by one poem, "The Soul-Bell," in the "Book of Irish Poetry." There are many good anthologies of Irish verse, such as Miss Charlotte Brooke's "Irish Poetry" (1789), Mrs. Tynan Hinkson's "The Wild Hart," etc. The present anthology claims to illustrate the leading features of "Gaelic, Hiberno-English and Anglo-Irish verse." Classified under such heads as "Irish Nature Poetry," "Later Bardic War Poetry," "National Poetry," "Religious Poetry," etc., the poems are of more than ordinary excellence; many are extremely beautiful.

"Irish Orators and Oratory" brings the reader from the impassioned periods of Burke and the invectives of Grattan and Flood, to the calmer yet still powerful eloquence of Russell of Killowen and the leaders of the Irish Party. Some of the oratory may be a little old-fashioned, but everybody will admit that it is always manly and sincere: the voice of earnest men pleading for justice and right. J. C. R.

The Path to Rome. By H. BELLOC. New York: G. P. Putnam's Sons. $1.50.

It would be a real calamity if the dread of controversial works should keep any one from reading this most enjoyable book. For its title, be it said at once, is not a metaphorical one. While praying in a church a dozen years ago, Mr. Belloc was moved to take a vow to go a pilgrimage from Toul to Rome by the straightest road. "I will walk all the way and take advantage of no wheeled thing; I will sleep rough and cover thirty miles

a day, and I will hear Mass every morning; and I will be present at High Mass in St. Peter's on the Feast of St. Peter and St. Paul." He set out forthwith, and this delightful volume is the account of the adventures he had, the districts he traversed, the reflections he made, the stories he heard and the songs he sung.

The author's four causes for "the pleasing sensation of order and accomplishment which attaches to a day one has opened by Mass" can be found in no ascetic writer; his conviction that:

> Catholic men that live upon wine
> Are deep in the water, and frank and fine;
> Wherever I travel I find it so.
> *Benedicamus Domino.*

may awake the wrath of Prohibitionists, but all right-minded readers will mourn with Mr. Belloc Europe's loss of that unity in religion which "makes people of utterly different races understand each other," for now they "are divided by the worst malignancies of nations and classes, and a man does not so much love his own nation as hate his neighbors."

When the pilgrim had covered on foot some 378 miles, however he broke his vow, though *non sine Dis;* and spent his last franc for a railway ticket to Milan, where supplies awaited him. As much of the country through which the author traveled and which he observed with a soldier's eye, is that we now read about daily in the war dispatches, the first American edition of "The Path to Rome" is very seasonable. Mr. Belloc has illustrated the book with his own pen-and-ink drawings. W. D.

The Real Argentine. By J. A. HAMMERTON. Illustrated. New York: Dodd, Mead & Co. $2.50.

The sub-title of this book describes it accurately: "Notes and Impressions of a Year in the Argentine and Uruguay." The author does not pretend to give us a history of these countries or a minute analysis of their constitutions. Neither does he marshal before us long rows of government statistics. He tells what he has seen and delivers a plain, unvarnished tale of his experiences, which are not very novel or exciting. He knows the language of the Argentine, and has tarried long enough among the people to get a fair knowledge of their ways and their ideals. The author spares his readers the silly tales and slanders, so common in books of this kind, against the Catholic Church, her practices and priesthood. But, for reasons not very definitely given, he does not profess much admiration for what he has seen of her work in South America. His point of view and his acquaintance with Spanish documents and State papers must surely be at fault when he writes: "The Spanish civilization in America was not in every way superior to the civilizations it destroyed and supplanted."

Mr. Hammerton is evidently disappointed in the Argentine. He recognizes the great future before the country, but has opened his eyes too wide to her shortcomings. He has words of praise for Buenos Ayres, for its comparative freedom from shameless and open vice, for the Argentine mother, for the strong and tender family affections, the temperance and abstemiousness of the people. But he finds fault with too many things. His impressions of Uruguay are more cheerful. He brings out clearly the different customs, character and ideals of Argentines and "Orientals," and is evidently more pleased with Montevideo than with her more pretentious rival across the river. Studied in the light of recent events in Mexico and Colombia, Mr. Hammerton's remarks on the Drago doctrine and the South-American distrust of the United States afford interesting and instructive reading.

J. C. R.

Some New Sources for the Life of Blessed Agnes of Bohemia. By WALTER W SETON. New York: Longmans, Green & Co. $2.00.

Blessed Agnes of Bohemia is a figure but slightly known in Franciscan story. It is indeed a matter for some surprise that one, who for twenty years was a friend and correspondent of St. Clare and who was intimately associated with the latter in the long struggle with the Holy See for the confirmation of the Rule of St. Clare and the cherished privilege of poverty, should not be more familiar to students of hagiography. The reason has been perhaps the comparative scantiness and inaccessibility of the materials of her life-story. And hence the value of the work under review must be manifest. It is not meant to be a life of Blessed Agnes, but it does supply the materials in Latin and German for her future biographer. The book is issued by the British Society of Franciscan Studies and forms Vol. VII in their series.

Born in 1205 and dying in 1282 after forty-six years spent in religion as a Sister of St. Clare, Blessed Agnes was a contemporary of both St. Francis and of St. Clare. She came of a family not less saintly than noble. One of her ancestors in the royal line of Bohemia was Wenceslaus the Holy. And it may be of interest to observe that between 1205 and 1227 there lived four royal persons connected by bonds of blood and marriage, three of whom were destined to be raised to the altars of the Church, and the fourth, Blessed Agnes herself, to be beatified. St. Elizabeth of Hungary, wife of St. Louis, Landgrave of Thuringia, was the first cousin of Agnes. St. Hedwig was the sister of the mother of Andreas II, uncle of Blessed Agnes. The Emperor of Germany, Frederick II as well as the English King, Henry III, sought the hand of Agnes in marriage, but her resolve to enter the newly-founded Order of St. Clare could not be shaken. And it is as a Franciscan of the first generation and as one who took a leading part in keeping alive the spirit and ideals of the Founder during the half century that followed his death that she deserves most to be remembered and revered. In the present volume are included an excellent introduction, a fourteenth century Latin version and a fifteenth century German version of her life. These are followed by a fourteenth century German version of St. Clare's letters to Blessed Agnes, a valuable bibliography and historical notes. Mr. Seton's work is a monument of pains-taking research and keen discernment.

D. J. C.

BOOKS AND AUTHORS

To those who have been reading with interest the articles and letters that have recently appeared in AMERICA regarding the merits and shortcomings of the Catholic press, the current number of the *Catholic Mind* should have a special appeal. The opening paper is the address on "The Educative Influence of the Catholic Press," which the Rev. Richard H. Tierney, S.J. delivered last August in Toledo at the fifth annual convention of the Catholic Press Association. In the second article Mr. Michael Williams tells how "A Catholic Writers' Syndicate" could be formed, and in the concluding paper of the number Mr. Laurie J. Blakely calls attention to "The Good Qualities of Our Catholic Press."

In the first article of *The Month* for October, Father Sidney Smith, while answering certain arguments advanced in the *Westminster Gazette* for August 28, studies that vexed question, "How to reconcile the Divine goodness with the Divine omnipotence." "French and English" by John Ayscough paints a fine bit of landscape, ennobled with the higher things of the soul and God. One sentence from Alfred Rahilly's "The Religious Philosophy of Kant," though not a complete summary of the article, is suggestive: "The distinction between theory and practice consecrated by Kant has initiated a widespread dualism in religion, philosophy and politics." Dorothea Birch describes the golden "Haloes" of the past, seen through the prism of memory. James

Britten writes of "Anglicanism at the Front." His concluding sentence is worthy of consideration: "The faith of the Anglican soldier is nominally that of the Church of England: and 'what does the Church of England stand for'"? Father Thurston's signature to the timely article, "All Souls and Its Three Masses," is a guarantee of accuracy, originality of research and scholarship. Poems by H. E. G. Rope and Theodore Maynard, a "Tale of Crime"; by M. A. Courtois, "The Menace of the Slacker" by Father Keating, "*Miscellanea,*" among them a few interesting pages on "An Advantage of Catholic Historians," "Reviews" and "Short Notices" round out the message of the magazine.

In "Eltham House" (Hearst's International Library Co., $1.35), Mrs. Humphrey Ward's latest novel, there is a very remarkable Jesuit novice who was eagerly received into the Society shortly after he had divorced his wife and become a "Roman." Though he stayed but a year "in Wales," during that period "he appeared to have shrunk in stature, in breadth of shoulder, in power of limb," and to have been transmogrified indeed into "a meaner and lesser man altogether." That surprised a little John's sometime wife, Carrie, who chanced to meet him one day he was out walking alone, for she had often heard that the "hard training" of the noviceship "was physically as good for a man as the training of an army recruit." The story, which is told with the author's usual literary skill, describes London's social and political life before the present war, and tells what happened to a young couple who tried to imitate the career of Lord and Lady Holland. They failed completely. Though the author essays to excuse with a perverted text from Holy Writ, her frail heroine's crimes, Carrie owns before she dies: "We did wrong; we broke a law which is there to defend men and women from themselves; there to save the State; and that City of God which is within the State."——A badly misnamed story entitled "God's Man," which is being widely advertised as "the most powerful novel of the year," because it tells "the truth about New York," threatens therefore to become a "best seller." But the unclean thing only deserves to be picked up with the tongs and thrown into the fire.

Calendars and almanacs for 1916 have begun to appear. The "Almanac of the Sacred Heart" (Apostleship of Prayer, 801 West 181st Street, New York, $0.12), has so many friends and admirers that it needs no recommendation beyond the simple announcement that this attractive annual is once more ready for distribution. In cover, illustrations, theoretical and practical explanation of the League and other practices of piety, in its stories and calendar, the "Almanac" is all that it has been in previous years and more.——"The Pope's Peace Offering Calendar" (Sully, Kleineich, 373 Fourth Avenue, New York, $0.60) is a tastefully-printed panel-book of fifty-two pages, on each of which is a quotation, bearing on peace, chosen from the Encyclicals and Decrees of the last four Popes. Only the greater saints and feasts are mentioned. The "Catholic Calendar" (Mt. Carmel Gild, 50 Franklin Street, Buffalo, N. Y., $0.60), the proceeds from the sale of which are to be used for the Gild's work, is also arranged in weekly panels containing lines from the writings of various authors, for the most part Catholic. "St. Michael's Almanac" and "St. Michael's Kalender" (Mission Press, Techny, Ill., $0.20) are English and German editions of the same illustrated almanac, and other German annuals are the "Mt. Angel St. Joseph's Kalender" (Mt. Angel, Oregon, $0.25), and the "Regensburger Marien Kalender" (Pustet, $0.20).——"The American Jewish Year Book" for the year "5676" has come from the Jewish Publication Society of Philadelphia, and has much to say about "Recent Jewish Progress in Palestine."——The nuns of St. Bride's Abbey, Milford Haven, S. Wales, have out a new catalog, accompanied by samples of Dame Catharine Weeks' pictures, the "midget prints," ten cents a dozen, being quite pretty and novel.

"The Co-Citizens," by Cora Harris ($1.00); "The Riddle of the Night," by Thomas W. Hanshen ($1.25), and "Jerusalem," by Selma Lagerlöf ($1.35), are three of the latest contributions of Doubleday, Page & Co. to the endless chain of fiction. In the first an impossible female politician turns peaceful Jordanstown upside down in her efforts to eliminate the "word male" from the local election laws. In the second an omniscient detective whirls the reader through a maze of the bewildering incidents thought necessary to unravel the motive and detect the perpetrator of a mysterious murder. In the third volume "the only woman winner of the Nobel Prize for Literature" tells a story of the peasants of Dalecarbia, the province of her adopted home in Sweden. "They were good Catholics once," we are informed; "now they are stalwart defenders of Lutheranism." The chapters of the novel, fashioned "with noble idealism, the wealth of imagination, the soulful style which characterize her works," bear ample testimony that Dalecarbia's religious conversion brought as its chief results for these unlucky peasants "heresy, revolt and division," spiritual unrest and material unhappiness.

The seventh edition of Father A. Gratry's "De la Connaissance de l'Ame" (Paris, Pierre Téque) will convince the new readers and the old admirers of the learned Oratorian of the spiritual beauty of his perceptions and the nobility of his views. The nature of the soul, its faculties, its immortality, its destiny are here studied in a keen, sure and masterful analysis enhanced by a winning charm and unction in the style. The book is not a series of rigid philosophical theses, but a chain of calm and solemn meditations on those great questions forever calling for the sound conclusions of reason and faith.——R. & T. Washburne, Ltd., of London, have issued, with the permission of the America Press and the author, Rev. Francis B. Cassilly, S.J., the first European edition of the latter's valuable vocational brochure, "What Shall I Be?" This edition with the four American editions completes the forty-fourth thousand, and almost equals the circulation of "Vocations," a booklet of similar character by the Rev. William Doyle, S.J., who has edited the new edition of "What Shall I Be?"

"Robert Hugh Benson, an Appreciation" (Herder, $0.90) is not the authorized biography of that gifted convert, for Father Martindale is engaged writing that, but it is a sympathetic tribute from a friend and admirer.——Clara W. Hunt, who is in charge of the children's department of the Brooklyn Public Library, has out a useful little book called "What Shall We Read to the Children? (Houghton, $1.00). She gives teachers and parents sensible suggestions regarding the choice of books for the little ones and about forming in older boys and girls a correct taste in reading.——Mr. Elihu S. Riley's "The National Debt that American Protestants Owe to Their Brethren of the Roman Catholic Church" (Published by the author, West St., Annapolis, Md., $0.30), is a pamphlet in which the non-Catholic author enumerates and proves the multitude of blessings which Americans owe to the Catholic Church. Looking at the subject in its general phase, he shows how the Catholic Church has been the bulwark of civilization and the mother of true liberty and offers interesting details regarding Lord Baltimore's early efforts to establish religious freedom in Maryland. One point which the author brings out well is the fact that all help received from foreign countries at the time of the Revolution came from Catholic nations. The pamphlet is a testimonial to Mr. Riley's fair-mindedness, and its perusal would amply repay Catholic and Protestant alike.

EDUCATION

Mother Goose and the New York School Board

THAT she lived in a shoe was the least of her cares. The Gooses had always been pioneers along unblazed trails; it was their privilege. When the founder of the family had fixed upon this strange object as the place of his abode, folk merely shook their heads, as idle folk will do in presence of the unusual, and with Mr. Pickwick had concluded to regard the choice as an eccentricity of genius. Years had come and gone, but with their passing the fortunes of the old race had waned. The sole surviving relic of this once proud family was a venerable dame who having buried her own, sought to warm the cockles of her chill and lonely heart by instructing the children of other people. Her fame as a preceptress grew. Soon she was singularly like a feathered mother with one chick too many; and to a being with the mentality of a Plymouth Rock, how very great a little can sometimes be! In short, if old accounts are to be credited, ultimately she had so many children she didn't know what to do!

EMERGENCY TREATMENT

One cannot but pity this poor old lady who no doubt had never seen the inside of a Normal School, and had never so much as even heard the magic names of Froebel and of Pestalozzi, as she struggles so bravely but so inefficiently, with her self-adopted brood. Failure was inevitable; it is one of the burdens which we have inherited with our nature, that while in the ideal order our desires may be the presentiments of our capabilities, we cannot in a world of actualities, mount to success even upon the longest ladder of good intentions. The *textus receptus* which still keeps the memory of this early school alive, tells us that like all who spurn professional training to rely on native genius, this venerable lady soon reached the limit of her resources. Her wits, never of the sharpest, had been dulled by corroding time. The quaint old schoolhouse creaked with apprehension, as swarms of light-hearted children raced from heel to toe and even dangled perilously from its frayed laces, or cut strange capers along the length of its silent tongue; while in the crisis, the distracted preceptress could devise no better corrective than a recourse to violence and a violence too, which involved a violation of the sanctity of the individual child. All the pupils, sad to relate, by a perversion of elemental justice and Montessorian canons, were soundly whipped and sent to bed; a procedure which settled the matter for the night, but obviously left the main perplexities of this tangled matter quite untouched.

CROWDED SCHOOLHOUSES

This ancient Goody by a trick of fate had been born out of due time. Had she been privileged to extend, like another Tithonus, her trembling years beyond their allotted span and to gaze upon the city of New York in the closing months of 1915, she would have found this hobbledehoy among the cities, beset by the same predicament which caused her so many unquiet moments in the days of yore. For New York too, has so many children that she doesn't know what to do with them. She wants to send all of them off to school, and each risen sun beholds, unless a fog rolls in, nearly a million of our youngest on a matutinal pilgrimage to P. S. No. 26 or No. 55, as the case may be. New York does not name her schools; the world's supply of great men is too restricted. But unhappily or happily, depending upon the School Board's point of view or Johnny's, some forty thousand children must be kept at home for certain periods of the day, because there is no room for them in the schoolhouse. The enemies of the School Board claim that for reasons of alleged but spurious economy, these pennyshavers are unwilling to erect buildings in proper number. The Board with its friends, few but faithful, replies that when the welfare of the children is in question, it spends the money of the people with a lordly liberality, but adds that not even the builders of the Pyramids or the Tower of Babel could put up buildings fast enough to accommodate the ever-increasing hordes of these small Huns who knock at the doors of the little red schoolhouse, persistently demanding an "education." Wherever the truth may lie in this contention, (and it is true that many a New York school building has been found too small on the very day of its opening) for many years a large number of children, necessarily enrolled on the part-time plan, have been given but one-half or three-fourths of the time usually devoted to scholastic work.

HELP FROM GARY

To relieve this congestion, New York, trained in the wisdom of ages, never once thought of whipping the children soundly and sending them all off to bed. Instead she looked to the West, and out on the edge of the Indiana literary belt, amid the sand and the soot of the steel-mill town of Gary, her eye decried an educator answering to the name of William Wirt. Rumor had at times busily wagged all her many tongues in elaboration of Mr. Wirt. Mr. Wirt was a successful Superintendent of Schools. As if this were not enough, it was hinted that he smiled scornfully at the laws of nature and had quietly reversed many a useful and time-honored pedagogical proverb. He could, so the troubled emissaries from New York were told, make two bodies occupy the same space at the same time. He believed that the rod should be spoiled, and the child spared. To cause two blades of grass to flourish where before but one had quickly withered, was to this Luther Burbank of the schools, a trifle that one might perfect before breakfast. A two by four "lot" in the rear of a Manhattan apartment-house, he could convert, the bolder whispered, into a rolling prairie; and with a quickness of the hand deceiving the celerity of the eye, could conjure a quart into a flask whose previous limit had been but a slender pint.

THE MAN OF DESTINY

These reported prodigies caused Mr. Wirt to assume in the calculations of the School Board, the welcome visage of the Man of Destiny. Their siren tones lured Mr. Wirt from the dunes of northern Indiana to the wilder civilization of the metropolis. He was assured that after a residence of but six short months, he would be permitted to return to Gary, taking with him in token of New York's grateful appreciation, the golden gift of ten thousand dollars. But with the heather of Manhattan under his feet, he would be asked to imagine himself in Rhodes; in the City of Scorn and Doubt, he would be requested to show how two schoolboys might be housed in a space designed for one, and by a reversal of the trick, to demonstrate the circumstances under which a pint of coin for teachers' salaries might suffice for the quarts, hitherto dipped with such prodigality from the Pactolus stream of the city's revenues.

A brave man is this Mr. William Wirt, none braver; of this there can be small doubt. He accepted the invitation so pressingly tendered. It involved a sacrifice. He left his Indiana homestead on the sunkissed southern marge of Lake Michigan, where one is nightly lulled to sleep by the gentle swish of the waves that ever and anon fills the hollows of silence, as the fiery roar of the blast-furnace sinks into a reluctant and momentary rest. *Reliquit omnia servare Manhattam.*

He came into a strange land of buses and of subways, of maltreated vowels and cacophonous diphthongs, to work in patience against the bitter criticisms of the usual opponents who fear the passing of anything that is old, even if it is worthless, and to bear up against the not less retarding adulation of unintelligent partisans who had proclaimed that, like Aladdin, he could put up palaces over night merely by rubbing the lamp of his intellect.

HAS HE FAILED?

That Mr. Wirt has labored faithfully at his exceedingly difficult task is quite plain even to those who are disposed to deny all merit to his theories. Unfortunately, however, it seems almost equally clear that New York after requesting Mr. Wirt to demonstrate the value of his system to the city, has not seen fit to supply him with the materials and the special equipment altogether necessary if the system is to be fairly tested. Controversy on non-essential points, has clouded the issue; personal antagonism has been allowed to enter, it is said, into a question which can be settled only by fair experiment. This fact, if fact it be, may explain why after six months of trial, professional opinion is so divided as to the possibility of reorganizing the schools of a large city on the Gary Plan.

Mr. Wirt's own opinion of his methods will be discussed in a subsequent paper. Here it will be enough to note that despite the pilgrimage of the city fathers to Indiana the old question of overcrowding is quite as acute as ever. In October, 1915, Manhattan still has so many school children that she doesn't know what to do. She needs another shoe, perhaps a number of them; or, if Mr. Wirt has diagnosed the trouble rightly, she needs shoes built on an entirely different last.

PAUL L. BLAKELY, S.J.

ECONOMICS

The Economic Fetish

"WE are told of a method of city-planning devised by the Australians for their new capital. Heretofore cities have "just happened," or were at best only partially the result of a great civic design. According to the new method they will arise from the waste like the magic vision of an Eastern tale, though probably by slower degrees and with greater effort. They will combine into one the most approved ideals of beauty; utility, economy, sanitation and whatever may be suggested by the most modern developments of science and art. By adopting in advance the design of an entire city as it comes from the master mind of some great architect its promoters hope to realize the city beautiful in all its perfection while eliminating at the same time, as far as possible, all future changes and needless expenses.

In this connection a wise reflection is made by the Chicago *Herald*. It turns upon the definition of what most intimately constitutes a city. Should the architect's vision be ever so perfect and stone be cemented to stone as the planner designed, should experience justify the prudence of his forethought and neither science nor art outrun his wisdom for long years to come, yet there would still remain, undetermined and undeterminable, the most important part of that city. The ideals of the men and women who inhabit it constitute the city proper, not stone and brick and mortar. "Better a thousand times that a city should begin with a fixed ideal of civic righteousness, a spirit of fine cooperation, than with even the perfection of design. But this idea and spirit are a growth and not a sudden creation. They are the city that is always building or unbuilding."

THE MODERN SOCIAL GOSPEL

There is a truth expressed here which cannot be insisted upon too much at the present moment. We readily welcome any method that can give to us the most ideal future city which modern science can construct. We do not undervalue material progress or the influence of purely material environment. We gladly admit the immense aid that can be given even to the preservation of the spiritual order, the prevention of vice and the safeguarding of virtue, by means which in themselves do not transcend the merely physical and economic sphere. But the great delusion of our age is to seek in purely material causes the entire reason for both the vices and the virtues of society. The modern gospel is summed up in the preachment of fair wages and adequate housing, with all their attendant comforts and pleasures. Beyond this men can be left to the free and unhampered expression of their own selves. There is no original sin inherited by the children of Adam, and no sin in fact except poverty or the purely economic causes of poverty. Remove these and heaven has already come. This is the kingdom, they tell us, which Christ preached. To promote its coming is religion in its highest perfection. To speak of other-worldliness before the possibilities of this earth have been realized by the new economic progress or the coming social revolution is folly and irreligion.

A POPULAR DELUSION

Such is not merely the error of the now disrupted Socialistic factions, but its acceptance reaches far beyond their circles. It is the fallacy of the rationalistic schoolroom as of the popular platform. It runs through our modern sociology and can be found threading through the glowing periods and elegantly turned sentences of many a Sunday's discourse in non-Catholic churches. It is, of course, the necessary conclusion of materialistic reasoning in as far as this can admit of no causes outside the physical order. Its lofty language and rosy phraseology about moral uprightness, spiritual ideals and religious instincts, are ultimately reducible to only two conceptions: matter and motion. Its very references to a Divinity, couched in the most unctuous phrase and throbbing with apparent emotion, are nothing but the purest Materialism. But its appeals are none the less deceptive, and at times purposely so, in order to attract to itself the more religious elements among the public and to simulate a standard of morality that might seemingly be confused with Christianity. It does not even stop short at the blasphemous effrontery of proclaiming itself the only primitive and unadulterated doctrine given to the world by Christ.

THE GRAIN OF TRUTH

Socialists maintain that in rejecting their theory of economic determinism, which was conceived by Marx as the last expression of economic materialism, we are setting ourselves in contradiction to all history and the current evidence of our day. Other Materialists are no less positive of the certainty of their own kindred views. Like all errors, the modern fallacy which sees in matter alone the determining factor of human life and makes of economic conditions the turning point of every action or institution vitally influencing human conditions, is not without its grain of truth. That religion and all religious institutions, including the Church, are begotten of economic conditions and change with them, as economic determinism teaches, is utterly false and the Catholic Church is its living contradiction. That purely human institutions have on the other hand often been greatly affected by the economic conditions of the times we can just as readily admit. That excessive poverty, like excessive riches, is in general likely to be detrimental to spiritual progress is no less evident. Of all these facts the Catholic Church has taken full account. She does not therefore deny the influence of economic conditions, as Socialists claim, but neither does she exaggerate and extend it beyond its proper sphere. Economic conditions can be the occasion of sin, but the free will of man alone can be the final determining factor. It is as wrong to deny

this freedom of the will and seek the universal explanation of human actions in environment and economic conditions, as to overlook entirely the latter.

OTHERWORLDLINESS AND ECONOMICS

In all things the Church has ever observed the golden mean. She has been accused of idolatry because, after the example of her Divine Master, she has never forgotten the physical, bodily element in man. Today she is accused of a dangerous otherworldliness because she likewise acknowledges the spiritual element and teaches that above all things man possesses a human soul which must be saved at any cost and any sacrifice. "See to man's bodily welfare," she tells her faithful. "House him as becomes a child of God, clothe and feed him in his need, for you are doing it all unto Christ and for love of Him. Defraud not the laborer of his hire, for that which by fraud hath been kept back from him crieth unto heaven." She neglects neither charity nor justice as regards the things of this life. But, like Christ, she does all this only that men may be able the more perfectly to know, love and serve God, which are the ends for which they were created and for which alone all earthly things are placed at their command.

The Church admits that economic conditions may be helpful or injurious to the preservation of morality, but she knows that the evils of society must be remedied above all things by spiritual means and religious renewal. Socialism and materialism of every kind have set the world awry. They have created a topsy-turvydom which is bewildering the minds of men. They would expel all vice by economics and then let virtue flourish of its own account. There is no need of creeds and preaching and of sacraments or ministration of the Church. Economics will suffice and social service is religion in its perfection. All else is a dangerous distraction.

THE IDEAL CITY

Far different, however, is the truth of the matter. Social regeneration can come only from within. It must begin with the reformation of the heart of man, made to accord with the will of God. Without this, environment and economics are of no avail. Together with this, they may be a secondary aid of the greatest importance. Correct social ideals themselves, from which a new and regenerated order of society can spring forth, must be the outgrowth of religion, and can endure only as long as religion itself is vital and effective within a nation. Let us design and build, not in the spirit of pride, but in the spirit of social helpfulness, the most perfect modern city, and introduce therein the most ideal economic conditions, taking account of the rights of all classes and of every individual; but let us remember that religion must be its soul to quicken it into a true and healthy social life, to unite all its citizens into the one enduring brotherhood which is founded on the Fatherhood of God. Virtue will not come through economics, as the modern world teaches, true economics must be the fruit of virtue and Christian principles. If we seek the one thing necessary, God's love and His service, all else will flow from it, both social health and civic righteousness. But unless He keeps the city, they labor in vain that build it. It can but share the fate of Babylon and Nineveh.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Attention is called to the fact that the United States has at last ceased to be only "a billion-dollar country." At a single bound we have achieved the feat of adding another quarter of a billion to the estimate for expenditures to be submitted to Congress. The enormous increase is to be accounted for almost entirely, we are told, by the additional hundreds of millions to be expended on our army and navy. "Thus," says an Eastern paper, "the warm rhetoric of preparedness is being translated into terms of cold cash."

There recently died at Bilbao one of Spain's most accomplished scholars, Father Pompilio Diaz, a member of the Congregation of The Pious Schools. He was the founder of the "Calasancian Review" and was one of the chief workers in the Spanish translation of the Summa of St. Thomas. Father Diaz was widely known as a linguist and in difficult cases acted as official interpreter of the Spanish State Department. A philologist of original views he had long studied that baffling linguistic puzzle, the origin and relations of the Basque language. Unlike von der Gabelentz who saw an affinity between Basque and the Berber dialects, and Finck who recognized in it a descendant of the ancient Iberian, Father Diaz asserted the grammatical relationship of the Basque and the Turkish. The death of this pious and scholarly man is a distinct loss to Spanish letters.

The progress made by the Young Men's Christian Association in the United States and Canada is truly marvelous. There are now 2,575 branch associations, with some 700,000 members, owning property valued at $1,000,000,000, and employing in their local, county, State, international and foreign work more than 4,000 secretaries. As evidence of further activity, it is announced that the Chicago association has plans laid "for the erection of twenty new association buildings in the next ten years, creating major positions for more than 100 secretaries additional to its present staff; while the Detroit association, numbering 7,000 members, "contemplates the erection of a group of new buildings that will more than double membership capacity and the force of secretaries." The *Christian Advocate,* which furnishes these facts, speaks in glowing terms of this Christian work, like unto a minister's, giving opportunity for the teaching of the Bible, for personal evangelism, for "the discovery, development and leading of young men and boys for and in Christian work for their fellows."

The *Outlook* proposes two reasons why men should know what women in general think of woman suffrage before extending the vote to them, since there is question not only of conferring a privilege but likewise of imposing a duty. The two reasons are:

> 1. Because, if women have a right to vote on any question, they surely have a right to vote on the question whether they will assume an added duty and responsibility to the duties and responsibilities which they are already carrying.
> 2. Because, if they are hostile or indifferent, the extension of the suffrage demanded by the few, but necessarily extended to the many, would be dangerous to the community. We have too many indifferent voters.

There are considerations, much more fundamental, which must determine the rejection or acceptance of woman suffrage; but these two are not to be overlooked. As to the practical working of woman suffrage the *Outlook* believes that, after impartial investigation, it can entirely subscribe to the judgment of ex-Ambassador Bryce, that "such changes as there have been, for good or evil, are less marked than their advocates or opponents expected." This appears to refer purely to the political aspect of the question.

The economic progress made by the American negro during the last fifteen years is shown in a report recently presented at the sixteenth annual convention of the National Negro Business League. The 20,000 negro business enterprises which existed in 1900 have increased to 45,000. Particularly remarkable is the amount of farm property acquired by them. The value of their lands and buildings alone has risen from $69,600,000 to $273,500,000. This does not include their stock or farm implements. It is evident that Catholics

cannot ignore the spiritual interests of these people. Besides other missionaries, the Josephite Fathers are especially devoting themselves to this work. We learn from their organ, *The Josephite*, published at San Antonio, Texas, that there is at present a Priests' League whose members contribute $5.00 annually to this mission labor; a Sisters' League, composed of religious communities, making the same yearly offering, and a League of the Laity, whose members pay the modest sum of twenty-five cents a year. It is highly desirable that the number of these benefactors should steadily increase. The plan of the Director-General, Mgr. John E. Burke, is to raise a $100,000 Annual Fund, to be given to the Southern Bishops for the establishment and maintenance of schools and churches for the colored people. It is to be carried on by yearly contributions of one dollar each.

The novelty of certain methods intended to make learning a pure delight, despite the old adage about its "bloody entrance," is so constantly taken for granted that we are prone to forget that whatever is good in these practices is likely to have been in use long ago in Christian education. In this connection the *Canadian Messenger* quotes the advice given by St. Jerome to the Roman matron Læta for the education of Paula:

> Let her have an alphabet of little letters made of box or ivory, the names of all which she must know, that she may play with them and that learning be made a diversion. When a little older, let her form each letter in wax with her finger, guided by another's hand; then let her be invited by prizes and presents, suited to her age, to join syllables together, and to write the names of the patriarchs down from Adam. Let her have companions to learn with her, that she may be spurred on by emulation and by hearing their praises. She is not to be scolded or brow-beaten, if slower, but to be encouraged that she may rejoice to surpass, not envying their progress, but rejoicing at it, and admiring it whilst she reproaches her own backwardness. Great care is to be taken that she conceive no aversion for study lest the bitterness remain in riper years.

There is more wisdom in these few words than in many volumes of modern pedagogic literature. Yet the Saint has another lesson of even greater importance to inculcate which the latter ignores, but which contains the entire reason for our Catholic schools:

> Let her be brought up as Samuel was in the temple, and the Baptist in the desert, in utter ignorance of vanity and vice. Let her never hear bad words, nor learn profane songs, but as soon as she can speak let her learn some part of the Psalms. Let no one speak to her but such as are strangers to the maxims of the world.

Here we see how immeasurably the lesson of the Saint surpasses that of our modern pedagogues. If our Catholic schools cannot fully realize this ideal, they at least approach to it as closely as possible. Such other-worldliness will the more perfectly fit our children for their duties in this life, which are not minimized but emphasized by religious training.

There was a time when Catholic young men and women, who found after a few years struggle with life that their school days had passed without much fruit, and had left them seriously handicapped, looked in vain for Catholic evening schools in which they might make up their deficiencies. In many cities Catholic colleges offered courses in philosophy or other advanced studies; but these, though very useful in their way, appealed, as a rule, only to the fairly well educated and did not at all meet the needs of those who found themselves ineligible to lucrative positions on account of their lack of general education. As a consequence, many young people had to turn to the public night schools and to the classes given after working hours, under the auspices of the Y. M. C. A. If the Church did not at once supply what was wanted, it was not because she was not alive to the situation or because she was not in sympathy with the aspirations of her children to overcome their shortcomings. The reason was that she already found her ordinary day schools too great a drain on her resources to attempt anything else. The need, however, has been constantly kept in mind, and in many places efforts have been made to meet it. To instance but a few evening schools, Loyola College, Baltimore; Young Men's Catholic Association, Boston; St. Peter's College, Jersey City; St. Francis' Xavier's College, New York and St. Joseph's College, Philadelphia, now offer evening classes that for variety and efficiency leave little to be desired. These schools, as far as possible, have been put under the auspices of laymen. Boston's Catholic evening school, is identified with the Young Men's Catholic Association; Philadelphia's with the Catholic Alumni Society, and New York's with the Laymen's League. That the classes have been successful is attested by the surprisingly large attendance they have had, the number of pupils rising in some cases to more than a thousand. Classes are conducted in almost any subject for which there is a sufficient demand, but the staple courses are philosophy, pedagogy, languages, law, mathematics, book-keeping, stenography, typewriting and accounting. What has been said of these large evening schools is true also to a certain extent of others that are conducted on a more modest scale. It is not too much to hope, therefore, that a general movement has now been launched which will interest priests and laymen. Such a movement would take the ground from certain complaints which, if not altogether fair, have nevertheless some foundation in fact.

Katherine Fullerton Gerould seems to be a rather cold admirer of our public schools, for in the October *Atlantic Monthly* she delivers her opinion of them in this wise:

> Each class that comes into college has read fewer and fewer of what are called the classics of English literature. An astounding number of boys and girls have read nothing worth reading except the books that are in the entrance requirements. An increasing proportion of the sons and daughters of the prosperous are positively illiterate at college age. They cannot spell, they cannot express themselves grammatically; and they are inclined to think that it does not matter. General laxity, and the adoption of educational fads which play havoc with real education, are largely responsible. In the less fortunate classes, the fact seems to be that the public schools are so swamped by foreigners that all the teachers can manage to do is to teach the pupils a little workable English. Needless to say, the profession of the public-school teacher has become less and less tempting to people who are really fit for it. . . . . Modern languages rank Latin and Greek in our schools and colleges; practical and "vocational" training is displacing the rudiments of learning in all of our public and many of our private institutions for the teaching of the young; the books admitted to the lists of "literature" include many that never have been and never will be literature. . . . . Standards of beauty and truth are no longer rigidly held up. In philosophy we have produced pragmatism; in art we have produced futurism—and what not since then?—in literature we have produced the pathologic and the economic novel, and no poetry worth speaking of. The "grand style" has gone out; and the classics are back numbers. Our children do not even speak good English; and no one minds. They cannot be bored with poetry at all. And why should they, when their fathers and mothers are reading "Laddie" and "The Sick-a-Bed Lady," and their clergymen are preaching about "The Inside of the Cup"?

If a Catholic wrote in that fashion about the public schools a hundred zealous ministers would rush to their defense. But the author, it will be observed, does not touch upon the chief defect of the system. The defect which has made Catholic schools rise by hundreds throughout the land, viz., the exclusion of God and religion.

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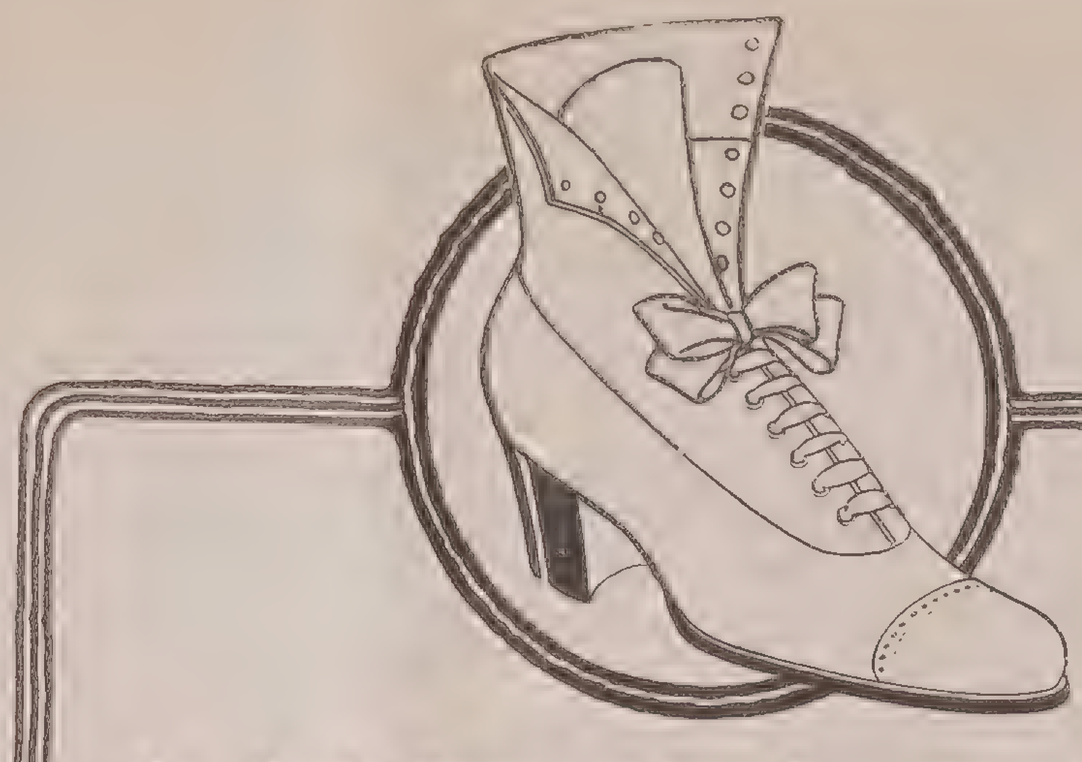
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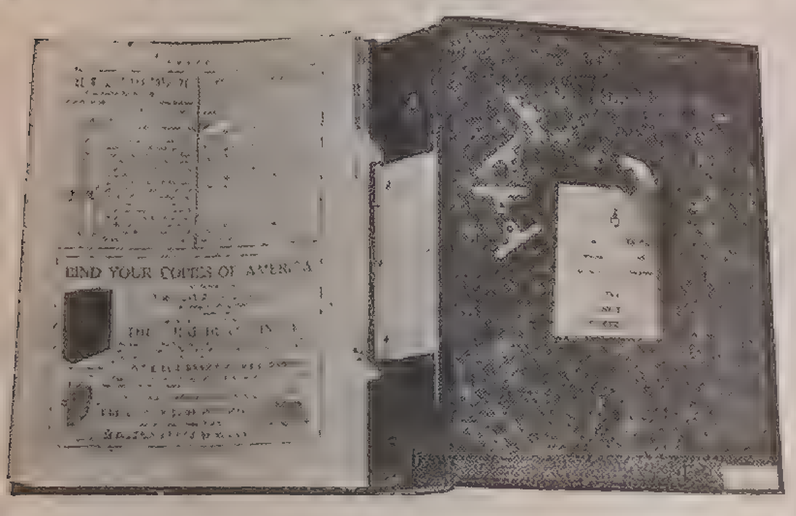
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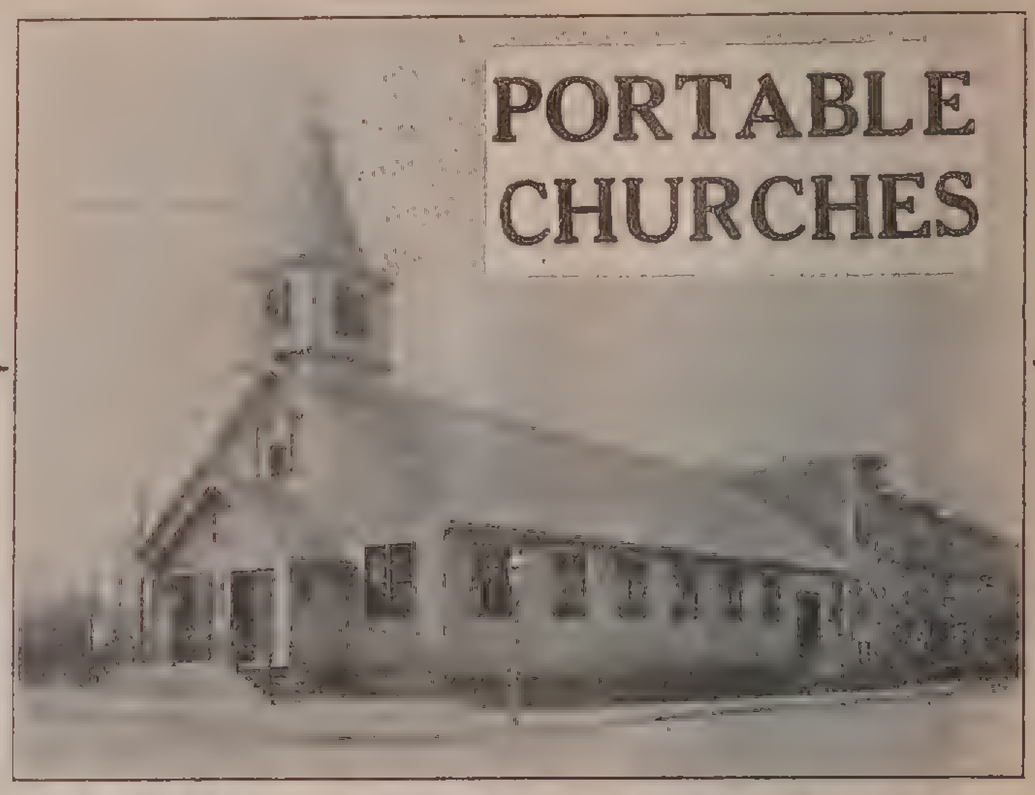
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CHRONICLE
The War: Bulletin, Oct. 19, p. m.-Oct. 26, a. m.—Deadlock on Many Fronts—Serbia and the Austro-Germans — Serbia and the Bulgarians—Greece Still a Problem. Armenia: The Massacres. Germany: Meeting the Emergency—Five Hundred Years of Rule. Great Britain: England's Aid to the Allies—The King's Proclamation. Ireland: Conscription; Enlistment; Taxes. Mexico: The Week's News; Yucatan's Freedom 49-52

TOPICS OF INTEREST
Music and Religion—A Significant Symbol—IV—Economic Equality—The New Philosophy of Dispair—Aux Morts 53-60

COMMUNICATIONS
Competitive Athletics—The Sincerity of Anglicans—The Woman Suffrage Issue.....60, 61

EDITORIALS
Mrs. Partington and the New Malthusian—Andrew Jackson Shipman—The Evolution of the Moral Law—"Up, Up We Go!"—The Ballot and the People—Extinguishing the Lights.....62-64

LITERATURE
XII—Father Wasmann.

REVIEWS: The Life of Bernal Diaz del Castillo—Constantinople Old and New — The Life and Visions of St. Hildegarde—A Book of English Martyrs—My Life—The Heart of a Man—The Red Circle—A New Logic—History of Christian Missions.

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BOOKS RECEIVED: 65-68

EDUCATION
What is the Gary School Plan?.....69, 70

SOCIOLOGY
Can He Afford to Marry?.....70, 71

NOTE AND COMMENT
St. Mary's Day Nursery—Compensation for Industrial Accidents—War's Havoc—A Socio-Economic Union—Statistics of Mortality—Diamond Jubilee of the Sisters of Providence—Father "Tim" Dempsey's Philanthropy — Teaching the Bible in Public High Schools — Holy Name Rallies 71, 72

CHRONICLE

The War.—On the western battle-front there has been no abatement in the artillery fire which has been almost continuous throughout Belgium and France. In addition there have been a number of infantry engagements, with especially violent attacks and counter attacks in both Artois and Champagne, but neither side has gained any real advantage. In the Trentino and before Goritz the Italians have renewed the offensive, but in neither case have they had any success beyond the fact that they have thus prevented the transfer of Austrian troops to the Serbian campaign. From Gallipoli there is nothing to report. The Allies have made no progress at all, and are reported to be mainly on the defensive. On the eastern front no important developments have modified the general situation. The Germans are pressing hard on the outworks of Dvinsk, but have shifted their main attacks from Dvinsk to Riga. So far, however, they have not made notable headway. Elsewhere on the long line from Dvinsk the offensive has been taken by the Russians. The Austro-German forces have held their own except at Baronovitch, along the Pripet and the Styr, and at Czernovitch, which is again reported to be in Russian hands.

Bulletin, Oct. 19, p. m.-Oct. 26, a. m.

Deadlock on Many Fronts

Serbia's enemies are closing in on her from all sides. On the west the Austro-Germans have crossed the Drina at Visegrad. On the north they are near Shabatz, and have occupied Obrenovac. On both sides of the Morava they have pushed forward, in spite of vigorous resistance, and according to Serbia, at the cost of 60,000 men, to the south of Palanka and Petrovac. Their extreme left wing is south of the Danube at Sib. From the north therefore the Austro-German invasion though slow has made progress.

Serbia and the Austro-Germans

The Bulgarians are active at many points on the eastern frontier of Serbia. Close to the juncture of the Rumanian, Bulgarian and Serbian boundaries they have taken Negotin, and from this point are striving, though they are still some thirty miles distant, to join forces with the Austro-German left wing. At Zaitcar, the capture of which now appears to have been falsely reported, they have reached the right bank of the Timok River, and further south they are endeavoring to capture Knjajevac. At both places the Serbians claim to have checked their progress. Still further south the Bulgarians assert that they have possession of Pirot, but fighting is reported to be taking place both to the northeast and southeast of the town. According to their own reports, which, however, are denied by Serbia, they have also taken Vlasatine. Further south the progress of the Bulgarians has been more rapid and is more important. They have taken, lost and retaken Uranja. This point gives them control of the direct railroad line from Salonica to Nish. Further south they are in possession of Kumanovo, which is near the same railroad and a little to the northeast of Uskub. What is more important for their attack on Serbia is the taking of Kuprili, which followed soon after the evacuation of Istib by the Serbians, and the capture of Uskub, which fell only after a severe battle. With the capture of Kuprili and Uskub the Bulgarians have gained control of the indirect railroad from Salonica to Nish, but further south have suffered defeat at hand of the British and French troops, which are reported to be stretched along a line from Robova to Krivolak. The whole

Serbia and the Bulgarians

situation in Serbia is hard to understand owing to the contradictory reports given out by the opposing countries: the movements of the armies recently landed and still landing at Salonica are especially difficult to determine. During the week the British, French, Italian, and Russian fleets have been bombarding the Ægean coast of Bulgaria at many points, both Italy and Russia having declared war on Bulgaria.

Greece Still a Problem

From unofficial dispatches it would seem that the Allies have been making further efforts to induce Greece to enter the war on their side, or at least to give pledges that she will not enter it on the side of the Central Powers. Great Britain is said to have offered her the Island of Cyprus, a report which seems to have good foundation, and Italy is said to have offered her Rhodes, although this is still doubted; but Greece has not been won over by either offer. Her action is causing the Allies a great deal of anxiety. Developments in the Balkans and the deadlock at the Dardanelles have been the occasion of another crisis in the British Cabinet, which, however, has resulted up to the present in only one resignation, that of Sir Edward Carson.

Armenia.—Allowing for all exaggeration, it seems clear that a most appalling condition of affairs exists in unfortunate Armenia. *Rome,* quoting the memorandum of the Armenian Committee from the *Journal des Balkans,* says:

The Massacres

> Till this moment it was thought that the Turkish Government desired to send the Armenians out of some districts of Cilicia and was using forcible means to that end. Now facts show beyond a doubt that the Government has expelled all the Armenian population not only from Cilicia, transporting them to the desert of Haleb, but from all Turkey. . . . The exiles have been driven, on a march lasting two months, to the desert which is to serve them for a cemetery. Bodies line the road and float down the Euphrates. A miserable remnant have arrived at their destination, where there is nothing for them to await but death.

The Tiflis press describes the scenes that took place at Sassoon, where all who did not flee into the mountains were slaughtered. There has been a great influx of Armenian, Chaldean and other refugees into Urumiah and the Caucasian provinces. Some 160,000 refugees have passed through Igdir and Etchmiadzin; these poor creatures starving and ravaged by disease, are dying at the rate of 100 a day. At Elenvoka and Ahti there are 9,000 refugees. The facts concerning the massacre of Trebizond, though vouched for by the Italian Consul who was there at the time, seem incredible. The unfortunate Christians were put on sailing vessels and cast into the Black Sea. It is estimated that nearly 10,000 perished this way. Unfortunately the slaughter appears to have been planned carefully, and a perusal of the accounts brings to mind the savage maxim of Abdul Hamid that "the way to get rid of the Armenian question is to get rid of the Armenians." Viscount Bryce, speaking in the House of Commons, declared:

> The procedure was exceedi... matic. The whole population of a town was cle... Men were thrown into prison; the rest of the me... women and children were marched out of the tow... they had got some little distance they were separ... men being taken to places where the soldiers dis... m by shooting or bayoneting. The women and ... older men were sent off under convoy of the l... soldiers to their distant destination, which wa... one of the unhealthy districts, but more freq... ere district which extends to the east of Aleppo... sion of the Euphrates. They were driven b... s day after day; many fell by the way and ma... ager. No provision was given them by the ... ment, and they were robbed of everything they ... in many cases the women were stripped nak... along in that condition. Many women wer... ew away their children, being unable to carry ... The caravan's route was marked by a line ... comparatively few seem to have arrived at t...
>
> The memorandum of the ... committee closes with two detailed lists, one ... who have disappeared, been deported, as ... converted to Islamism; this first list numb... uls; the other of prelates killed, imprison... his numbers seventeen. *Rome* is authori... ment that the Holy Father has been most a... of the sufferers, and has made most urg... ions for them to the Sublime Porte, thr... ci, Apostolic Delegate at Constantinople.

Germany.—On October ... cent of the total subscription to the t... war loan was due in cash. The sum actu... iat date was no less th... per cent, or in round f... ,000 marks ($2,067,2... is evident therefore that there is no l... money in Germany, whether for industria... ental purposes. The freight traffic in the ... the country is thought to have reached its ... es. The *Allgemeine Rundschau* writes:

Meeting the Emergency

> The best good will and the ... calculation of taxes could not have brought a ... billion-dollar loan success if the German people ... sufficient money to lay up savings in spite of ... ices. Our entire economic life has rapidly adapt... the war conditions and attained under them a ge... sperity. They who sought to starve us out have ta... wise manipulation of food products, and they whc ... to overpower us helped us to attain to absolut... purely national economics.
>
> The review concludes that ... possibilit... ing foreign goods has turned ... the country, and that the ec... has now been demonstrated ... influence during the coming ... tariff and commerce policie... real popularity of the ... not only by the enor... the rapid payment ...

legal time, it is ... likewise find the ... ments, since they ... money thus paid ... tion within the ...

For on the one ... rich and efficient ... people now under... falling upon the ... trade and commer...

While the def... reckoned with ... their sum will ...

Five Hundred Years of Ro...

of the Hohenzo... burg. By ... secular festiv... the city wit... eulogized th... many's prese... ever before ... were people...

Great Brit... in the war?" ... A. L. Fisher ...

England's ... to the Al...

has been ask... Fisher admi... been underes... mistakes "wh... she has ren... fight for the ... is cumulativ... was wanted ... fighting men, ... 1915, over two ... forces of the Crow... med up: the Britis... from the ...

hat consequent taxation will repared to meet all require- foreign obligations and the continue in a healthy circula-

ow that Germany is much more d believed, and on the other the than before that the few marks can easily be paid if the entire nd earnings are high.

mages caused by the war are ich review, it is claimed that ssive for Germany.

October 21 Berlin celebrated costume the five hundredth sary of the establishment in the March of Branden- of Emperor William no ce beyond the adornment of unting. The papers warmly n rule as the cause of Ger- It is remarked that hardly rse of the five hundred years perfectly united as at present.

has the British Empire done let recently published, Mr. H. the Bryce Commission, Vice- llor of Sheffield University, e author of several historical answers this question which d as well as in America. Mr. ngth of the German Army had thinks that England's initial he balance against the service rendering the Allied cause." low with the enemy, time will se the strength of the Empire as it became clear that what ndred thousand but a million awoke, and by the spring of ecruits had been added to the work of the Navy is thus sum- y has swept the German flag for its assistance, the German ful than that of France, would st towns at will, intercepted the war zone. Large forces afety from India, Canada, Aus- to Europe, and considerable , Egypt and the Dardan- ed munitions of war and pro- Great Britain from ... and at the same time ... the enemy ... n ...

the beginning of the war, the general commerce of the British Empire and of France is now carried on almost as freely as in time of peace. Five Austrian, six Turkish and forty German war-ships have been destroyed. Exclusive of eighteen vessels captured near the Suez Canal Zone, sixty-nine German vessels detained in British ports abroad and twenty-six seized in British ports, 116 German traders have either been captured at sea or sunk. As a result of these activities, there is now no German over-seas commerce, except such as is carried on within the confines of the Baltic. Mr. Fisher cannot write a similar story of success for the Army, but says that the reenforcements which England is daily sending to the Continent will soon turn the tide of battle.

No change has taken place in the methods of enlistment. On October 22, the King issued a Proclamation urging voluntary recruiting.

The King's Proclamation

The end is not in sight. More men, and yet more, are wanted to keep my armies in the field, and through them to secure victory and enduring peace. In ancient days the darkest moment has ever produced in men of our race the sternest resolve. I ask you men of all classes to come forward voluntarily and take your share in these fights. In freely responding to my appeal you will be giving your support to our brothers who for long months have nobly upheld Britain's past traditions and the glory of her arms.

While recruiting has been greatly stimulated by this appeal and by the news of the execution of Miss Cavell, the English nurse shot by the Germans for aiding their enemies, it is thought by some that the King's Proclamation is the last act of the Government before conscription.

Ireland.—Conscription is discussed with vigor in Ireland. Mr. Joseph Devlin speaking in Tyrone last week was strong in condemnation of it, declaring that it is the

Conscription; Enlistment; Taxes;

greatest danger that can befall a community. Not only would it "break up industries, destroy commerce, dislocate normal conditions and impoverish the nation," but it would "destroy the free and unfettered will of the people, and take away their individual judgment." The voluntary system, he declared, is sufficient for the needs of the war, but the methods of recruiting must be improved. Ireland has already done her share and more than her share and will not "be bullied by the rhetorical conscriptionists in Nationalist villages nor driven by the organized conspiracy of Tory reactionaries." The *Leader* is anxious to know how many members of the Irish Y. M. C. A. have enlisted. The Waterford section of the Association held its annual general meeting lately. At the close of the meeting there were 291 members, not ... annual subscribers, the number ... seven came to twenty-seven, one in ... a fine increase. It is men who are ... from the present membership ... The *Leader* ...

remarks that here is a case of all cry and no wool. The taxes are still a source of discontent. *New Ireland* is insistent on a special financial policy for Ireland. Dublin, it believes, will be relieved from excessive charge on "war profits" and "there may be concessions for articles like tea and sugar where the larger consumption per head in Ireland would lead to a wholly excessive toll upon the Irish consumers." But even granted this, the taxes will be a crushing blow to the country and remedial measures are urged to save the nation from disaster. So far *New Ireland*. The *Leader* commenting on the same subject, says: "If we had only a fair share of national grit and backbone in Ireland we would be a country that could not be cheated, ignored nor despised."

The Week's News; Yucatan's Freedom

Mexico.—During the week the mysterious border riots eventuated in the death of some United States soldiers and the wounding of others. As on the border so too in Mexico itself fighting still continues. Villa, Zapata, and the Arieta brothers of Durango are in the field and peace seems far off. Economic conditions have not improved. Despite glowing accounts to the contrary, people are starving even in Mexico City. In the capital, common charcoal is selling at twenty dollars a sack; corn at two dollars and a half a kilogram, i. e., two and one-fifth pounds. A private letter received in New York from Mexico City, October 5, states that people are afraid to venture on the streets. Evidently executions are to proceed merrily; according to dispatches two other prominent Huertistas were put to death a few days since; one was José Lopez Portillo, ex-Minister of Foreign Relations under Huerta. Some details of Granados' execution have come to hand. He had taken refuge in the Japanese Legation, but when General Pablo Gonzales declared an amnesty for all Carranza's political opponents, Granados came into the open and was immediately seized and put to death. On October 20 Carranza gave an interview to newspaper men, during which he expressed a desire to be recognized not as Provisional President but as "First Chief." Such an arrangement would help him to evade the law forbidding provisional presidents to stand for election to the Presidency. His most significant utterance was that all the Catholics he has punished "have been punished because they took part in politics." This takes on an aspect of grimness in view of the fact that many of the Catholics "punished" were Sisters and cloistered nuns. At any rate it is well to note that in Mexico Catholicism is a bar to the exercise of the privilege of citizenship. And this kind of freedom won recognition for the First Chief! Meantime, as was expected and predicted, Carranza has announced that no constitutional government is to be looked for in Mexico for a year at least. Until such time as general elections are called, there will be a preconstitutional period, a reign of men, of one man, not of law as is the custom in most civilized communities. Recognition was given this military despotism by our Government in the following letter:

Washington, D. C., Oct. 19, 1915.

Eliseo Arrendondo, Esq.

My dear Mr. Arredondo—It is my pleasure to inform you that the President of the United States takes this opportunity of extending recognition to the *de facto* Government of Mexico of which General Venustiano Carranza is the Chief Executive. The Government of the United States will be pleased to receive formally in Washington a diplomatic representative of the *de facto* Government as soon as it shall please General Carranza to designate and appoint such representative, and, reciprocally, the Government of the United States will accredit to the *de facto* Government a diplomatic representative as soon as the President has had opportunity to designate such representative. I should appreciate it if you could find it possible to communicate this information to General Carranza at your earliest convenience. Very sincerely yours,

ROBERT LANSING,
Secretary of State.

This was followed by an embargo on arms and munitions of war. The practical effect of this is to enable Carranza to obtain from the United States all the arms and munitions of war he desires; however, their importation through Chihuahua, Sonora, and Lower California is forbidden, for fear, it would appear, that the war supplies might fall into the hands of Carranza's enemies. Violation of the embargo carries with it a fine of $10,000 or imprisonment for not more than two years, or both these penalties. In the course of the Proclamation the President said:

I have found that there exist in Mexico conditions of domestic violence promoted by the use of arms or munitions of war procured from the United States. I hereby admonish all citizens of the United States and every person to abstain from every violation of the joint resolution of Congress, and I hereby warn them that all violations will be rigorously prosecuted.

Further, our Government has given Carranza permission to transport 5,000 soldiers from Laredo, Texas, through United States territory, to Agua Prieta, to attack Villa. During all this time the once peaceful Yucatan is enjoying the blessing of the Carranzista régime. There is a military governor imposed at the point of the sword, a man ineligible by law for the office of governor by election. He is supreme master of life and property, has ordered the infliction of the death penalty without process of law, has confiscated property, has laid hands on presses and papers, using them for personal aggrandizement, has abolished the freedom of education, permitted by the State, confiscating schools in large numbers, and, as noted in AMERICA last week, has put an end to religious liberty. This military chief is supreme master, he settles political and religious problems according to his whim and fancy, with supreme contempt for justice. Legal cases definitely decided long since, have been reviewed by soldiers, and perfectly legal contracts have been declared null and void. Next week's chronicle will contain further information on these points.

TOPICS OF INTEREST

Music and Religion

WHEN men begin to ignore Divine Revelation they eagerly seek to trace to a purely natural source the golden stream of religion which, gushing out of the distant past, has rippled down through the ages. Classical Lucretius was satisfied that it flowed from fear. Comte, with mind of very modern mould, regarded it as the issue of idolatry. Herbert Spencer fantastically discovered its rise in ancestorism. Frazer prosaically saw no reason to doubt that it sprang from Totemism. Kant, and his latter-day progeny of Modernists, believed it to be the outcome of the inner sense. A few months ago, Mr. Theodore Schroeder aroused conservative thinkers with the unique theory that it was the product of sexuality. And now G. P. Putnam's Sons, publishers, offer us a book with a view of mystical religion, which is, in some respects, the oddest of its kind. The late Dr. R. Heber Newton is the author of the tome: "The Mysticism of Music," its subject; its contents, two essays.

Music, to Dr. Newton, is the noblest medium of expression of truth, beauty, and achievement. Ours is not only the age of science, he observes, but also of music. While science has brought forth truths which have struck and shattered parts of "the theology of the priests and doctors," it may itself find a destroyer, Dr. Newton more mildly says "a corrective," in the truths which it is the mission of music to fling out. Music has a theology which re-echoes that of the mystics. This theology is not narrow or dogmatic. "You will never extricate the Thirty-nine Articles or the Westminster Confession from Beethoven," he characteristically tells us. But, prithee, do not be discouraged; you may find in music "the poetic philosophy which is at the core of the Nicene Creed." Music, you understand, can produce only the spirit, not the letter. Liszt was a Roman Catholic; but what Protestant would dwell on the fact or even dream of doing so? Music is of soul, not of sect. That is why, incarcerated for long in canticle, oratorio, and Mass, it at length broke bonds and mingled in the life of the world outside cathedral walls. But it still arouses the same sentiments which it wakened within the chancel; it still expresses the message of religion. The opera, it seems to Dr. Newton, grows mystic enough to charge the soul with awe.

One gathers from all this that music is indeed a missionary, teaching melodiously outside the Church what the clergy stentoriously preach within; but teaching in spirit, not in letter.

Music, the Doctor declares, is both an art and a science. With Wagner, he believes that Beethoven's music, for instance, is very philosophical. It explains the world as effectively as could a pedagogue to an intelligent pupil.

By no means does the Doctor stop here, though one might be justified in supposing that here the limit were indeed attained. But the reader must needs pause, if Dr. Newton will not, in order to secure mental breath and control. And when these are regained, the mind is apt to be angrily suspicious that it has run far for a flattering nothing masquerading as a bright something.

The Doctor's premise that music is the highest symbol of truth, beauty, and achievement seems a rather small and uncertain foundation for his pretentious tower of thought. Music is just as much the medium of error, unloveliness, and despair as of sparkling virtues and feats. The Doctor seems to forget the ingeniously sensuous and salacious strains of Bizet, for example which bring shame to the ear and a blush to the cheek, revealing, as they do, the shameless heart of an abandoned cigarette-girl. Wagner does not appear to impress him with a realization that this mighty musical genius can almost immorally depress us; there is but little hope and lofty inspiration in the tragic measures of "Tristan and Isolde." If music were necessarily a symbol of goodness, truth and beauty, it could never be an expression of their opposites. The Doctor's mistake would seem to be this: that he holds the noble and the sublime to be, in a way, the result of music, whereas music is really rather a result of them. It is an expression, more than a cause, and this is why it may be used to symbolize the most carnal vice as well as the most spiritual virtue. While one is reading the Doctor's charming pair of essays, shining with the grandeur of his conception of the meaning of music, a skeptical smile absolutely refuses to stop puckering the corner of the mouth. For the mind, in these days of science, will not ignore facts, though they might sometimes be pleasant enough to forget. They can certainly disfigure the complexion of a beautiful theory. If musicians were all Liszts or Chopins, music would undoubtedly be an inexhaustible source of inspiration to some. But Beethovens have, in our time, degenerated into Irving Berlins; fugues have become syncopations; sonatas, trots.

Milady of means, in her box at the Metropolitan, lifts her libretto against carmined lips with jeweled lily fingers and, while the wonderful *Miserere* throbs through the hushed darkness and pricks the shining eyes of the Italians in the gallery with hot tears, languidly stifles a yawn. An hour or two later, perchance, she cuddles with crass familiarity to some male dancer in some garish *place de danse* and surrenders herself ecstatically to motions worthy of a bacchante, while the latest releases from Tin-pan Alley are vigorously "ragged" by a perspiring orchestra. If she, of culture and refinement, is so much a victim to the spell of a variety of music which would make Verdi wail, what can be expected from her unequally educated but equally flighty sisters? The sensuous strains of modern music are even now sweeping a wave of carnality over the world which, dare we mention or face the fact? is bear-

ing on its crest no little profit to physicians. In view of this, it would be as sensible to consider melody the secret of deviltry as of religion. What might serve also as an explanation of religion's opposite would surely be a rather poor explanation of religion itself.

Incidentally it may be remarked that music does not necessarily cease to be music when it becomes immoral. Indeed some of the most vicious compositions of musical celebrities are the most brilliantly conceived and written. And one must concede a certain coarse cleverness even to the selections which Remick and Shapiro are turning out as fast as the five-and ten-cent stores can dispose of them.

Dr. Newton, however, must, of course, have in mind only music which is as coldly chaste as snow; but how much of it is? Surely not enough to make a religion. And even if there were, there would not be people enough to appreciate it. The music with a message means much only to those who know or can feel much. They are not legion. Mendelssohn's "Spring Song" and Rubenstein's "Melody in F" are almost the only masterpieces that cause soul-emotion in *all* classes; and they alas! have been worked overtime. It would take a profound scholar or sentimentalist to discover anything like "the spirit which is at the core of the Nicene Creed" in a twitter, a ripple, or a thunder of notes. And, even if anyone should actually find it, how could he be certain that his imagination had not put it there.

The Doctor is undeniably right in his implicit belief that the heart, to which music appeals, should, as well as the head, share in the quest for religious truth; that it is capable of helping the mind; and that the excesses of science may find their corrective in religion. But he is wrong in making music a thing of religion, for it is only an aid to it. He regards it as an expression of self-consciousness; this fact, coupled with his conviction that music is an expression of mystical religion, proclaims him to be either a Pantheist like Spinoza, or a Subjectivist like Loisy. He would evidently have some serious differences to settle with psychology and natural theology.

Music is assuredly the expression of feeling, but so are, largely, the other arts. Yet no one would be so quixotic as to believe that all the hands that painted ethereal Madonnas, or all the lips from which dropped celestial pearls of eloquence, were moved and inspired by heaven. Why does Dr. Newton seem to think that the masters of harmony were? Genius is wonderful, transcendent, suggestive of Divinity by comparison with mediocrity, but not Divine. The Doctor allows his enthusiasm to spirit away his prudence when, in his second essay, he says that, "If we should feel constrained to close our Bibles and wander from the Church, we should still find theology in music." He stretches his elastic imagination until it snaps, when he declares that " 'Holy Music' " gives us, not only the theistic idea of the world, but "the distinctly Christian idea"; offering as the reason for this belief the fact that "modern music is the child of Christianity," since its birth-place was the Church, its cradle the altar, and its first cry a Mass. This last, with allowance for rhetorical color, may be true; but it is far from true that the great truths of Christianity have been crystallized into notes, bars, and clefs. Only a poet or a potential poet could conceive of it. Christ, though neither a lutist nor a harpist, taught men exceedingly well by word and act. It would be rash to the point of blasphemy to put a page of plain-chant or a sheet of Handel on a par with the voice and the life of the Man-God.

The Church has always used music for purposes of devotion, not of instruction. The lips of an apostle are worth more to religion than the fingers of all the masters; and this perhaps explains why the Church has chosen the simplest of music, instead of the most complex, for her song. She can teach religion without using music. Dr. Newton advances more than can be proved in asserting that music can teach religion without *her*. If sufficiently solemn, sweet or sublime, it might move men's spirits; but to what? Only to a vague longing for the truths which the Church can alone authoritatively offer.

EDWARD F. MURPHY, M.A.

A Significant Symbol

SOME half dozen years ago or more, a group of philanthropic millionaires in New York City, bent on uplifting the intellectual tastes of our people, resolved to erect and to endow partially at least, a theater that would correspond in some way to the government subsidized theaters of the great foreign capitals. Before the outbreak of the "Great War" most European governments were accustomed to provide money to make good the deficit in certain theaters, which were obliged as a consequence of this aid, to stage classical plays and thus afford educational opportunities to the people. It had been said over and over again that we could not hope to improve the theatrical taste of our people in this country until we accomplished something of the same kind here.

Almost inevitably the theater-managers, whose one idea was to make money, put on the stage plays with the widest and most popular appeal. As the popular audience is not particularly famous for good taste this question of supplying theatrical entertainment of a kind that would return the most money almost necessarily led to decadence. If there was to be any genuine hope of improvement in taste, the opportunity to see and hear better plays had to be provided. It was realized that a theatrical enterprise providing such opportunities could scarcely be expected to pay at first, but it was felt that after a time it would almost surely do so. In the meantime the men who had become interested in the project of helping popular education through the theater would have the deserved satisfaction of knowing that they were doing a real good.

The principle was probably a very good one. The result I think every New Yorker knows. Let us recall some of the details for the benefit of those readers of America who are outside of New York City.

The New Theater, as it was called, the Century Theater, as it was afterwards named, came into existence. A large ground area, including a whole block front, facing Central Park, was bought, and one of the handsomest theaters in the world was built there. Some said it was too large. Unfortunately the acoustics were not of the best, but that difficulty was remedied to a great extent. The first year fashionable people were interested in the new institution and the wealthier classes, following the fashion, made it a point to go regularly to the New Theater. It was understood that only the best modern plays and selections from the classic English and other national dramas would be given, agreeably interspersed with operatic scenes from the lighter classic composers.

For the first year all seemed to go well, though I believe there was a deficit. The second year fashion abandoned the New Theater to a great extent and then it was left to work out its own destiny. The consequence was that fewer and fewer people went to it. The second year's deficit was alarming and the third year, as far as I can recall, dismayed even the millionaire promoters who found themselves with a white elephant on their hands. Since then the Century Theater has had popular opera, spectacles of various kinds, ballet dancing and all sorts of "shows," but without very much success. This year, however, success seems to have come to it. That success is interesting to study. When I went to see a performance the other evening it seemed to me that this change at the New Theater is symbolic of what is happening in New York life at the present time. I am going to ask your readers whether they agree with me or not.

The latest show at this handsomest theater in the world is called "Town Topics," *magni nominis umbra!* It is a show of gowns and of ungowned women. Every ten minutes or so during the performance troops of young women come on the stage exhibiting some new way of taking off as much clothes as possible. It is true that they dance and sing, but the dancing is rather conventional and consists mainly in acrobatic high kicking, and as for the singing, I think nearly everybody will agree that the less said about it the better. The choruses might pass, but the principals!—some of them have voice and some of them have not. All of them, however, receive about the same attention from the audience and their ability really does not seem to make much difference.

There is not a single thing in the three hours' performance that by any chance would or could possibly make anyone think. It is absolutely an appeal to sense. No money has been spared in costumes, or in scenery. There is frequent change of costly costumes. Some of the scenery including a great whirling stage is most elaborate and must have been extremely expensive. There are a number of alleged witticisms, but most of these are so old and the rest of them so depend for their humor on slang that they are rather difficult to understand. Besides the principal part of the program is taken up with imitations of other vaudeville performances.

As one of the elaborate features there is a comic baseball game with women as the members of one of the clubs: the jokes are threadbare, the action coarse. The *pièce de résistance* is the opportunity afforded scantily dressed young women to disperse themselves through the audience. One of the screaming bits of humor consists in cuffing a man while he counts to twenty-five in order to keep his temper down and then finally, when the man who is plaguing him is small enough, he thrashes his tormentor thoroughly, after having counted out the required number. I think that particular action must have been old in Noah's time, and I do not know how it ever passed the "Board of Censors" on the Ark. A "dress exhibit," relieved by such banalities as these is making a success at the Century Theater, built with the dream of uplifting popular dramatic taste! Even on a rainy night a large audience turned out to be entertained and amused by this expensive combination of senseless but sensual trivialities.

This is the fate of a well-directed attempt to provide high-class intellectual dramatic entertainment for the people of New York City. We are deservedly proud of our metropolis of the western world. We see to it that all our growing young folk learn to read and write, and we provide liberally for much more than a common school education, for there are free high schools and a free college and State scholarships. I think it probable that considerably more than half the people in the audience at the Century Theater the other night had received at least some high-school education and many of them doubtless had completed it. All of them had been taught something about Shakespeare, and most of them had been given a reasonably good introduction to literature and made as far as possible to appreciate some of its beauty and significance. When it comes to a choice of a play, however, they do not care to see literature or dramatics. They only want to go to a "show."

Are the Century Theater and its fate then a significant symbol or not, of the failure of our education? I am quite free to confess that I am not quite sure just what this mad following after trivialities means. I am not sure that I can quite understand why people should be willing to pay good prices for mere occupation of their senses and unwilling to pay for what would occupy their minds. It does seem, however, that as symbolism is fashionable just now, we should not miss the hint of symbolism in this little history of the vicissitudes of the finest theater on this continent and one of the finest in the world.

We are just beginning the winter theatrical season now. Probably nothing is more illuminative of conditions than this conversion of our best theater into what

is frankly advertised as a typical European music hall, with all that the term connotes. Well, what are we going to do about it? Will conditions have to become much worse before they get any better? Is it not time for all those who are interested in human nature at its best to cooperate for the public good?

JAMES J. WALSH, M.D.

IV—Economic Equality

THE hand of rebellion has set down a list of woman's rights, in direct opposition to those found in Holy Writ. Consequently the conflict between those who would maintain the family as the unit of civil society and those who insist upon the economic independence of the sexes is as straight as up is from down. The rational human vision, unaided, cuts the issue at right angles, thus separating right reason above from the mental darkness below, of those notions which find man's origin to be mere up-climbing from brute nature. Above, in the light of reason, an ascent to the mountain top may be made to faith in God's word, because it is God's word, here to find in its fulness the genesis of woman's true rights.

Yet the issue waxes hot. Many indeed are, as best they may, modeling their conjugal lives after the perfect family, Joseph, Mary, Jesus. Others are running hither and yon in utter confusion. Still others are stumbling after blind leaders who are victims of a spurious propaganda. But in all charity there are those, a multitude, who scornfully reject the glorious rights of men and women as partakers in God's likeness. They deny that by God's will parents become partners in His power of creation, thus establishing the family as the primordial government on earth. They deny that human rights whether fundamental or consequent on a free act which induces a permanent state such as marriage, carry with them submission to God's authority. So it is that the demand for *economic equality* must be seen at no lesser height nor depth if one would understand its subtle assault upon the moral order.

No other foundation for economic equality can be found save only the assumption that man is a mere evolution from the brute. According to this theory the "tool-using animal" denies any authority save progress for the *mass-man,* over the product of his hands. For the "tool-using animal" there is neither wife whom he must love as his own flesh, nor children whom he is bound to support. The "tool-using animal" demands *freedom!* not within the scope of man's rational nature but outside the well-established order of Christian civilization.

Plainly, the way to avoid the responsibilities which hitherto have vexed the "tool-using animal" of both sexes is to set woman free. Turn her loose upon the world with her natural "trade of motherhood" and let the State nurses train the future citizens. Perhaps, woman's "natural trade" offsets the natural handicap men have in fitness for the economic race. At any rate, the chimera of economic equality rests upon the equal liability of men and women to work within the sphere of commerce. Thus indeed is economic equality the ground of sex independence. The tool-user, man or woman, may answer yes to the question: Shall I not do as I like with my own? But right reason answers, no. For the sex integrity of the family must be preserved, the man's wage must be a family wage.

In the early days the economic aspects of the suffrage propaganda were aristocratic; but since its progress upon more democratic grounds, its inner purport is not so deeply hidden. Not that the old war cry, "taxation without representation is tyranny," has lost its prestige, for strangely enough, it is echoed by shop girls and school teachers in persuading their mates of the alleged justice of the cause. Stranger yet, is it, that it applies as truly to wage-workers as to the propertied class of women, for the simple reason that tax-paying is neither the basis of the franchise nor of governmental representation. Men vote who pay no taxes; while all the men of the party defeated at the polls are without representation, even as to policy. It so falls out that the Wilson administration does not represent even a majority of those voting in the last national election. Evidently some of the leaders have at last seen the absurdity of their shibboleth, as it disappears from their appeals for votes for women.

Whichever way the argument shifts, political power was wanted and is wanted to secure equal rights; and the question is more and more insistent: shall the family maintain its state as the economic unit of civilization, or shall the individual be reckoned the unit within the sphere of production for exchange?

It is deeply significant that by their first move to secure economic equality the suffragists made an assault upon the family wage, the wage of men. At the National Labor Union Convention (1868) it was proved that Miss Susan B. Anthony had encouraged girls to serve as strike-breakers at a lower wage in order to learn the printing trade. Miss Anthony stoutly defended her policy as the means by which girls could fit themselves to work *side by side with men* on equal terms.

There is no need to set forth the progress toward "equal pay" for work which has been made since that time, though it should be said that when men insist on doing work best suited to girls, equal pay for equal output should be exacted. It is also necessary to point out that trade union efforts and a better public opinion crystallized into law by men, not votes by women, are improving industrial conditions and advancing the wages of working girls.

Economic equality is urged as the cure for prostitution. But the recent investigation of the National Civic Federation corrects the view that low wages is the cause of trade in lust, while common sense is convinced that wantonness is its cause and chastity its cure, and that religion promotes the purity of women.

At the conclusion of a debate, "Does the wife support the husband or the husband support the wife," between the most brilliant woman of New England's pantheistic school of thought, Mrs. Charlotte Perkins Stetson Gilman, and the president of the National Suffrage Association, the chairman said the debate might be called a "friendly suit." Yes, truly, as both are agreed in demanding the economic emancipation of women and neither maintains that the family is the unit of civil society, economic or otherwise.

Certainly there can be no objection to girls working in those industries suited to their natural and attained capacities; for the brevity of their wage-earning life generally tides them over the time from school to marriage. The objection falls upon married women entering gainful occupations. If all women were to achieve political, economic and sex independence, then indeed, the ideal of the Feminist would come true. There would be public kitchens and State nurseries but no homes, for home is where wife and mother is; if she be not in the house there is no home for husband and children.

It is the irony of fate that although the trade unions have been and are the one powerful agent in maintaining the man's wage as the family wage, they have been enabled to do so only by insisting that women members of the craft shall receive equal pay with men. A special piece of legislation by the Cigarmakers' Union of Boston is worthy of wide publicity. An influx of Belgian craftsmen with their cigar-making wives so crowded the labor market that a law was passed, even with the aid of a very large contingent who declare for woman's rights, excluding married women from union membership whose husbands are not invalids.

Is it not admirable that under the stress of actual experience false philosophies give place to right practices? The suffragists cry for freedom without regard to right relations. But freedom consists in doing what we "ought to wish to do" and under the moral law we ought to wish to protect the wage of men as a family wage, not to break it down to the status of the individual wage. Freedom is within the moral order, rebellion is outside of it, there is no *ought* in the speech of the materialist philosopher.

Perhaps the strongest indictment against suffragists from an economic standpoint is their proposal to set up the individual in place of the family as the economic unit of society. This would break down the man's wage as the family wage, thus striking at the very foundation of civil society.

Martha Moore Avery.

The New Philosophy of Despair

"THE vitality of the Church" is the title of an article in the *Educational Review* by George Hodges, Dean of the Episcopal Theological Seminary at Cambridge, Massachusetts. It is meant as an answer to certain articles which recently have obtained considerable notoriety by announcing to the world, with solemn assurance, the failure of organized Christianity. Mr. Hodges singles out for his direct opponents, Mr. Lewis, Mr. Schoonmaker and Professor Carver. The attitude of the various writers deserves consideration as representing different typical phases of "modern religious thought."

Mr. Lewis, a former Congregational minister, astonished the "intellectuals" of his church by resigning the pastorate of the King's Weigh House Church at Clapham, and announcing that he could not reconcile his desire to be a "man of God" with his position in the Congregationalist community. The subject of his article, published in the *Atlantic Monthly*, was "The Failure of the Church." His tenets are those of Modernism. Religion, he holds, is in a constant state of evolution. At its present stage those who have the spirit of Christ have to a large extent worked themselves free of dogmas and formularies. Christianity evolved out of Judaism, and out of Christianity there now evolves a "Beyond Christianity." He himself, in common with the Modernists, has reached this latest and most enlightened position. The extent of this enlightenment we may best judge from the fact that he has discovered the germ of the failure of the Church to consist in its exclusion of paganism.

The view taken by Mr. Lewis is hopeful, however, compared with that presented to us in the *Century* by Mr. Schoonmaker. The former sees the possibility of the continued existence of "the Church" for thousands of years to come, though it will then, he tells us, either be entirely fossilized or no longer recognizable even in name. Mr. Schoonmaker has other visions of her. His ears have been deafened by the roar of cannon in the great world war, and he has marked the shattered statues on the walls of Reims Cathedral; but he has waited in vain for a cry of horror to arise proclaiming that the house of God has been attacked. There comes instead an outburst of wrath from enlightened lands, as the smoke clears away from before his vision, telling him that "a work of art" has suffered. The Church therefore is dead. The stately shrine of devotion is regarded as only an architectural marvel, a relic of departed glory. The Christian temple has taken its place with Karnak and the Parthenon. Such is his message of despair. But still a third witness remains.

"What Ails the Church?" asks Professor Carver in the *Harvard Theological Review*. There was a time, he says, when it still preached a clear and definite gospel of salvation, "with damnation as the unattractive, though varyingly emphasized alternative; now it is not considered quite polite in the best religious circles to mention damnation, and since there is nothing very definite to be saved from, salvation has lost its meaning." He sees therefore "the Church," or as he should say, the churches, helplessly drifting with the current or "running around in a circle looking for some 'cause' to espouse, or something vaguely called 'social service' to perform." He

too has his own substitute, his own "Beyond Christianity," which he calls the "Workbench Philosophy."

For the intelligent Catholic there can be no difficulty in dispelling the illusions of this latest philosophy of despair. It is simple for him to prove, in answer to Mr. Lewis and the Modernistic school, that Christ sustains and will sustain until the end of time the one and only Church which He founded, as He foretold that He would remain with her and send His Spirit to abide with her forever. While the churches have constantly changed, the Church is ever the same, because truth and the Spirit of Truth are immutable. For this reason too she is adapted to every age, as her unceasing vitality shows. She may make use of new methods suited to different periods, but cannot alter her doctrines. She may advance into fuller light certain truths always possessed by her, but she cannot change them or invent new truths. Her mission is to preach until the end of time the doctrine committed to her, sure of the promise of Christ that He will be with her "even to the consummation of the world" (Matt. xxviii, 20). It is still easier for the Catholic to convince Mr. Schoonmaker, even were it against his will, that the Catholic Church at least is not dead, that she alone is now as ever a vital, energizing force throughout the entire earth. No other argument would be needed than to point to the thousands in every land who, in the strength of their invincible Faith, leave all the world holds dear to dedicate their lives to God, and to the service of their neighbor for love of God. Nor has she, in answer to Professor Carver, ever flinched from preaching in all its fulness the Gospel committed to her, proclaiming without attenuation the reality of those eternal fires prepared for the devil and his angels and awaiting the reprobate. "Depart from me, you cursed, into everlasting fire," are the words of Christ. She knows that judicial sentences are not couched in figurative language and that Christ meant all that He so plainly said, and so many times repeated.

There is no difficulty indeed on the part of the Catholic; but what has Mr. Hodges to answer to the modern philosophy of despair? Under the name of "the Church" he includes, like the other writers, all the many mutually contradictory churches that in any way still cling to the name of Christianity. This, to begin with, is worse than confusion. The Church of Christ is the Church that teaches His doctrine, and that doctrine cannot be self-contradictory, or Christ would contradict Himself. To prove the vitality of the Church, as he sets out to do, he must therefore prove that there is one, undivided Church, holding the one, undivided doctrine of Christ, and that this Church has come down without any change of doctrine from the days of the Apostles. But to prove this is at once to disprove Protestantism altogether. Let us then listen to the defense of Mr. Hodges against the new gospel of despair. His answer, though wrongly expressed and wrongly applied, is taken from the armory of the one true Church. He writes:

> The battle line of the Church is as long as the equator and there is always failure somewhere: somewhere by reason of local weakness, or of bad generalship, or of the occupation of untenable positions, or of the rash advance of a few beyond the main division, there is defeat, and some observers declare that the war is over, and that the beaten Church must now surrender and disband. But such observers have been making such declarations since the year one.

The chapters of Church history that seem the most depressing are really, he says, the most encouraging:

> They show that the Church possesses an invincible vitality. What peril has it not met, what might of adversaries, what treachery of false friends? Into what wrong roads has it not been misled, down what steep precipices has it not fallen! And yet, after all, undaunted, strengthened rather than disabled by hard experience, the Church has come on, slowly mastering the life of man.

This indeed would be the unanswerable argument the Catholic can offer, did the writer exclude his false supposition of weakness and error on the part of the Church herself. Such a false supposition denies the promise of Christ that the gates of hell shall never prevail against her, not even for a moment, much less for centuries, as Protestantism must hold. It denies His promise of the indwelling of the Holy Spirit, whom He was to send that the Church might be guarded from every slightest approach of error, as became His spiritual Spouse, that He might present Himself "a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (*Eph. v, 27*).

The battle line of the Church, indeed, as Mr. Hodges says, is as long as the equator, her armies may be defeated in places, her generals themselves may prove unworthy, her soldiers may fall in numbers or surrender to the foe at times in almost entire companies; but she herself can never fail or yield ever so little to the errors of the age, "misled into wrong roads," for she holds the promise of Christ. Her discipline may be adapted to the changing ages, the truth possessed by her from the beginning may be made more evident and even declared of faith to preserve her children more surely from error; but her doctrine remains one and the same, as the doctrine of Christ. His Spirit of truth abiding within her cannot change. For this Church let Mr. Hodges plead, the one, undivided, apostolic, Catholic Church, and he will be able to prove convincingly her true vitality which cannot be possessed by the sects separated from her, divided among themselves as error ever must be, changing within themselves and ever uncertain of their tenets because adrift from the Rock whereon Christ built *His* Church.

JOSEPH HUSSLEIN, S.J.

"Aux Morts"

PÈRE LACHAISE CEMETERY is a hopeless spot. The dead are sown in its soil thick as seed in wheat-fields. The hope of the Resurrection was its spirit from those days of plague in which it was given over by the Jesuit confessor of Louis XIV to be a place of rest for the dead, until

these latter times when much of Paris has bitterly left the Lord its God. Two notable structures have risen in late years above the wilderness of its tombs, a crematory and Bartholomé's monument *Aux Morts,* the former the idol of the "Fool who hath said in heart there is no God," the latter the coldest piece of marble in the world.

It was my inclement fortune to be shown, in the crematory, the furnace-pan withdrawn from the retort, and containing the residue of the last human firing. The attendant rummaged his hand among the whitened bones and gathering up a quantity offered me the gruesome amusement of holding some specimens in my hand. My "No, thank you," meant nothing to the cheerful Gaul; squeamishness is not his vice. But the familiarity shocked me, notwithstanding that it might be a tender attention to distribute samples of crematory by-products to possible customers.

One could weep for those who rest in the shadow of *Aux Morts.* It is a splendid pile, and genius was behind the hand that hewed the forlorn humanity from its blocks, though the result can hardly be called art; since art is truth and this is slander. The cry that it utters: "O God, there is no hope" freezes the soul; that, or its more terrifying lamentation, "There is no God because there is no hope." The frightful monument points to itself in answer to St. Paul's exclamation, "O death, where is thy victory! O death, where is thy sting!" The procession of the human race, from the new-born babe prone across its parents' loins, to the maiden and the sinewy youth, on to haggard age, drags its leaden feet into the open mouth of the hopeless tomb. Poor, staggering humanity which it sets unashamed before the eye! No joy ever touched it; none ever shall. There is no cross, no crown; no palm of victory, no white robe before the Lamb; no *crux, spes unica,* no *lux perpetua* for those who cling to *Aux Morts* in Père Lachaise. It is the fiercest piece of marble ever fashioned into life.

Two ways open before the soul upon seeing this savage work—Christ the Redeemer, and Despair the Monster. Every figure, every attitude, every line of it is a devilish invitation to eternal nothingness. The door of its tomb is the gate of hell, drawing all humanity into it by the inevitable suction of despair, laggingly, soddenly, brutishly. It is by sheer recoil that the Redeemer stands forth before it. The soul must spring back from the petrifying spectacle and cry out in anguish: "If this be thy God, O France, how beautiful is Emmanuel." Despair written in stone turns the heart to ashes or to God.

There are altars in Père Lachaise and a desolate chapel. Wherever violets grow faith and hope cannot be altogether dead. But despair is the atmosphere of the place, and broods over it like a cloud generated from its central monuments.

The graves of England are holy places. Reverence hovers over them, and peace entwines itself among the ivy-covered stones in the solemn country churchyards. Here too, though, a dull shadow falls over the great national monuments to the dead. They lack the unction of faith. They symbolize success; not life everlasting. Oftentimes they are boastful of the doctrine of this world. Sometimes they are ludicrous in their worldliness. Who, for example, could look upon the effigy of Wellington, stretched out in the upper berth of his monument in St. Paul's, with his nostrils so close to the canopy that the foul air cannot possibly be dodged, and restrain his laughter?

And then poor Queen Elizabeth, sleeping her marble sleep in Westminster Abbey, just across the way from her headless victim, Mary of Scots, who could find it in his heart to think on her unshriven soul, stained with the blood of Campion, after looking upon this repulsive figure staring, unseeing, at the splendid ceiling of Henry VII's chapel? I wonder if a prayer for the heavy soul of this unhappy monarch ever has been inspired by this haughty sarcophagus.

And so of multitudes of other English monuments. These piles of bronze and stone are interesting merely as furniture, and as marking the fact that certain personalities lived, influenced their age, and passed away. They make no suggestion of immortality, no inspiration to prayer, not the least acknowledgment of a Creator. And the same is true of practically all the other monuments in St. Paul's and Westminster, though many of them have a more decided artistic value than Wellington's or Queen Elizabeth's. They are all speechless in so far as the things of the spirit are concerned.

It is pleasant to turn from Père Lachaise, where the gloom of life is cast into eternity, and from Westminster and St. Paul's, where the passing glory of this world is blazoned, to the *Campo Santo* of Genoa, or San Miniato at Florence, or San Lorenzo at Rome, where death springs on the carven wings of hope to glorious immortality. There is no despair here, no admiration of success. Faith is abroad in the warm sunshine, tears are wiped away, healing is in the wings of the wind, the Shepherd is in His fold. How sweetly the dead rest here among the ilex trees, encompassed by happy thoughts of resurrection. Here is life, not death; corruptibility springing to incorruptible harvest. All about are symbolical re-enactments of the scene at dawn in Joseph of Arimathea's garden. Here are angels in Carrara garments, standing by many sepulchers, saying to those who come in sorrow: "Be not affrighted. The soul you seek is not here; it is risen; it has gone before you into Heaven."

Atheism, materialism, and faith in God are unmistakably signified by these three types of monument to the dead, and though in the Italian cemeteries worldliness jostles faith, and indifferent taste tags the heels of art, still the dominating spirit is of peace and tranquil hope, which is lamentably lacking in London and Paris.

But in Ireland, holy Ireland, there one might wish to rest. What matters Celtic cross or sod of turf above the pulseless heart, sweet laburnum or hawthorn bush at the quiet feet, while the open hearts of the living are everlasting shrines of prayer before the tabernacle of the Lord. No monuments were ever more fitting than the modest tablets in the venerable Dublin pro-cathedral. The church is neither fashionable nor impressive. It is decidedly dingy and grimy; just such a refuge as Peter, the fisherman, or John, "the voice of one crying in the desert," might have searched out for refreshment by the Master. The faith of Ireland can never fail while such hiding places for the Son of Man are left her.

It was a joy one Sunday morning to find my way into this blessed house of prayer. At early Mass the sittings seemed to be free in all parts of the church, and it was my luck to drop into one in the nave well forward toward the sanctuary. Upon kneeling, my eyes rested on a neat brass tablet, set in the table of the pew, and inscribed with the words:

Pray for the Soul of——who died——R. I. P.

The name happened to be that of a scholar whose work had given me pleasure. I was now before his monument, kneeling on the spot where he had knelt, a guest in his place, hearing his voice ask the comfort of a prayer, and there ready for the healing was the "water flowing from the right side of the Temple." Where, unless on the very altar of sacrifice, could there be a more splendid monument than this? No sad processions of bitter humanity entering into eternal shade, no tawdry ribbons or flowers, not even the hopeful wings of stone angels, could come between my vision of this Irish soul and his plea for the charity of remembrance. He and I; he and whoever preceded or succeeded me in this spot, were alone be-

fore God, if only during the flash of a thought. And this is the supreme office of a Catholic monument that it causes me and the soul whom it commemorates to walk together, if only for a moment, before the face of God. The mausoleum or grave-stone that does not tend to effect this companionship, that does not show forth the doctrine of the Communion of Saints, is an everlasting failure as a Christian monument, though it outface heaven in splendor of carving and outdo man in aptness of epitaph. On the contrary, the simplest memorial that draws out a prayer for the dead to the exclusion of admiration of art, or disgust at vulgarity, or mirth at the swish of wealth over grave-stones, is the holiest expression of love, and for my part the memorials in Dublin pro-cathedral, for these simple tablets are in many pews, accomplish this end more effectively than any monuments I have seen outside the tombs of the Saints. It is just another instance of the sure spiritual instinct of the Irish people.

In our own good country a vast amount of pains and means is frittered away on amazing tomb-stones. It is a rare Catholic cemetery with us that does not harbor, in one corner or another, a miscellaneous collection of madly unsteady wooden or cast-iron crosses and pathetic specimens of sculpture, pointing in every uncanny direction except heavenward. The shakiest cross may be a sublime evidence of affection for a departed soul, and the gaudiest mausoleum may not be altogether futile: right intention is almost boundless in its charity. But let every claim of love and holy thought be granted, and there still remains a bewildering mass of bad taste, grotesqueness and extravagance in the memorials set up in our cemeteries. It is true that the "rule of reason" is difficult of application to grave-stones. Small men simply must have big monuments if their memory is to survive. Big men, dead or alive, do not need advertising. The small and the big, however, when dead, are alike beggars, who need every scrap of prayer that can be wheedled out of devout souls. "In that tremendous day" no man is great.

What a blessed thing it would be for the dead and the living if we would follow the example set us by our Dublin brothers, and make the pews of our churches monuments to those whom we "have loved long since, and lost awhile"! Kneeling where they knelt, praying where they prayed, weeping it may be where they wept, how would the memory of them fade or grow cold with the passing of the years; how would we escape the sweet entanglements of the Communion of Saints, and more than all, how would we estimate the joy in that "land of pain and unspeechful expectation." We have taken many tender customs from across the sea; none is more worthy to be transplanted than this gracious manner of remembering the dead.

M. J. RIORDAN.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Competitive Athletics

To the Editor of AMERICA:

Dr. James J. Walsh's letter commenting on my position in regard to competitive athletics, adds nothing new to what he has already told us. He talks only on over-indulgence, and his statements are very general and radical. He tells us: "My objection to competitive athletics is that they are not sport and are pursued at a great expense of time and effort." It is plain that the Doctor merely asserts that which he ought to prove. He should change the sentence to read: "I object to competitive athletics *when* they are pursued at a great expense of time and effort, because *then* they cease to be sport." The Doctor also says that "subsidiary reasons for competitive athletics which require excuses, are that they help morality and mental efficiency." He surely cannot be serious. Athletics are simply physical exercises from which a man can derive health, pleasure and relaxation. I should certainly like to see the man who takes up athletics for the good of his soul, or to improve his mind. Again, the Doctor says: "It is not self-denial that athletics teach, but pride of bodily strength." The answer is that athletics are not intended to teach self-denial; they are to be taken just as we take our meals, without over-indulgence. Nor is pride of bodily strength a very reprehensible thing, if not over-indulged. A man must take good care of himself in order to retain his bodily health; over-indulgence in food, drink, etc., will soon sap it. Dr. Walsh tells us that "a healthy mind in a healthy body is the ideal state of man." To this I cannot agree. The commission of sin supposes a healthy mind. A diseased mind affects free agency. A deformed idiot is in a better state than a man with a diseased soul. And then the Doctor says: "The morality of the training period is only too often followed by excess when training is broken." Here he has put the cart before the horse; he should have said: "The immoral living of a certain kind of young men is interrupted during the training period." Competitive athletics are not intended to teach morality, yet the Doctor admits that they are an incentive sufficiently strong to make immoral young men control themselves until they quit competing.

In the article in question, I emphasized the fact that I was concerned entirely with *amateur* athletics. Dr. Walsh was pretty hard pushed when he compared the healthful enjoyment derived from watching our amateur athletes, young men who take up out-door sports during their spare hours just for the love of it, to the debasing influence of a brutal exhibition between two professional heavyweights. I wonder if Dr. Walsh noticed, when he was on the various teams at Fordham, whether there were ladies among the spectators; and if there were, did the Doctor quiet his conscience with the thought that the ladies were either being "bored to death," or were taking their enjoyment of his performance in homeopathic doses? Over-attention to athletics and lowered scholarship standards are not in the relation of cause and effect. College faculties, to make their institutions attractive, have encouraged athletics to such an extent that they strongly influence a young man in his choice of a college. Furthermore, to remove all possible objections in regard to studies, the faculties have established "elective courses," etc.

By the way, if Mr. Reilly, whose letter appears in your issue of October 16, will refer to his English dictionary he will find that "athletics" has other meanings besides "contests for prizes." "Athletics" is generally understood to mean physical exercises. And competitive athletics are usually spoken of as "outside competition," meaning that the athletes compete against representatives of other colleges and clubs. Mr. Reilly has missed the point argued in the last two or three papers which AMERICA published on this subject. Further down in the Doctor's letter he tells us that the "German universities have had practically no competitive athletics," and moreover, that "German efficiency, physical and mental, has rightly become much more than an expressive phrase since the begining of the war." In the first place, the Kaiser's armies are not made up entirely of university men. In the second place, nearly all the young men, including students in schools and colleges, are members of clubs called *Turnvereins,* and they compete against one another in the most arduous tests requiring great skill, strength and perfect physical condition. In the third place, the Kaiser sent to America for Dr. A. C. Kraenzlein to prepare the German athletes for the Olympic Games which were to have been held at Berlin in 1916. Dr. Kraenzlein competed for Pennsylvania University, and is the holder of a number of world's records, and of

Olympic records. He was a wonderful hurdler, jumper and sprinter. His return home to America in April, 1914, just before the war, was the cause of great astonishment. Finally, Dr. Walsh has been sadly misinformed in respect of competition in Ireland. Many Irish athletes were champions not only in Ireland, but won American championships also.

New York. ROBERT E. SHORTALL.

The Sincerity of Anglicans

To the Editor of AMERICA:

In his last communication Mr. Jared Moore made clear one ambiguous sentence in his letter of September 18, by declaring that sentiment is not a valid reason for remaining true to any form of religion. So far, so good. Now to the second point, the discussion about the Sacraments. Mr. Moore accepts seven Sacraments: he is a Catholic, differing from us only by the fact that he does not acknowledge the sovereignty of the Bishop of Rome; he is, moreover, one of those who are fighting for the Catholic Faith against Protestantism (AMERICA, July 17). Hence it follows that he accepts the seven Sacraments as believed by Catholics and rejected by Protestants. In fact he explicitly states that he accepts the Real Presence of Christ in the Blessed Sacrament. In his last letter Mr. Moore says:

> The Anglican portion of the Church has never officially repudiated any of them: what makes many people think she has is her statement that only two of these were ordained of Christ as *"generally"* i. e., in the older and literal sense of that term *universally,* "necessary to salvation."

The issue is now very clear indeed. Here it is: Mr. Moore declares that the Anglican portion of the Church did not officially repudiate any of the Sacraments as understood by Catholics. I declare that it did. Firstly it rejected the Real Presence. The Thirty-nine Articles constitute an official document: and in Article XXVIII we read:

> Transubstantiation, (or the change of the substance of bread and wine), cannot be proved by Holy Writ: but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner. And the means, whereby the Body of Christ is perceived and eaten in the Supper is Faith.

This is a flat, official repudiation of the Holy Eucharist as accepted by Catholics, Mr. Moore included. Moreover other Sacraments are also officially repudiated in the sense in which they are accepted by Mr. Moore. Article XXV reads:

> Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, *are not to be counted for sacraments of the Gospel being such as have grown partly of the corrupt following of the Apostles,* partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with Baptism and the Lord's Supper, *for that they have not any visible sign or ceremony ordained of God.* (Italics inserted).

More than that, Harold Browne, Norrisian Professor of Divinity in the University of Cambridge and Canon of Exeter, in his Exposition of the Thirty-nine Articles declares explicitly: (p. 588) "Extreme Unction *we* neither esteem to be a *sacrament* nor an *ordinance* of the *Church* at all." (Italics inserted). Plain words those. Again the second book of Homilies proclaims: "As for the number of them, if they should be considered according to the exact meaning of a sacrament, namely, for the visible signs, whereinto is annexed the promise of free forgiveness of sins, there be but two: namely, Baptism and the Supper of the Lord." This is enough. The Thirty-nine Articles therefore contain an official repudiation of certain Sacraments as accepted by Mr. Moore; and the repudiation is sustained in the Book of Homilies and elsewhere.

New York. GEORGE RUSK.

The Woman Suffrage Issue

To the Editor of AMERICA:

"Why is it," asks your correspondent, Mary E. Rodgers, in AMERICA of September 25, "that the Catholic press is not supporting woman suffrage?" "It is a moral issue," she pleads, "with all the forces of evil arrayed against us." If the suffrage issue be, indeed, in its nature a contest of right against wrong, of the moral against the immoral, readers of the Catholic press may well wonder at the failure of that press to array itself against "all the forces of evil." If such be the issue, Catholics ought to regret that other priests have not followed the example of the one mentioned by your correspondent who used a church basement as a suffrage meeting hall. But possibly there are not a few who, for reasons not clearly evil, sympathize with the conclusions of his Eminence, the Cardinal Archbishop of Baltimore, concerning what has been "somewhat inaptly termed the franchise of voting."

Regarding the proposal for woman suffrage in the light of expediency, many voters will deplore the grave danger of ills more serious than the sure increase in expenses of elections and the increase of the office-holding class. For will not there result from the adoption of the proposal an increase in power and influence to the Feminists, to the Socialists and to every one of the brood of latter-day faddists who have made fast their hold upon the suffrage movement? Certainly, the preachers of social perversion and revolution who join with your correspondent in demanding votes for women do not join with her, or with your correspondent, Sara McPike, in the invocation of St. Catharine. Will Christian women, such as your correspondents, be in a majority among the women who will take care to register and vote? Will the good women turn upon the comrades with whom they are now consorting, and oppose effectively the enfranchised propagandists of social revolution? Should the necessity be created for a duty so irksome? And should no respect be shown for the protests of the anti-suffragists, whose organization comprises none of those dangerous elements so conspicuous in the suffrage organization? Should the indifference of so many women in the community be forgotten, the women who will not leave their homes to vote, until forced to the polls?

Apprehensive respecting the anger of suffragist workers, mindful of electoral votes in woman-suffrage States, and forgetful of the possibility that anti-suffragists may cherish grudges, a few aspirants to high office will, perhaps, be hampered in exercising an independent judgment. But mindful of the social dangers ahead, many voters will hesitate to incur the responsibility of "shooting Niagara" by adding the female sex to our electorate. On an issue so momentous many will decline to respond "yes," to this demand for what some women erroneously assert to be their right. Are not those women also to be listened to, who correctly think that the proposal will impose a duty rather than rectify a wrong; who ask that the exemption which they now enjoy shall not be taken from them, and that they shall not be forced into the ranks of voters, and into "the moral pest-houses of politics"?

Sands Point, N. Y. CHARLES W. SLOANE.

To the Editor of AMERICA:

It seems to me that a large number of suffragists miss the drift of the argument of those opposed to them. As I understand it, anti-suffragists are stressing these points: first, the ballot is not a right but a privilege which, when given, entails a grave responsibility for which women are unfitted by nature; second, the mere casting of the vote by women is neither here nor there: what matters is the radical movement which centers round the demand for the ballot and has given rise to doctrines subversive of morals and religion.

New York. A. L. M.

AMERICA

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Mrs. Partington and the Neo-Malthusian

"I DO not believe that it is a good thing to encourage matrimony by lowering taxation," said a New York University professor some days ago, before a legislative committee. And then as if in pity for the slow-moving wits of legislators, he added: "On the contrary, I would discourage matrimony by making the married man pay a higher tax."

Nothing is without use in this utilitarian world, and the chief function of many a university professor seems to be to make the judicious grieve, and to furnish copy for the yellow journals. The professor later volunteered an explanation to a representative of one of these sheets.

> A man worth nothing at all, he elucidated, pays fifty cents for a marriage license. Very well. He is then free to marry. When children come, he has nothing on which to support them. The result is seen in our asylums and poor houses. Too many children are allowed to be born. I believe the great war is the result of the rejection of Malthusianism. A man should not be allowed to marry until he can convince some central authority that he can support a family.

What authority, one may ask, and according to what standard? Will the examination be restricted to the prospective benedict's rating in Bradstreet? Or will it include a scrutiny of his ethical and theological creeds, if any, with an inquiry into his moral character? These are important points; more important, possibly, than the question of finance. Many a Midas, the top of the *crême de la crême* of fashionable society worships Circe with porcine eyes. Is this besnouted gentleman to receive a plenary blessing from the "central authority," while the man who believes that a dinner of herbs with love is better than a feast, falls under the ban?

The professor's reasoning is clear, but it suffers from a dread disease which the old logicians used to call an undistributed middle. Because some men are improvident, it follows that most men are, and therefore like the country yokel, the professor cries out that "there ought to be a law agin' it." Very probably the professor regards Divine Providence as the survival of a myth, but wiser men than he have thought that the infinite Being who created the world is quite capable of bringing it and all creatures to their appointed end without the aid of men who seek to frustrate the law of nature.

The professor's value to society at large would be more noticeable had he been endowed with a trace of the saving sense of humor. Mrs. Partington, sweeping back the rolling sea with her unaided broom has been rightly considered a "figure o' fun." Yet in comparison with the New York professor who gravely suggests improvements on the designs of God, this worthy dame must needs appear a very pattern of rare good sense.

Andrew Jackson Shipman

A FEW days ago the grave closed over the body of Andrew Jackson Shipman, a scholarly gentleman distinguished for unflinching devotion to the highest ideals. A Virginian by birth, the blood of patriots was in his veins. But not on that account did he win distinction. Given his character and attainments distinction was inevitable, even though birth had been lowly. He moved among men, quiet and unobtrusive, yet radiating an influence which was unmistakable. Unlike so many others of our day he sought neither wealth nor notoriety. His character was his chief treasure and he kept it immaculate, free alike from the grime of the pit of cheap politics and the servility that is the effect of truckling. His gifts of heart were very great, his gifts of mind just as great. His knowledge of law was extensive and accurate, his command of languages little short of marvelous. He was schooled in the literature of many nations and had the distinction of being one of the very few native Americans learned in the Slavic languages. This knowledge was not a mere empty accomplishment, it was an instrument for far-reaching service in a good cause. To Mr. Shipman is due in great measure the present hopeful spiritual condition of the Catholics of Eastern rites, who are living in such large numbers in this country. He made them known to their fellows in the Faith, pleaded their cause and exposed the proselyting propaganda carried on amongst them by fraud too contemptible for mention. This labor, done as all his other work, quietly, fearlessly and without desire for personal aggrandizement, has borne fruit a hundred-fold, and the Eastern people for whom he labored have won a gratifying recognition from ecclesiastical authority. They showed their gratitude, bishop, priests and lay-folk, by assembling at their benefactor's funeral to pay a last tribute of respect, and as, during the absolution according to the Ruthenian rite, their chant rose and fell in weird, measured cadences, many present

appreciated one reason why Andrew Shipman's loss to the Church is great and difficult to repair.

A good man has passed away, a great man is dead, but there is consolation in the thought that he has gone home with arms filled with sheaves garnered in the Master's field, an ideal layman, zealous, educated, cultured, a credit to the Church, and to Georgetown, his old university, which years ago sent him forth on the rugged path which has at last terminated in never-ending glory.

The Evolution of the Moral Law

PHILOSOPHERS of independent thought are apt to be rudely shaken in their theories by the wayward march of human perversity. A recent example may be quoted in point. With a curious optimism, possible only in an editorial sanctum, the following sentence was penned: "We forget that mankind can no more return to its ancient immoralities than its culture can return to its ancient barbarism." This brave saying had scarcely been committed to the press, before another man descanting on a filthy play, wrote the following illuminating, though unconscious commentary on it: "If a Turk could be suddenly set down in the theater during the middle of the performance he would undoubtedly think that he is in the heaven predicted by the prophet," and this, as the dramatic critic opines, even though the Turk does not understand the dialogue which is far worse than the spectacle. Evidently then mankind, if not in its entirety, at least in considerable part, is capable of a very marked "return to its ancient immoralities," if indeed his return is not rather in the nature of a progression towards a baseness that even pagans rejected. Aristophanes is one of the foremost exponents of the "ancient immoralities," and yet he would have blushed for the coarseness of his successor, although no one would accuse him of squeamishness. The Attic comedy had reticences and reserves, whereas the modern stage apparently has none.

The fact of this moral retrogression, as well as its underlying cause, have been pointed out by one of our conservative magazines, though with entire approval, as follows:

> It is apparently accepted that those *moral laws have been evolved* by the evolution of civilization, so that many moral evils which our forefathers endured are now intolerable to us and we tolerate freedom that our forefathers would have thundered against.

Poor evolution! What crimes are laid at its door. It is bad enough to make it responsible for giving man a repulsive and hideous ancestry in the ape. Must it now be charged with the destruction of the very foundation of morality? The modern sponsor of evolution would probably repudiate such a responsibility. Neither he nor any other sensible man builds the moral law on the shifting sand of the changing conditions of human life.

The moral law depends for its essence on unchanging relations between creature and Creator. Its application may vary with varying circumstances, the law itself is the immutable expression of the Divine insistence on the preservation of order, the essential order that exists of necessity on earth, and to which obedience is demanded by God, and that too under a frightful sanction, wherever free will comes into play. Given God and man, even in the speculative order, the moral law at once springs into existence, composed of a two-fold element: God's knowledge of what is right, and His will that that right be fulfilled. The moral law therefore is, in its essence, as free from evolution as God himself. Its human herald, the individual conscience, has proclaimed it, the same in substance, to every man from Adam to each one of our generation. So it will be to the end: every man's reason must testify to moral obligation, every man's will must feel bound to its fulfilment. The "evolution of civilization" may eventuate in a clearer perception of law and a greater readiness to submit to it, but from the beginning the law itself was fixed for all.

"Up, Up We Go!"

A FEW months ago the Socialist daily *Call* announced that it must discontinue publication unless pledges amounting to several hundred dollars a week were assured to it by its subscribers within a certain period, in order to cover its weekly deficits. The date set for the conclusion of the campaign arrived, and the necessary pledges had all been given. The payments are being made promptly, for the *Call* continues to appear as serenely as ever, denouncing capitalism, the Church and the doctrines of Christianity in one medley of reprobation. Hardly had this appeal been answered when a new campaign was launched; the history of the *Call,* it may be said, is made up of skilfully managed appeals to the pocketbooks of its friends. The billion dollar loan afforded an occasion for the next adventure. If capitalists, the paper argued, could give a billion dollars for the support of a capitalist war in the interest of capitalist commerce, could not the workers give at least a paltry ten thousand for the victory of their own cause, identical, we are assured, with the victory of Socialism? The capitalist loan was split in two; but not so the Socialist demands. "Up, Up We Go!" is the enthusiastic announcement telling the comrades that more than half the fund has already been subscribed, mostly in hundred dollar checks. "Circulation is going up, the demand for the *Call* booster meetings is increasing daily, everybody is talking, eating and sleeping *Call.*" The object of the fund itself is to perfect the machinery of the subscription-bringing agencies, "to hook on to the paper a new ninety-horse-power circulation engine."

We have often wondered, in watching these periodic hoistings of the signal flags of distress, varied by bursts of enthusiasm for the "big drive" which is ever coming but never here, what effects similar methods would have

upon our Catholic readers. It is true that the Socialist graveyard is filled with the tombstones of dead journalistic ventures, yet it is likewise true that a vast sum of money has been supplied constantly, freely and without any returns, for the founding and preservation of these organs of a long-exploded materialistic philosophy. We believe that we have compassed a great object when we have induced Catholics to promote the cause of our press by urging others to subscribe. Socialist journals likewise insist upon this, but they do not hesitate to make far greater demands on their party members, calling for donations, initial subscriptions for prospective readers, and general distribution of Socialist papers, pamphlets and books. "Victory through the press!" is their watchword. The results do not always meet their expectations, for Socialists too are human, but the efforts are often well repaid.

Catholics can readily plead that they are already giving freely for Church and school and charity, while the Socialist, free from this burden, can turn money into his party funds and press campaign. This is doubtless true, but it is likewise true that we are still far from realizing the need of a well-supported and enthusiastically promoted Catholic press. When this idea has once been well grasped we may hope that Catholics, too, in addition to their other sacrifices, will not hesitate to give all due consideration to this apostolate, so earnestly urged upon them by the Holy See.

The Ballot and the People

THE ballot is an instrument of government for good or for ill according to the person who casts it. If the voters are intelligent and upright, more concerned with principles than with parties, the government will be good, if on the other hand, the voters are ignorant or vicious, the government will be either weak or evil. Although this is true under all forms of governments supported by votes, yet it is especially true in a liberal democracy where legislative, executive and judicial power falls to the lot of so many citizens. In fact, a democracy is neither better nor worse than its voters: it is an expression of their ideals; they think and act through it. It is founded on their intellects and wills, not on this or that intellect or will, but on the intellects and wills of all the citizens. They participate in its virtue, share in its crime; its glory is their glory; its shame is their shame. For this reason there rests upon the voter the responsibility of using the ballot with the greatest singleness of purpose. He will never do this unless he bears in mind that principles are above parties and individuals. A party is valuable only in so far as it stands for good principles, accentuates them and give them a momentum beyond the power of isolated individuals to bestow. What is true of a party, is likewise true of a man aspiring to high office. Principles come first, parties and individuals second. Voters are only too apt to forget this; they reverse the order, attach themselves to parties and to men and remain true to them for good or ill, forgetting meantime that they are responsible for any act whereby they may ignore justice or some other fundamental virtue necessary for good government. This is no mere political problem, it pertains primarily, fundamentally, if you will, to pure ethics and hence is all the more deserving of careful consideration. Many of the evils which afflict us will be solved, not by an increase of voters, but rather by an increase of responsible voters.

Extinguishing the Lights

"WE have extinguished the lights of heaven!" cried out M. Viviani some ten years since in the House of Deputies. The apostate raised his voice in mockery and derision. Registering their edicts of persecution as the law of the land, he and his cohorts foolishly believed that they had destroyed the Church in France.

A decade passes, and the enemies of France encompass her on every hand. From the ends of the earth her exiled sons and daughters troop back to the Republic that had declared them unfit to live within her boundaries. The billows of persecution had passed over their heads and they were well-nigh submerged. But many waters could not extinguish their love for their native land. They came not to be served but to serve. On the field of death, in the trenches, in the hospitals and the asylums, wherever a good deed is to be done, an errand of danger to be undertaken, a troubled soul to be comforted in its passage to God; there you will find the exiled priest and the proscribed nun.

And at Paris a great parliamentary battle is raging. M. Viviani leads the struggle for a vote of confidence in the Government. The confusion is great. "To suppress the disorder of the Opposition," reads a cablegram, "the lights were extinguished." Is this a foreshadowing of the end? Who can tell? But this is certain: God is not mocked, by men or by nations.

LITERATURE

XII—Father Wasmann

IN the early days of Darwinism there is no doubt that it was exceedingly difficult for the ordinary man of religious views to adapt himself to the new ideas, then appearing to be so well proved, so fully accepted, so unlikely to be upset. And as a matter of fact, many men did lose their hold upon religion, some of them at least, like Romanes, with bitter regret that it should be so. The first real attempt to deal with the relative positions, as regards this matter, of religion and science was Mivart's work, "The Genesis of Species." This now almost-forgotten book emanated from a man of scientific reputation, who was at that time in full health and vigor and a devout Catholic, and it contained powerful criticism of some of the points made by Darwin, a criticism which time has shown to be just. But the book contained, and from our point of view this was its most important section, a discussion of the real relation of transformist theories

to Catholic teaching, and this part of the work was also of permanent interest and value.

But things have changed a great deal since that work was published in 1871, and much scientific water has run under the bridges of Cambridge since its celebrated son emitted his views. Natural Selection is no longer held to be the key to unlock all biological riddles, and just as the discovery of radium shattered many physical theories, Mendel's Laws have shaken belief in numerous respected scientific doctrines. In fact the President of the British Association did not hesitate to declare in his address last year in Melbourne that, "We go to Darwin for his incomparable collection of facts. We would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of evolution as we would those of Lucretius or Lamarck, delighting in their simplicity and their courage."

How are things changed? Many a man, metaphorically speaking, went to the scientific stake for less than that in the palmy Victorian times. But now in "Modern Biology and the Theory of Evolution," and in "The Berlin Discussion of the Problem of Evolution," Father Wasmann's famous works, the intelligent Catholic will find a storehouse of facts and arguments of the utmost value in enabling him to estimate at their proper worth many of today's theories regarding the question with which we are now concerned.

Father Wasmann is a priest of the Society of Jesus and illiberal antagonists have done their best to discount the value of his work on that account. One of them in fact made the heavy Teutonic joke that "S.J." meant Wasmann the scientist and Wasmann the Jesuit, a dual personality in which the scientist was often eclipsed by the Jesuit. The wag in question, doubtless a Ph.D., might as well have been told that in his case "Wag the philosopher" was eclipsed by "Wag the Darwinian." Whatever his enemies may have to say about him no one has ever suggested that Father Wasmann is not a really distinguished man of science and a person who has won that position by hard, original, scientific work.

He has devoted his life to the study of ants, termites and their guests, subjects in which he is now recognized to be the first authority in the world. Moreover, as further evidence of his scientific ability, he has founded a school of workers, among whom may be mentioned Father Asmuth, S.J., who was biological teacher at St. Francis Xavier's College in India when the war broke out, and Father Frank, another Jesuit, who is the author of a work on "The Theory of Evolution."

In writing about Father Wasmann, then, we are not dealing with the ordinary text-book compiler, but with a man who really knows from independent investigation the subject about which he treats. He is a man to whose opinions due weight must be given even by those most opposed to the Catholic Church. His books indeed are the works of a scholar, but they are not meant for none but scholars to read. Quite the contrary. The books of Father Wasmann, especially the one first named above, are in no way beyond the comprehension of any intelligent and ordinarily well-educated person. They are not books which appeal only to specialists, but they are works which should find a place in the libraries of all who desire to keep themselves *au courant* with modern thought.

Regarding the author's second book, as it is the report of a very celebrated discussion in Berlin, where he enacted, with admitted success, the part of *Athanasius contra mundum,* it is necessarily rather scrappy or "staccato." But it contains a great number of very interesting points and will well repay perusal, but that reading should be postponed until the larger work, "Modern Biology," has been mastered. In these books Father Wasmann takes up something like the position assumed by Mivart, the position commonly adopted by Catholic and indeed, one may say, by Christian men of science. He knows that there can be no real conflict between science and religion since both have had the same Originator. Consequently, when conflict there appears to be, we have only to wait to learn either that the conflict is imaginary and not real or that the theory which caused it is itself incorrect either completely or partially.

Thus in the case of the views known as Darwinian, some of them at least were either unknown to, or even denied by, their eponymous author. Going down to bed-rock in this matter, the kernel of Darwinism is transformism or the theory that different living things of different species have had a common origin, or origins, in the past. This was a view most certainly discussed by early Church writers, held, according to some, by St. Augustine himself and, in any case, unquestionably dealt with by him and by other writers like Aquinas and Suarez. Hence it was not a novel view when Darwin wrote about it, though his works first brought it to the notice of "the man in the street." In the sense of St. Augustine, Father Wasmann finds no difficulty with this theory, though he expresses his firm belief in polyphyletic rather than in monophyletic evolution. This is, of course, from a scientific point of view, for from a dogmatic aspect there is no more difficulty with one view than with the other. Perhaps it should here be explained that this terminology relates to the breathing of life into one primary form or several, as for example that there may have been a common ancestor for animals which was not the ancestor for plants, and so on, a matter of intense scientific interest and one in which Father Wasmann finds himself supported by other distinguished men of science. He holds that there is no portion of the transformist theory which can be looked upon as proved, if indeed we can safely apply so strong a word to any part of it, which is not fully covered by statements in the writings of the Fathers, and in those of others whose names will be found in "Modern Biology." He maintains, moreover, that they afford sufficient support for any developments which are in future likely to be accepted as certain by science.

Such in brief outline is the essence of Father Wasmann's message. For the details readers must be referred to the books mentioned. Let them first read the text-book for they will then be in a position to understand the arguments brought against Father Wasmann by the non-Catholic men of science in the Berlin discussion and to estimate the force of the author's replies.

BERTRAM C. A. WINDLE, F.R.S.

REVIEWS

The Life of Bernal Diaz del Castillo. By R. B. CUNNINGHAME GRAHAM. New York: Dodd, Mead & Co. $2.00.

One of the leading figures in the conquest of Mexico looks out of the pages of this book and tells the story of the conquest as only an eye-witness can. For Bernal Diaz was with Cortez from the day the great Spaniard sailed from Cuba to win New Spain for Charles V. Though he loved Cortez as few soldiers in the world have loved their general, his judgment was not blinded by his love and he could score his leader's faults. The original manuscript which Graham makes live in English was kept at Guatemala first by the family of Diaz and then by the municipality of the place. Graham claims to be more interested in the writer than in his document, and he paints the old conqueror who had "a foot both in the camps of literature and arms" as sincere, steadfast and ardent in his Faith. After the fashion of his fellows, Diaz thought himself the instrument of God. The conquerors thought they were God's instruments, and Cunninghame Graham very shrewdly asks, who is there today in England or France or any other land that dares criticize them for that? "For we who think ourselves the instruments of progress and of light have fallen into their sins, not having their excuse." Cunninghame Graham has a trenchant pen, speaks out fearlessly and never lets an occasion pass to make a thrust at

the cock-sure Anglo-Saxon critic who, like Prescott, blames the Latin's faults, forgetting the fact that his own race in the name, not of God, but of civilization, has been guilty of the same. He is eminently fair in balancing the good and bad in men and the events that come before him. It is regrettable that he fails to appreciate the sense of the supernatural that gripped the souls of the hardy old *Conquistadores,* fanatical though it sometimes was. His humorous touches are delightful, while his cynicism leads him to say things that were better left unsaid. G. C. T.

Constantinople Old and New. By H. G. DWIGHT. Illustrated. New York: Charles Scribner's Sons. $5.00.

The author of this handsome book, the son of a Protestant missionary working in the Levant, has used well his opportunities for studying that wonderful old city, which so many princes and peoples, up to this day, have striven to take or keep. In the volume's sixteen chapters, most of which appeared in *Scribner's* and the *Atlantic,* he gives a vast deal of information in a pleasant, chatty way about Stamboul's past and present glories and beauties, and vividly describes what he saw of the 1908 Revolution, the city's capture and the Balkan War. In many entertaining pages Mr. Dwight tells of the life led by the Christian and Mohammedan inhabitants of Constantinople, but he seems to paint a far too flattering portrait of the modern Turk. It seems that he is not "unspeakable" at all, Gladstone to the contrary notwithstanding, but simple, well-mannered and sober, and has besides a most engaging fondness for "water and flowers and green meadows and spreading trees." In enumerating his turbaned friend's virtues, however, Mr. Dwight neglects to mention the Turk's passion for massacring and outraging Christian Armenians, but the omission may be explained by the fact that the author finds "much in Mohammedanism to admire." He learnedly observes that in Constantinople Mass is "performed." The volume is fully illustrated with photographs. W. D.

The Life and Visions of St. Hildegarde. By FRANCESCA MARIA STEELE. Preface by the Very Rev. VINCENT MCNABB, O.P. St. Louis: B. Herder. $1.35.

A Book of English Martyrs. By E. M. WILMOT-BUXTON, F.R.Hist.S. Illustrated by M. MEREDITH WILLIAMS. St. Louis: B. Herder. $1.10.

The first of these books tells the story of the remarkable woman whose admiration for her contemporary, Frederick Barbarosa, was reciprocated by his own high estimation of her powers; who corresponded with Pope Adrian IV, Henry II of England, Philip, Count of Flanders, and bishops and archbishops without number, and who foretold the persecutions of the Protestant Reformation. Part II of the book gives examples of the Saint's visions, which are in forceful contrast to the mysticism, veiled in spiritism, of our own age. Part I, the author's own, while evincing a careful study of the subject, is somewhat desultory reading, and lacking in the enthusiasm which such a subject should well inspire. Prior McNabb writes an erudite preface.

The second volume is a simple narrative, suited to children's understanding, of the thrilling times when English Catholics suffered for the Faith in the troubled days of the sixteenth century, when Tyburn tree was a concrete fact, and when ardent love hurled the defiance, "Come rack! Come rope!" Martyrs, lay and cleric, are here commemorated. The Carthusians, Houghton, Lawrence, Webster; the Jesuits, Campion, Sherwin, Southwell; the secular priests,, Hart, Lacey, Ingleby; the Countess of Salisbury, mother of Cardinal Pole; the Chancellor of England, Blessed Thomas More; Philip, Earl of Arundel, and Margaret Clitherow, harborer of priests. Their stories are told whenever possible, in the words of records of the time. The illustrations, seven in number, are well done, and bear out the text. C. L. B.

My Life. By RICHARD WAGNER. Authorized Translation from the German. Two Volumes. New York: Dodd, Mead & Co. $3.50.

The circumstantial, and presumably accurate, account of his life, left as a legacy to posterity by Richard Wagner, has called forth considerable comment. It is of interest as a detailed description of the conception, development and completion of his many and varied works, remarkable for their poetical and dramatic qualities aside from their originality as musical compositions. But since no attempt at condensation is made, to read the endless minutiæ of his theatrical ventures given in the two large volumes calls for no slight enthusiasm on the part of a reviewer.

Wagner's life doubtless offers a striking example of dogged perseverance and of a buoyancy of temperament which nothing could ever entirely subdue; but it can hardly be considered inspiring, still less ennobling. Great as his genius was in many regards, he was notably lacking in sound and strong moral principles. This fact is perhaps nowhere more evident than in his relations with the anarchist leader and terrorist, Bakunin. Wagner perfectly comprehended the nature of this man's doctrines: "the annihilation of all civilization was the goal upon which his heart was set." His life-work was to kindle the fire which he hoped would transform the whole of Europe into "a vast rubbish heap." In spite of a mild theoretical abhorrence for such teachings, Wagner showed himself ready to give practical support to this man, to lounge in his company among his radical admirers and to drink in eagerly any word of approval from his lips, little as Bakunin concerned himself about music or art. Wagner's final participation in the "May Insurrection," which was to have such a decided influence upon the after course of his life for many years to come, was not due to any very deep sentiments upon the subject. In spite of his rejection of authority he was willing to apologize to the authorities when their patronage was again desired, as he did on more than one occasion. An estimate of some of his vagaries may be had from the fact that the death of his two dogs seems to have stirred him as deeply as the most tragic events in his life. The death of "Fips" is thus described by him:

> Towards eleven o'clock at night he seemed to have fallen asleep under Minna's bed, but when I drew him out he was dead. The effect of this melancholy event upon Minna [Wagner's first wife] and myself was never expressed in words. In our childless life together the influence of domestic pets had been very important. The sudden death of this lively and lovable animal acted as the final rift in a union which had long become impossible.

With the thought of God held in abeyance and religion forming no link of union between himself and his wife, it was natural that he should seek to fill the emptiness of his life with such unworthy substitutes. From a professional point of view there was a frequent alternation of successes and failures in his productions, personally directed by him, while even at the height of his popularity the criticism of the press remained almost invariably hostile and often most bitterly so. There were in fine, many admirable traits in him as a man, much fairness and natural goodness, but from a Christian point of view "My Life" is not an inspiration. J. H.

The Heart of a Man. By RICHARD AUMERLE MAHER. New York: Benziger Bros. $1.35

The Red Circle. By GERARD A. REYNOLDS. New York: P. J. Kenedy & Sons. $0.75.

"The Heart of a Man" throbs with the ceaseless struggle that goes on only too often between capital and labor. A strike is on and Jim Lloyd is the champion of a starving people, struggling against fearful odds for the very right to live. Is it any wonder that for a time at least he loses his confidence in his priests and his religion and even God Himself? Socialism won him to its

ranks with scarcely an effort. We are given a very vivid picture of his struggles and his final victory over his oppressors and over the darker passions of his own soul. Suffering and disgrace and unjust imprisonment and his brother's tragic death purify him. He realizes in time that the Church is the truest friend the workingman has and as for the good Dean, how can he ever thank him for the staunch loyalty he showed the poor people in their most trying moments of suffering? The story is inspiring and almost always interesting. It never lags except perhaps when the Reverend Fathers indulge in rather learned discussions of economic conditions.

"The Red Circle" is a book that reads in many parts like a veritable *Acta Martyrum*. It tells of sacrifice and martyrdom in the days of the Boxer uprising in China. Père Gratien was a simple, old-fashioned priest with none of the graces that commend the Reverend Mr. Henderson, M. D., an Anglican minister, to the heathen. They were good friends, however, even if the more enlightened Englishman never saw exactly why the good Father insisted on wearing a pigtail and doing other equally absurd things. Yet when the secret brotherhood of the Red Circle began its bloody attack on the Christian community, Père Gratien gave his life for his flock, while Mr. Henderson and his family fled for shelter, merely because, in that awful hour, his religion proved powerless to help him. The Belgian priest's martyrdom sowed the seeds of faith in the soul of Edith Kirby, the attractive fiancée of the English captain, while even Mr. Henderson was sincere enough to give over the cure of souls and take to caring for the physical ills of the heathen. E. D. S.

A New Logic. By Charles Mercier, M.D. Chicago: The Open Court Publishing Co. $3.00.

Dr. Mercier is a clever writer and here and there one meets a passage in the book which is really good. But the bulk of the volume is based upon a false psychology, a misconception of the function of traditional logic, and a misinterpretation of standard works on logic. The great object the author had in view in writing it is, as he tells us in the preface, "not merely to demolish the system of traditional logic, but to substitute for it a new logic, that shall supply the defects and correct the errors of the old." To begin with, Dr. Mercier rejects the scholastic division of proposition into subject, copula and predicate, and substitutes a division of his own, viz.: subject, ratio and object-term. "A predicate," he says, "is no more a predicate after its copula is torn away, than a man is a man after he has been beheaded. The so-called predicate predicates nothing." True, no predicate predicates; it is the intellect that does the predicating, and that which is predicated is a predicate only so far and so long as it is predicated. Again: "Logic denies that we can express in propositions any relation whatever, but those of attribution and class-inclusion." Logic says just the opposite. It maintains that any relation whatever can become the predicate of a proposition. It is false to say that "the logic of the schools failed to appreciate that all knowledge is founded on experience," or that "the whole aim of immediate inference is to discover in how many ways a thing may be said." The volume is attractively printed, but its failure to provide the reader with an index is apt to hamper him seriously in his effort to master the author's teaching. J. J. T.

History of Christian Missions. By Charles H. Robinson, D.D. New York: Charles Scribner's Sons. $2.50.

The author of this book is an official of the Society for the Propagation of the Gospel. It is not surprising, then, that he magnifies the work of that organization, praises the labors of other missionary societies of the Episcopal Church, English and American, speaks kindly of every Protestant enterprise, and disparages as far as he can the missions of the Catholic Church. He is proud of the increase of Protestant converts, and proves to his own satisfaction that in the course of half a century or so they will exceed considerably those of the Catholic missions. This remains to be seen. In the meantime we may remark, what strikes us most forcibly in reading this book, that the development of Protestant missions is in the inverse ratio of their belief in Christ. The first Protestant missionaries had very definite ideas regarding the person and office of Our Divine Lord. In their own way they tried to preach Christ Crucified, man's only hope of redemption. They were not sent by the only authority that could do so, and their work was practically barren. Now all Protestants are acquiring very loose ideas regarding Jesus Christ. Nevertheless, in proportion as they depart from Christian faith, their missions are apparently more and more successful. The question then arises for them: whose work are they really doing? Dr. Robinson uses invariably the letters "R. C." when speaking of our missionaries and their work. Were we to make a similar practice with regard to the letters "P. E." what indignant letters we should receive. However, on this point we are not so thin-skinned as others. We notice that he gives the Methodist Episcopal denomination the same insidious distinction, using the initials, "A. M. E. C." which for him expresses the "American Methodist Episcopal Church." (*sic.*) We suspect the members of the Methodist Episcopal Church, South, will take it amiss to be designated by means of letters that in this country signify the "African Methodist Episcopal Church," and will not be inclined to promote the circulation of a book that touches them in so tender a spot. H. W.

BOOKS AND AUTHORS

"The Haitian Revolution, 1791-1804, or Side Lights on the French Revolution" (Crowell, $1.25), by T. G. Steward, is an interesting and illuminating account of the great events which led to the establishing of the "Black Republic" in Haiti. It is a book well worth the attention of those who are inclined to believe that the negro is a hopelessly inferior being. For the author gives a dispassionate account of the negro's fight for liberty. The faults and virtues of these "ex-slaves," together with actions and deeds of their oppressors are put before the reader, and we are left to draw our own conclusions. The style on the whole is clear and forcible, but at times the connection and smoothness of the narrative is marred by the author's habit of abruptly shifting from one scene to another or from one character to another. The book contains fourteen pictures of the great heroes of Haiti.

"The Quiet Hour" (Houghton, $0.75) is the title of the excellent little anthology Mr. FitzRoy Carrington has arranged for mothers and lovers of children. Under the captions, Cradle Songs, Infancy, Childhood, Night, Sleep, Charms and Dirges are gathered some seventy-five poems with the little ones as their theme, by Shakespeare, Blake, Stevenson, Wordsworth, Tynan, Patmore and four-score other poets. A pretty gift book for young mothers.——An anthology of quite another kind is Edwin Hamlin Carr's "The Happy Phrase" (Putnam, $1.00), which is described as "a handbook of expression for the enrichment of conversation, writing and public speaking." A large number of pages are given to "Phrases for Clergymen and Religious Workers"; there is a rare collection of "bromides" for use in conversation, and many varied turns of language are suggested that will help writers and speakers to avoid using the same terms repeatedly.

Youth always has its charm, even when it is placid and secure, but when it is "precarious," as is the case with "Eve Dorre" (Dutton, $1.35), it is quite irresistible. This pretty little story, which one would judge Emily Veilé Strother has drawn from

life, is simple, interesting and wholesome, although the wayward child takes a sarcastic fling at her convent school aspirations. Mercifully the author has spared us the divorce which Eve herself for a time feared, and one feels satisfied that the sequel to the tale was orthodox, and that they lived happily ever after. ——Mr. Wells in his "The Research Magnificent" (Macmillan, $1.50) has not been so kind. Apparently he has no intention whatever of entertaining us. He writes only for our instruction. He is working out a thought in his own mind, and thinks out loud that we may follow him. Aside from the frank discussion of topics and impulses that better taste and clearer moral notions would have left alone, the book is not easy reading. No one will deny that the novel is learned and clever, but it represents a state of mind that has no possibility within the Church. The hero is so hopelessly at sea as to what constitutes "the aristocracy of life," and his wandering through the world in search of a solution, when the problem might have been solved by any schoolgirl who knows her catechism, is so utterly without profit, that clearly, Mr. Wells has not contributed much to the philosophy of life. His detailed description of the three obstacles, fear, desire and jealousy, that stood in the way of the hero's even discovering his ideal, takes the reader no further than the elements of an asceticism which has been from the time of Christ the common property of those who have faith. "The Research Magnificent" is only another instance of painful groping in a land that has long been unmistakably charted for all those who having eyes have seen.

While it must be confessed that the authors of "Outlines of Sociology" (Macmillan) have made a consistent effort to avoid the controversial spirit, they have not met with such success as would warrant the book being recommended to Catholics for the study of sociology. Thoroughly imbued with the principles of evolution, they could not write a book that would be satisfactory either in its conclusions or its premises. Religion and morality, that are based on custom, have too shaky a foundation to exercise much influence, particularly in the solution of those problems with which sociology essays to grapple. Messrs. Blackmar and Gillin, the authors, have collected many interesting and useful facts, and their observations and suggestions are often of considerable value; but their initial point of view is so much awry that it is an unsafe book for Catholic students.

The "Gates of Utterance" (Sherman, French, $0.80) is a little book of poems from the pen of Gladys Cromwell. The general appearance of the little volume is attractive and suggestive of an amount of imaginative if somewhat eccentric fancy on the part of the writer. There is a strange, rather weird, assortment of subjects, many of them, apparently, incapable of awakening to ecstasy the living lyre. Such, for instance, are "The Bat," "To the Crowd," "The Audience," "Progression." Some of the verse rhymes are unpleasantly forced. An instance of this is found in the poem, "The Riders":

> You canter wide awake,
> Your mare is real; my steed
> Imaginary. Need
> You then suspect me? Take
> The cloud rack by my side!

Some thoughts in the sentences are strangely obscure, though others are suggestive of poetic merit.

Clara A. Pease's "A First-Year Course in General Science" (Merrill) is a text-book that necessarily has the faults of its kind as the author professedly aims to teach many things superficially and nothing thoroughly. A recent critic of our high schools complains that today the children are given a "snap-shot" of knowledge, but no "time exposures." The book in question is a typical instance of snapshots at science. Indeed, it is scarcely a text-book at all though it could well be called a handbook of scientific knowledge. With the single exception of the amount of information given, the educational benefits enumerated in the preface would be more advantageously obtained by a thorough and elementary course in any one branch of science. The book has good qualities, however, for the matter is well-chosen and up-to-date. Considerable attention is paid to English and something is left for the pupils to do. The sections on reproduction had best been omitted.

In "The Rise of Classical English Criticism" (Tulane University Press), James Routh, Ph.D., the author, reduces to various heads the critical sayings of English writers, prior to Dryden, principally Elizabethan. The technical nature of the matter makes the book valuable only for special students, and will not appeal to the general reader. The author approaches the subject in a logical way, defining what he understands by the science and history of criticism, and then advancing the theories and practices of our earlier critics, under different captions, viz.: the Rule of Law, the Purposes of Literary Art, Types of Literature, Materials for Literature, Style, concluding with a chapter on Verse Technique. In this way, while echoing Saintsbury, Gregory Smith, Ker and Spingarn, he pushes on a step in ordering the necessarily vague masses of material. An index would improve the book for the purposes intended.

BOOKS RECEIVED

Houghton, Mifflin Co., Boston:
What Shall We Read the Children? By Clara W. Hunt. $1.00; The Water-Babies, a Fairy Tale for a Land Baby. By Charles Kingsley. With Illustrations by W. Heath Robinson. $2.00; The Normans in European History. By Charles Homer Haskins. $2.00; The Fortunes of Garin. By Mary Johnston. $1.40; Why I Believe in Poverty. By Edward Bok. $0.50; Aristocracy and Justice. Shelburne Essays (Ninth Series). By Paul Elmer More. $1.25; A Hilltop on the Marne. Being Letters Written June 3-September 8, 1914. By Mildred Aldrich. $1.25.

The Macmillan Co., New York:
Christopher Columbus. "True Stories of Great Americans Series." By Mildred Stapley. $0.50; The Kingdom of the Winding Road. By Cornelia Meigs. $1.25; The Criminal Imbecile. By Henry Herbert Goddard. $1.50.

The Frederick A. Stokes Co., New York:
Making Money. By Owen Johnson. $1.35.

G. P. Putnam's Sons, New York:
Know Your Own Mind, a Little Book of Practical Psychology. By William Glover. $0.60; Memories of a Publisher. By George Haven Putnam, Litt.D. $2.00.

The Ave Maria Press, Notre Dame:
White Eagle. By Mary T. Waggaman. $0.75.

J. B. Lippincott Co., Philadelphia:
The Drama of Three Hundred and Sixty-five Days, Scenes in the Great War. By Hall Caine. $1.00; Heart's Content. By Ralph Henry Barbour. $1.50.

The George H. Doran Co., New York:
National Floodmarks: Week by Week Observations on American Life as Seen by *Collier's*. Edited by Mark Sullivan. $1.50.

The United States Catholic Historical Society, New York:
Historical Records and Studies. Volume VIII. Edited by Charles George Herbermann, LL.D.

Longmans, Green & Co., New York:
The Grand Duchess Benedicta. By A. E. Burns. $1.00; What May I Hope? By George Trumbull Ladd, LL.D. $1.50.

P. J. Kenedy & Sons, New York:
The Goddess of Ghosts. By C. C. Martindale, S.J. $1.00.

The Century Co., New York:
Escape and Other Essays. By Arthur Christopher Benson. $1.50.

William P. Linehan, Melbourne:
Talks about Poets and Poetry. By Rev. J. J. Malone. Two shillings

B. Herder, St. Louis:
Meditations for Layfolk. By Bede Jarrett, O.P. $1.10; For Greater Things: The Story of Saint Stanislaus Kostka. By William T. Kane, S.J. With a Preface by James J. Daly, S.J. $0.50; Spiritual Journal of Lucie Christine (1870-1908). Edited by the Rev. A. Poulain, S.J.

Dodd, Mead & Co., New York:
Left Tackle Thayer. By Ralph Henry Barbour. $1.25; The Nowaday Girls in the Adirondacks. By Gertrude Calvert Hall. $1.00; The Wishing Fairies. By Madge A. Bigham. $0.75; Six Little Ducklings. By Katharine Pyle. $1.00.

American Book Co., New York:
Silesian Folk Tales (The Book of Rubezahl). By James Lee, M.D., and James T. Carey, A.M. $0.60.

EDUCATION

What is the Gary School Plan?

THE true inwardness, the *Ding an sich,* of the Gary Plan is more of a mystery to the man in the street than the age of Ann. Not that the subject has been kept under a bushel; far from it. Turn and turn about, it has been anathematized and canonized by those worthy clergymen who meet the modern time-spirit with texts culled carefully from Strindberg, Whitman or Tagore, or from any source but the Bible. It has also engaged, to a certain extent, the attention of the ordinary taxpayer. Many a suspicious citizen, apprehending an increased assessment, has been lured from the joys of an evening by the cheery fireside or the clanking radiator, to listen to a discussion of the matter at a Neighborhood Meeting convened, sometimes and unfortunately, by a pedagogue with an axe to grind.

PRESS COMMENT

Nor has the press been silent. In a marvelously obfuscated editorial, the Chicago *Tribune* has expressed the opinion that since the Gary Plan cannot be worse than anything which has come to pass under the régime of Mrs. Ella Flagg Young and may easily be better, it ought to be given a trial in Chicago. New York has been favored with the spectacle of Mr. Hearst in the unaccustomed rôle of an educational mentor, and the *Globe,* in the hottest of the fight for fresh fish for Manhattan, has found time to write encomiums of Mr. Wirt, the sage of Gary. Even the *Evening Post* has heard of the plan, and keeping to a customary editorial groove, has patronizingly indicated to a puzzled public, those features which do not puzzle at all. As if this were not fame enough, the Gary Plan has found its way into the Sunday supplement where, on occasion, it has fought for space with the pictured antics of the Dingbat Family.

UNWARRANTED CRITICISM

Yet for all this publicity, the praise and blame that have been heaped upon Mr. Wirt indicate how imperfectly the Gary Plan is understood. It was a wise philosopher who first taught that much depends on one's point of view; nor would he have disowned the corollary that more depends upon having a point of view that is not pure prejudice. The Gary Plan does not propose to lessen the time now given to the fundamental subjects of primary education, yet there are zealots who piteously implore Mr. Wirt to find at least a little corner in his stony heart for the three R's of fiction. Others, casting a blighting eye on the tender garden-plots which brighten the environments of some Gary schools, inquire in quinine-like accents why Mr. Wirt does not throw off the mask, and forthwith convert the little red schoolhouse into a little red barn. And discipline? One need but listen to those rigid Catos, the stern upholders of formal, unadulterated discipline, to be convinced that in the Gary Plan

> . . . . liberty plucks justice by the nose;
> The baby beats the nurse, and quite athwart
> Goes all decorum.

Some of this discord may be stilled by recourse to the original source of the Gary Plan. Mr. Wirt may not be an unprejudiced witness to the value of the system, but he should at least know what it is, and what it is not.

THE FUNDAMENTAL PRINCIPLE

Mr. Wirt calls the Plan "the study-work-play school." He admits that there was never a school which did not attempt to include these elements in its program; but the features to which he draws attention are the proportion of time allotted to work and play in the Gary Plan, and the enlarged facilities for the exercise of these activities. By long experience Mr. Wirt had become convinced that all or nearly all the desirable and hitherto neglected factors of child-training might be systematized and administered by the public school. In his own words, he thought it possible "to socialize education"; that is, to put at the ready disposal of the school authorities whatever aid might be afforded by the parents, either singly or grouped in associations; by the churches and the many religious, philanthropic and social societies; by the public playgrounds, parks, gardens, art galleries and libraries; and by the mercantile and industrial resources of the city. It cannot be said too strongly that Mr. Wirt has no theories that are altogether new, no principles that are not pedagogical commonplaces. He differs, however, from many school directors, in his interpretation of the theories, and in his application of certain principles which are held in common. Mr. Wirt's distinctive contribution to educational science is found in his synthetic treatment of hitherto unrelated community forces of educational efficiency. The Gary Plan cannot be rightly evaluated if it is regarded as a "course of studies;" a term which Mr. Wirt has steadily repudiated. It is a method of unifying educational forces and it does not lose this distinctive character by the fact that it requires a special and somewhat unusual school equipment.

APPLYING THE PRINCIPLE

How this fundamental principle is put into effect is explained by Mr. Wirt. "If the Sunday School," he said in substance in one of many New York addresses, "can occupy some of the child's time to better advantage than can the public school, I do not see how the child does not gain by being turned over to the Sunday School teacher, outside the school and with permission of the parents. If the public library can really benefit the child by its books, maps, reading lists and direction, I am in favor of sending the child from the school to the library for this period. If the city's playgrounds, museums, welfare workers, have a message of benefit for the child that the school has not, why not let the child listen to it? I do not see why the school should not recognize that a girl taking music lessons at home under a skilled teacher, or learning from her mother, to sew, wash dishes, or cook, is not receiving a valuable training which cannot be imparted at the school. In other words, I do not see why the school should attempt the impossible monopoly of the child's time. I want to use every valuable factor in the community to help in educating every child."

THE COMMUNITY AND THE SCHOOL

Mr. Wirt again touches upon this application of the Gary principle in his report of January 19, 1915, to the President of the New York Board of Education:

> I believe that gardens, work shops, drawing and music studios are good things for children to have. I believe that museums, art galleries, and libraries are good things for children to use systematically and regularly. In my judgment, opportunities for religious instruction, private teachers of music, and assisting in desirable home work are good things for children. So also are cooperative classes between the academic school and the industrial activities of the school business department, and between the school and industrial activities outside the school. . . . Anything that gives the child a chance to use what the school is trying to teach him, anything that creates a need for a mastery of the things the school is trying to teach, should be made a help to the teaching process. . . . In place of telling the child to work hard on his arithmetic and language now because he will need them ten years later . . . the child has a chance to apply what he has learned of arithmetic and language in the real life departments of the school every day. The community life of the school and the community life of the neighborhood automatically create real needs for mastering the academic subjects of the school.

Mr. Wirt's declaration will be, has been, met by the claim that such a program gives insufficient recognition to the fundamental

subjects of primary education. The objection has no foundation in fact. The Gary Plan devotes as much, if not more, time to these subjects as is given in the ordinary curriculum, and in addition, proposes to stress their importance by immediate application to tangible facts in the child's experience. The other activities suggested by Mr. Wirt, are made possible by added daily periods, for the typical Gary school is in session for six or seven hours.

A SECONDARY EFFECT

Further misconception of the Gary Plan is inevitable if it is regarded merely as a somewhat complicated time-table, primarily designed to relieve the congestion of certain New York public schools. The method by which Mr. Wirt increases the capacity of a given school, is of great value, but it does not belong to the essence of the system. In actual operation, however, the Gary Plan discards the old idea of a seat for every pupil and substitutes the principle of two alternate classes for every classroom. The application of this principle requires the facilities peculiar to the Gary schools. "The double use of the class room," writes Mr. W. G. Willcox, "calls for an auditorium, work shop and playground capacity about equal to the class room capacity. While half the pupils are occupied in the class rooms, one-sixth will be occupied on the playground, one-sixth in the work-shops, and the remaining one-sixth in the auditorium. In a New York school building, for example, which now accommodates fifty classes of forty pupils each, or a total of 2,000 pupils, perhaps ten of the class rooms would be altered into shops, and some additional space provided for playgrounds, with the result that each of the remaining forty class rooms could be used for two alternate classes, thus increasing the capacity of the school from 2,000 to 3,200."

CLAIMS OF THE GARY PLAN

The following points will probably sum up what the Gary Plan professes to do and offer. No present comment will be attempted. Time has not as yet allowed a complete test of the plan and professional opinion is still divided as to its value.

(1) The Gary Plan makes use of all the educational factors in the community. (2) In schools built according to the Gary ideal, there are twice as many classes as class rooms. This is made possible by providing ample opportunities for manual work in the shops, for a constant, as opposed to an intermittent, use of the gymnasium, auditorium and shops, for organized, healthful play, for library and museum periods, and, if desired, for religious instruction. (3) To introduce these activities, it provides for a longer school day. (4) It includes prevocational work. (5) The teaching of science, begun as early as the third grade, is given greater prominence throughout the course. (6) It endeavors to make the school attractive by a varied, carefully-planned arrangement of study, work and play. (7) It does not require the teacher to conduct classes in many varied topics, e.g., history, music, hygiene, mathematics, language and drawing, but allows him to specialize in subjects which he is best fitted to teach. (8) It provides an academic course superior to that which is now given, by coordinating these subjects with practical life. (9) It occupies profitably the time which many city children are forced to spend in surroundings which are a physical and moral menace.

A GREAT IDEAL

No attempt has been made in this brief exposition to answer the thousand and one objections which have been urged against the Gary school. "How much will it cost? Will it require more or fewer teachers, or will the present staff suffice? How can cooperation be made permanent? Will it work in a school as well as on paper?" The last is the only question of any pertinence, and only a fair trial can give a fair answer. Let that trial be given before the system is condemned. The value of a principle, to adopt the philosophy of the immortal Bunsby, is found in its bearing upon actual conditions; and it would be a pity if the public interest is allowed to shift from the plan itself to a barren controversy over matters of incidental detail. There is something fascinating in Mr. Wirt's proposal to engage every valuable factor in the life of the community, in the processes of the education of the child. If it is an ideal, it is an ideal well worth working for.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Can He Afford to Marry?

SOME time ago a young Catholic gentleman was asked why he did not marry. He was drawing a very good salary and seemed altogether an eligible candidate. His reply, however, was simply that he could not afford to marry. Some time later I had occasion to mention this incident and was told that the same thing had been said by other prosperous Catholic men. Indeed, this attitude seems to have become rather typical of well-to-do young Catholics as a class.

Now, of course the high cost of marriage has become proverbial, in fact, a venerable joke, and I am well aware that there are young men who cannot afford to marry. But the curious thing is, that these are the very fellows who make the venture. They do very often find their life a struggle, but somehow or other they manage to get along and live happily. Hence the complaint of their more prosperous brothers would at first seem a trifle insincere.

EXPENSE ACCOUNTS

The complaint, we are told, is not without good foundation. How can a young man even if prosperous, or rather especially if prosperous, do otherwise than balk at marriage? Think of the extravagance of the young ladies of his own social plane. Can he summon up courage to keep company with a girl, his social equal, when he learns the size of her expense account? Hardly. The first test applied to him is, "Does he own an auto?" Strong sterling manhood is stringently required of him, but this is only a minor qualification. He must make frequent and tasteful gifts of expensive confectionery and flowers. He must entertain regally at theater and restaurant, and country club. He must show a record of consistent social brilliancy. Lastly, alas for the bank account! he must dress irreproachably. These, let us not forget, are the prerequisites of the courtship. What then shall the demands of marriage be?

That this state of affairs exists must, I think, be admitted. True, many Catholic girls are superior to such folly. But many others are quite as exacting with their suitors as are young ladies outside our Faith. And even when the girl wants to be wholly reasonable, it takes real courage to ask her to leave the comforts of a wealthy home and live, to say the least, on a more modest income.

So much for the young ladies. But is personal extravagance wholly unknown to the male sex? Your young society-man smiles at the expensive vanities of his younger sister, but he has darling follies of his own. Run over his clothier's bill, check up his club account, picture that long list of unitemized expenditures, tie clasps, tobacco, taxi fares. These, of course, are all *necessities,* as are the purchases of the lady. But they cannot be ascribed to the demands of courtship. They represent money spent simply and solely on self.

THE SOURCE OF THE EVIL

And right here we have the source of the whole difficulty. Selfishness is, of course, one of those beautifully universal faults that can carry the blame for every evil under the sun. But here the causality is more than ordinarily evident. Our young man

begins adult life with only a vague and remote intention of marriage; for social and professional success his desire is earnest and intimate. He wishes to have a good income and get good returns for it. He wishes to be prompt and proper in his attire. He wishes to be prominent in fashionable clubs. He wishes to dine well and dance well and see good "shows." He wishes to read the latest books and be a clever talker. He wishes to be admired. He keeps company, of course, but with vague intentions. It is only a part of the social game. As he grows older, marriage does become a natural prospect. By this time he has acquired a settled desire for a life artistically complete in its externals. He would like to have a wife and a home, but these involve compromises. If he can marry without taking in his horns, he will marry. If he can marry and still be the clever, dashing fellow, still receive the multitude's adulation, then he will marry. But to modify or abandon that artistic ideal, to descend from his pedestal to wear the sackcloth and ashes of domesticity, that is another question. If he has to spend his money cautiously, prune his tailor's bills, drop a few of his clubs and settle down to the simple life, marriage, he thinks, is not a consummation devoutly to be wished.

Selfish Calculation

Plainly, the trouble with our young friend is that he is selfish, unspeakably selfish. Truly he cannot afford to marry and remain selfish. Marriage, if it is to be more than a mockery, demands sacrifice and humility. But in the modern whirl of artificiality, these virtues have small chance for play. Consequently our young man takes no thought of giving supreme expression to his manhood by loving and striving and struggling to make a family happy. He only wonders whether he can have a happy family without foregoing the poor vanities of his later boyhood. He does not really love, he calculates. If all this were not strangling inherent nobilities in our young man, if it were not an actual menace to society, if it were not helping to make our attitude toward one of Christ's holy Sacraments merely a sociological problem, then I should have nothing to say about it. But since it is doing all this, the occasion calls for speech.

Indefinite Caution

Yet the situation leaves much room for hope. These young men can afford to approach marriage cautiously; but caution does not mean indefinite delay. They are facing a problem that is really difficult. But they are by supposition men of initiative and resource. And have they no resource but bribery when they want to win a lady's heart and hand?

One word more about the girl's extravagance. Does it not seem that when he has really won her love, the example of the husband's economy and self-sacrifice will raise any worthy Catholic wife above her foolish extravagance? I think it will, and I think our Catholic young men should regard the problem in this light. Pray, I would tell them, to be guided to a virtuous wife. But do not be so vain as to ask all and give nothing. Do not be so vain as to pray merely for a woman whom you can love. Pray with humble heart for a great soul who can love you.

Francis J. Yealy, S.J.

NOTE AND COMMENT

We are told in the *New World* of Chicago that St. Mary's Day Nursery in the loop district of that city harbored on an average two hundred and fifteen children a week during the month of September, and it is anticipated that the total will come up to more than ten thousand for the year. The children under care are of almost every nationality, their mothers are at work in the loop or live in the immediate vicinity. White and Mulatto, Syrian and Swede, Italian and American, learn and eat and play together. This is only one of countless prospering institutions of social welfare conducted by the Catholic Church throughout the country, and their number is increasing daily. There is room and need in every parish, however poor, for some organized effort at Christian charity according to the means of its members.

According to Deputy Commissioner William C. Archer of the New York State Bureau of Compensation, New York City alone annually yields 200,000 reportable industrial accidents. Of these about twenty per cent have a claim to compensation under the existing law, in as far as the disability is of at least two weeks' duration. The entire State of New York has 2,000,000 workmen and 180,000 employers amenable to the new legislation. It is evident of what incalculable advantage to all parties a just compensation law and an impartial and efficient bureau can be, and what endless litigations and court expenses are saved by this means.

In order to bring home to the public in a forceful way the havoc wrought by war, it has been suggested that the customary headlines: "Entire army corps annihilated," be replaced by:

> One hundred thousand homes wrecked.
> From two to three hundred thousand children fatherless.
> Approximately one hundred and fifty thousand mothers, wives and sweethearts placed in mourning.
> Five hundred thousand hearts broken.

If there be some less susceptible to sentiment than to considerations of a more personal and matter-of-fact nature, they are to be stirred by: "Taxes doubled by the latest drive." Evidently the poet did not tell the entire truth of the sad tale when he sang: "The paths of glory lead but to the grave."

The perfect centralization of all Catholic social enterprises in Italy had always been the earnest desire of Pope Pius X. This work is being actively carried on under his successor. One of its latest developments, as noted by *Rome,* is the combination of the already existing social and economic institutions of Italy into one national federation, known as the Socio-Economic Union. The object of this league is to extend practical assistance of every kind to the laboring classes and the poor. Its entire scope, as briefly outlined in the constitution of the Union, is "to promote, direct, and coordinate all the social and economic action of the Catholics of Italy, always in conformity with Catholic doctrine, with the instructions of the Holy See, and with the directing program and the deliberations of the Central Committee." The means by which this end is to be compassed are thus enumerated: "Propaganda by word of mouth, the press, visits, and inspections, special courses of instruction, general meetings and congresses of the affiliated institutions."

Dr. Frederick V. Beitler, head of the Bureau of Vital Statistics in the Maryland State Department of Health offers some valuable diagrams and statistics of mortality in the *Journal of the American Medical Association.* His studies cover an area of our country containing about half of our population, and are extended from 1904 to 1913 inclusive. It is consoling to note that deaths from tuberculosis have considerably decreased, and the same may be said in varying degrees of the greater number of diseases. Only two causes of mortality have steadily, though slowly, increased, one is cerebral hemorrhage and apoplexy, the other is cancer. Over a large area of the United States the latter has increased from 4.24 per cent of the total of deaths to 5.60 per cent. It is particularly noticeable that up to the age of twenty very few deaths from cancer occurred. Considerably less than one per cent of the deaths from cancer occurred before this age. Between the ages of twenty and thirty years the proportion becomes 2.04 per cent. Between the ages of thirty and forty years it has already risen to 6.68 per cent

of the total, continuing to augment during the next decade to 16.09 per cent. Between the ages of fifty and sixty years it is 24.21 per cent; and between sixty and seventy has reached 25.52 per cent. During the next decade of years it declines and drops suddenly after the age of eighty years.

The Diamond Jubilee of the foundation of the Sisters of Providence in the United States was celebrated in the mother house, Saint Mary-of-the-Woods, Indiana, on October 20, with becoming ceremony. The Rt. Rev. Francis S. Chatard, Bishop of Indianapolis, presided, and at the Solemn Pontifical Mass sung by the Rt. Rev. Joseph Chartrand, Coadjutor Bishop of Indianapolis, the sermon was preached by the Archbishop of St. Louis, the Most Rev. J. J. Glennon. When Mother Theodore Guerin with her little band of Sisters came from France to America in 1840, their first foundation was made in what was almost a wilderness. "We must make a beginning," she wrote, "and trust to Providence. If it is God's work it will not fail." The elementary school, opened in the following year, has developed into a college which draws students from twenty-five States, and is housed in what many have considered the most stately group of collegiate buildings in the country, while Sisters who call St. Mary's "home" are teaching thousands of children in the parochial schools. The first home of these pioneer educators, described by the saintly Bishop of Vincennes, Monseigneur de St. Palais, as "a wretched log cabin," has long since passed away; but the spirit of these valiant women survives in their daughters who are an invaluable aid in the educational work of the Church in the Middle West.

The *Square Deal,* in its October issue, gives the following appreciative notice of the effective service rendered to capital and labor in a threatened industrial conflict by a well-known priest of the St. Louis archdiocese:

> The timely intervention of Father Timothy Dempsey, pastor of St. Patrick's church here, and founder of his famous workmen's hotel, brought to a sudden end last month a strike of 1,500 teamsters, which threatened at the time to completely tie up the city's transfer industry. Serious trouble was imminent when Father Dempsey stepped in, and it was feared that at least 3,500 union men in other industries closely allied with the transfer business, would walk out in sympathy. In a few hours' time the venerable priest had brought employer and employees together and secured an increase of 50 cents a week for the striking teamsters, and also a reduction in time was granted. Drivers by this agreement will not be required to work on Sundays, and those who are to be discharged are to be so notified the night before. The agreement is for two years.
>
> As a result of Father Dempsey's success in this strike Mayor Kiel has planned to create an industrial dispute Commission to arbitrate differences arising between employer and employee. The idea originated with the priest, who, it is believed, will be named a member of the Commission. A proposed ordinance establishing such commission is now being drawn up by City Counselor Daues.

Father Dempsey has for long years heroically devoted himself to the cause of those who can best be described as the flotsam and jetsam of humanity, or in the more expressive language of the street, "the down and out." He has earned the confidence that is placed in him.

The question of teaching the Bible as an elective subject in the public high schools of Indianapolis was recently tabled by the city's board of school commissioners. The reason advanced by the representatives of the Indianapolis Church Federation for introducing the question was that as they did not desire the Bible to be taught "along religious lines, but as a valuable contribution to English literature," the religious issue would not be involved:

> Men have disagreed for years on the interpretation of some of the passages from Browning and Shakespeare, yet you would not think of throwing Browning and Shakespeare out of your curriculum. Astronomers for many years have told us there are spots on the sun, yet hundreds and thousands of people are perfectly content to go on enjoying the sun as a means of ripening the corn and the crops and to let astronomers discuss among themselves as to whether or not there are spots on the sun, and if there are, how large they are.

All this only goes to show either how ingeniously the real purpose of the promoters of Bible study in the high schools is covered by plausible arguments, or how completely the profound sense of the sacredness of the inspired writers has been lost to them. Even Browning and Shakespeare cannot be taught intelligently without the teacher's personal explanations touching the vital truths contained in their works. But some of the most vital truths of Scripture are the Messianic mission and the Divinity of Christ, denied by the Jews; and the fact of the establishment of His Church upon Peter, ignored by Protestantism. To treat the inspired writings, on the other hand, as a mere literary effort, criticising them from a purely human standpoint as conforming or not conforming with the teacher's conception of the canons of art, is to destroy reverence in the mind of the pupil. The Scriptures were not given the world as a literary study, but as the Word of God, to be read in humility and prayerful devotion and interpreted according to the mind of His Church.

Everywhere the Holy Name rallies are producing a wholesome effect. They are helping to attract the eyes of men ever more to that city built upon the mountain which can no longer be ignored. The public press takes notice of them, often in enthusiastic terms. Men are impressed with the sincerity and profound convictions of the participants in these vast demonstrations. "It was a wonderful sight, a remarkable and inspiring demonstration," says the Passaic *Daily News.* "The parade and celebration of the Holy Name Societies was the most impressive and triumphant success of any similar affair on record." From Paterson comes the same note of deep appreciation in the secular *Press Guardian:*

> Kneeling on the green turf, just as the sun dipped below the Preakness hills, bathing the countryside in golden hues and scintillating on the rippling waters of the Passaic below, 10,000 Catholics bared and bowed their heads and recited Pope Benedict's prayer for peace. The impressive sight came as the conclusion of the most impressive Holy Name demonstration ever witnessed in Paterson.

So city after city becomes the scene of these splendid manifestations of Catholic Faith. All men of discernment and good will must realize that here is unfolding before their eyes a glorious movement that must be welcomed with sincerest joy by every loyal citizen. The Baltimore *Sun* writes:

> The parade of the Holy Name Societies of the Diocese of Baltimore, in which 17,000 Catholics of Baltimore and other Maryland cities, Washington and Alexandria, marched for three hours yesterday, was lauded by Protestant ministers from Washington pulpits last night. The Rev. Dr. Randolph H. McKim, rector of the Protestant Episcopal Church of the Epiphany and one of the best-known clergymen of Washington, declared that "the desire to combat blasphemy is the excellent object of the millions banded together for that purpose, and may God bless their efforts." . . . The Rev. John MacMurray, pastor of the Union Methodist Episcopal Church, extolled the work of the Holy Name Society and suggested the formation by the Protestant churches of a similar organization.

At the Holy Name Rally held in Cincinnati 40,000 men participated in the parade, according to the *Catholic Telegraph,* and 20,000 spectators were crowded in the park around the reviewing stand, upon which a temporary altar had been erected for the solemn Benediction of the Blessed Sacrament.



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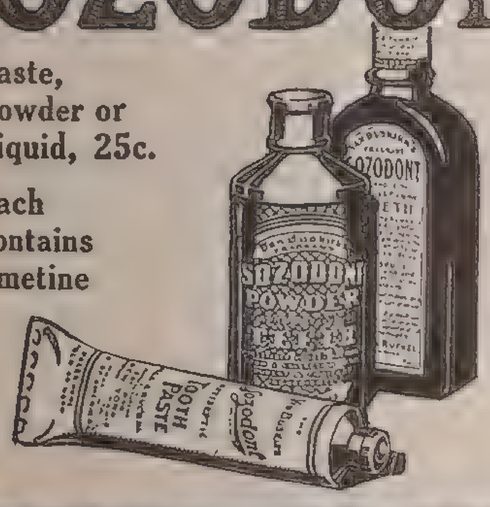
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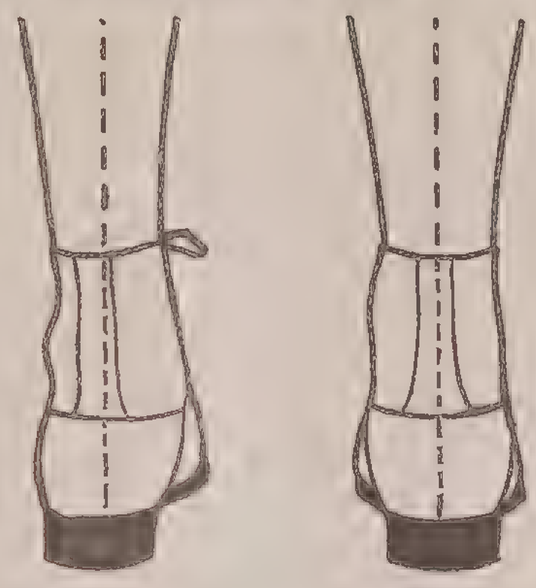
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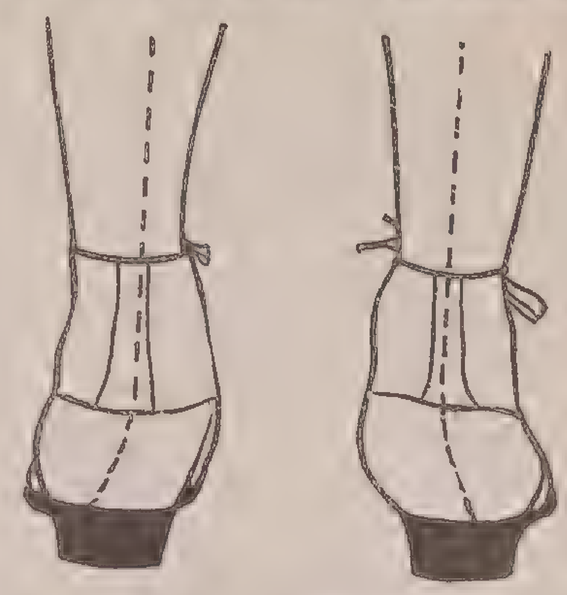
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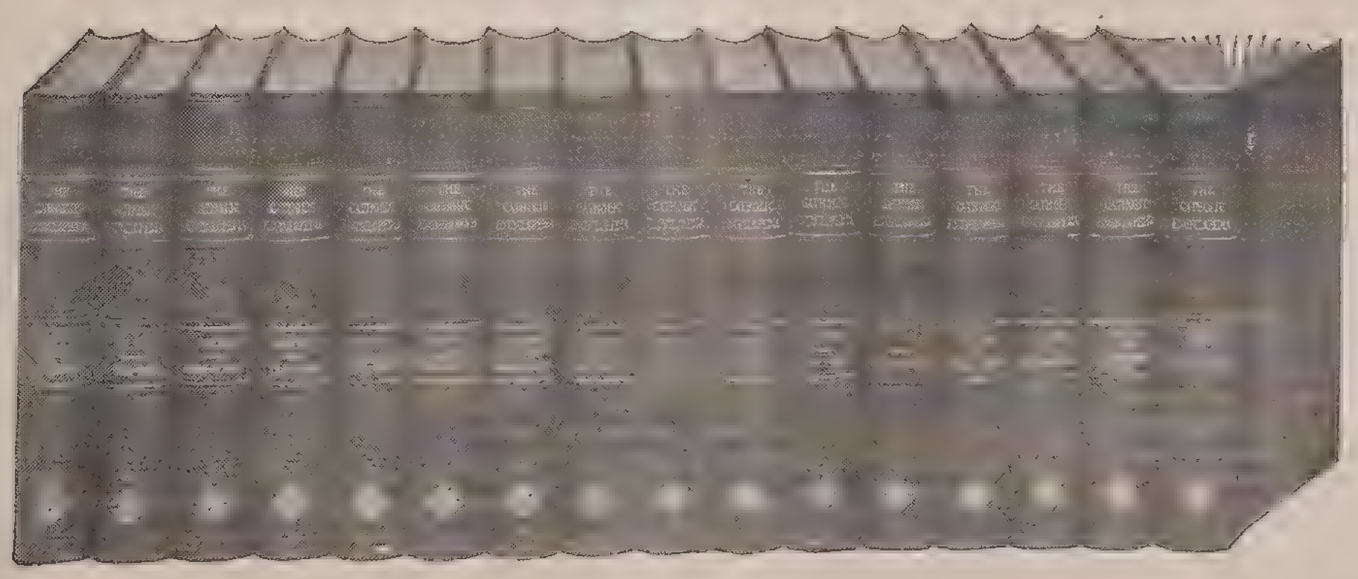
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CHRONICLE
The War: Bulletin, Oct. 26, p. m.-Nov. 1, a. m.—Serbia and the Teutons—Serbia and the Bulgarians. France: Religion; The Ministry. Germany: Catholics and the War. Great Britain: Recruiting. Ireland: Home Rule—Some Effects of the War. Mexico: The Week's News; Yucatan 73-76

TOPICS OF INTEREST
XLI–The Young Man and Salesmanship—Spread of Social Disorder—No Compromise with Heresy—The Church and Birth Control—Catholic English Hymnals 77-83

COMMUNICATIONS
Public Spirit in San Francisco—Woman Suffrage—Catholic Writers' Syndicate—Winning America for the Church.....83-85

EDITORIALS
By What Authority? — Cosmic Spray — Leaving Out the Accents—Less a Sacrament—Hyphenated Christians—Prayers of Hate.....86-88

LITERATURE
Mexican Poets and Poetry.

REVIEWS: Dieu, son existence et sa nature—The Collected Poems of Condé Benoist Pallen—The Goddess of Ghosts—The Normal Life—For Greater Things—A Voice from the Crowd—Russian Fairy Tales—Hero Tales and Legends of the Serbians—Teaching of History in Elementary and Secondary Schools—Old Roads from the Heart of New York—Debating for Boys—The Coming Newspaper.

BOOKS AND AUTHORS: The *Catholic Mind*—September's "Best Sellers"—"The Lord My Light"—"Making Money"—"The Little Iliad"—"Serbia; Her People, History and Aspirations"—"The Fortunes of Garin"—"Hempfield"—The *Catholic World*—"The Black and White Book"—"Sure Pop and the Safety Scouts"—"The Emerald Story Book"—"Water Babies"—"The Kingdom of the Winding Road".....88-93

EDUCATION
Dabble and Cram.....93, 94

SOCIOLOGY
Lemon Frappé and the Y. W. P. A.....94, 95

NOTE AND COMMENT
Protestantism in Japan—Efficiency—The Marist Brothers' Japanese Missions—Millions to Waste on Fakes—Don Miguel Maura Dead—Henri Fabre, the "Insects' Homer"—The Beginning of Real Charity—New Buildings for Mount Saint Vincent—"Sweating" in the Garment Trade—The Big Cities—The True Thought of the Age. 95, 96

CHRONICLE

The War.—German artillery has been active during the week in Belgium, especially in the vicinity of Het Sas, and Steenstraete, and in France, north of Arras. North of Arras, however, whatever gains have been made are on the side of the French. In Champagne the French have consolidated their victory at Tahure by storming and holding against counter attacks La Courtine, but have lost Butte de Tahure. The Italians have been making strong efforts both in the Trentino and along the Isonzo, with greater success than has attended their operations for many months. Further progress has been made towards the isolation of Riva, and Goritz seems to be in greater danger than at any previous time. It is under bombardment, and Austrian reinforcements are hurrying from other fields to meet the increased vigor of the Italian attacks. In the east the Germans have taken Illuxt, on the road to Dvinsk, and gained a little ground at several points between Riga and Dvinsk, but have not yet got their guns within range of either city, and on the whole the Russians seem to be holding their own. Further south, at Novo Grodek, Lida, and near Baronovitch, the Russians have been on the offensive, but have not gained any great advantage. Along the river Styr the Russians have been more successful, and the Austro-Germans in Volhynia find it hard to hold them back.

Bulletin, Oct. 26, p. m.-Nov. 1, a. m.

Serbia continues to occupy the attention of the world to the exclusion of almost every other theater in the war. The situation of the Serbians is growing more desperate. On the west the Austrians have driven the Serbians out of Bosnia, have pushed forward from Visegrad into Serbia, and have joined forces with the Germans at Milanovac. The advance of the Austro-Germans in the Morava valley is steadily proceeding, and has reached a point within eight miles of Cacak and Kragujevac. The vigorous resistance of the Serbians is unable to hold back the invaders effectually, but the Teuton progress will be increasingly costly, for the Teutons are now approaching a territory that is both mountainous and strongly fortified. By joining forces at Ljubicevac, in the northeastern corner of Serbia, the Austro-Germans and the Bulgarians isolated the Serbians from Rumania, got control of the Danube, and opened up communications with Turkey.

Serbia and the Teutons

From the east the Bulgarians are also closing in on the Serbians. One of the Bulgarian armies has captured Zaitcar, the only fortified place on the eastern Serbian border. Another Bulgarian army has taken Knjazevac, and advanced some miles beyond it toward Nish. A little further south a third army has reduced Pirot. The capture of these three places gives the Bulgarians control of the Timok valley, and establishes excellent railroad communications between Sofia and the Bulgarian armies, and between the armies themselves. As it has also removed the principal obstacles on their way to Nish, the fall of this city is now regarded as inevitable. This is the more likely, because the Allies, who have had some success in southern Serbia, having invaded Bulgaria and approached Strumnitza, are cut off from the Serbians, and as far as can be ascertained are not in sufficient numbers to overcome the Bulgarians or to prevent them from isolating the northern Serbian forces. For a time it was thought that the recapture of Kuprili by the Serbians was a step in this direction, but its second capture by the Bulgarians has put an end to this impression. The Allies are fighting with their backs

Serbia and the Bulgarians

to Greece, and may soon find themselves forced back into Greek territory. Meanwhile the Bulgarians are extending their lines through southern Serbia.

The outlook for Serbia is all the darker because it now seems certain that neither Greece nor Rumania has any intention of intervention in her behalf. According to the latest reports, France has sent to Serbia 150,000 soldiers, Great Britain about 15,000, while Russia, in addition to bombarding Varna, has an unknown number of soldiers on transports proceeding by way of the Black Sea to the Bulgarian coast. The general belief, however, is that these forces will be too late to prevent the subjugation of Serbia.

France.—The Abbey of St. Denis has lately been the scene of a remarkable manifestation of faith on the part of French Catholics, who have just concluded several days of prayer for France. One day was given over to prayers for the wounded; another to prayers for the soldiers in the field; a third to prayers for prisoners; a fourth to prayers for widows and orphans and for the repose of the souls of those killed in battle, and so on. While this scene was enacting at St. Denis, *Le Journal* was suggesting that the Cathedral of Reims be secularized and made a memorial monument to the heroes who have been killed and will be killed in the war. Catholics have not yet been heard in this regard. Just at present the latter are discussing the reestablishment of some kind of diplomatic relations between France and the Vatican. Opinions are much divided on the subject of the ways and means of bringing this about. Many demand an official representation at the Holy See, insisting that this is necessary because of some religious problems now existing, and others which will come into existence at the close of war. Other Catholics believe official representation impossible, feeling that the Government will never consent to a resumption of relations with the Vatican; hence these Catholics have suggested an unofficial representative, a layman, chosen by a committee of bishops delegated by the hierarchy for this purpose. In this way it is thought that a permanent bond between French Catholics and the Vatican can be established. Needless to say the Holy See has had no part in the discussion.

Religion; The Ministry

The new Ministry was formed by Briand on October 29. The real reason for the change has not been made known. Viviani announced that Delcassé had resigned for reasons of health, but on interpellation refused to produce the letter of resignation. In the debate that followed, Painlevé demanded that information about the Balkan campaign be given the Chamber; this too was refused; Viviani resigned, and this Ministry was formed: Premier and Minister of Foreign Affairs, Briand; State, Freycinet; War, Gallieni; Marine, Lacaze; Finance, Ribot; Interior, Malvy; Commerce, Clementel; Public Works, Sembat; Justice, Viviani; Colonies, Doumergue; PublicInstruction and War Inventions, Painlevé; Agriculture, Meline; Labor, Metin; Ministers of State without Portfolio, Bourgeois, Combes, Guesde, Denys Cochin; General Secretary of Foreign Affairs with a seat in the Cabinet, Jules Cambon. Evidently an attempt has been made to placate all factions: Radical and Catholic are to sit side by side, probably not for long, however. There are several very old men in this Ministry. De Freycinet is eighty-seven years old, Combes is eighty, Meline is seventy-seven, Ribot, seventy-three; Bourgeois, sixty-four.

Germany.—The exact statistics of the members of Catholic Religious Orders and Congregations engaged in the service of the country have now been compiled, although they cover only the first half year of the war, to January 1. According to the carefully arranged tables, the Orders of men have furnished, during that time, 1,963 soldiers, of whom 232 were wounded and 62 killed; 1,307 hospital and Red Cross workers, of whom 386 were in the field; 127 chaplains at the front, 253 priests laboring in the hospitals and 20 in the prison camps. Thirty-eight of the members of religious Orders were decorated with the Iron Cross. The sisterhoods have been at least equally active; 1,054 Sisters were with the army and in the halting places, while 11,502 were engaged in hospital work at home, having had in their care no fewer than 270,250 wounded before January 1 of the present year. Of 18 Jesuits serving in the field and 13 in the capacity of chaplains, mentioned in one of the tables, nine received the Iron Cross. Many others are variously employed. No account is taken in these statistics of the great numbers of priests and seminarians not connected with religious Orders and Congregations. Catholics of all classes are nobly doing their full duty in the present war, while at the same time, in obedience to the desire of the Holy Father, they have earnestly made their own the papal prayer for peace. Characteristic, too, of the depth of faith of the German Catholics and their deep sincerity is the war prayer composed for them by the Bishop of Speyer to the "Lord of Hosts." After asking Him in glowing words to protect with His infinite power the troops and their princes, the prayer continues:

Catholics and the War

> Holy and eternal God, open the eyes of our people and give them the grace to see Thy Divine purposes in this hour of their trial, to bow in the spirit of penance beneath Thy mighty hand and to cast forth from their midst all foreign gods. In the days when our arms are triumphant we shall give the glory to Thy name and not boast of our prowess. In the time of misfortune we shall not despair. Before the graves where multitudes lie buried, we would by Thy grace grow in the fear of God and trust in God, in fidelity to the Imperial House, in love toward our people, and would make the brave resolution to begin a new life.

He then asks for unfailing strength under the burdens of war, petitions for the healing of wounds inflicted, for perseverance in works of charity and in the service

of Him who is the Father of the orphan and the Consoler of the afflicted, and finally he begs the blessing of an honorable and a speedy peace.

Great Britain.—A recent edition of the London *Times* contains portions of a speech on recruiting, delivered by Lord Rosebery, at Leith. The speaker announced that "all that could be done by recruiting speeches had been done already, and if men would not come in, more serious and drastic plans would have to be adopted."

Recruiting

We were spending four millions a day, and if the war dragged on for years we should not merely lose our four millions a day, but we should lose the best of our manhood and we should be an exhausted country for a century to come even if we won. The need was infinitely greater now than before. With the torch of war lit in the Balkans, heavy, direful explosions were certain to follow. If the gentle methods of appeal and harangue did not succeed in getting enough men, there was something sterner coming. If the war turned to the advantage of Germany the young man who did not enlist would be slinking about the streets like a leper, feeling that as far as he was concerned the country was demolished, and he did not raise a finger to save her.

Some few days after this the Manchester *Guardian* announced that recruiting was proceeding more rapidly than at any time since the early days of the war. Dispatches state that one of the chief obstacles confronting the recruiting officers is the attitude of many employers who not only refuse to grant recruits allowances, as was done at the beginning of the war, but will not guarantee positions to them should they return from the war. The increase in recruits appears to be particularly gratifying to the authorities because it has come about despite the fact that Lord Derby's scheme for calling on men by sections, "drawing first the unmarried and those not engaged in work connected with the production of arms and munitions of war, has not yet been put into operation." The President of the Board of Education has addressed an appeal to teachers urging enlistment, warning them in these words, that the time for sacrifice has come. "There is a time when a man who is building must leave his work to guard against the destruction of the building itself. That time has now come."

Ireland.—Just at present the Irish press is much preoccupied with the discussion of Home Rule. The occasion for the new discussion is the election to the Protestant See of Dublin, by the Bench of Bishops, of Dr. Bernard, whose plea for peace between the different Irish factions was recently noted in AMERICA. Commenting on the election, *New Ireland* says:

Home Rule

We regard his appointment as full of the deepest political significance. It is the strongest confirmation we have yet received of a view which we have repeatedly put forward, that the Unionists outside of Ulster have practically abandoned their resistance to Home Rule. With the final stages of the Home Rule Bill that resistance showed signs of widespread collapse; and we believe that the war, which has left the Unionists of the three southern provinces in a minority in the new armies as they will be in an Irish Parliament, has worn down a great part of the barrier which has hitherto existed between the two parties. Archbishop Bernard is a leader of a great and growing body of opinion with whom ultimately must rest the settlement of the Ulster question. They alone possess the possible avenues of approach between the Ulster party and the remainder of Ireland; and on their success or failure in using their commanding position the settlement will depend. If civil strife in Ireland is to be averted at the end of the war, its prevention will depend almost entirely on the efforts of the southern Unionists.

Similarly Professor W. T. Trench of Trinity College, writes in the *Daily Express:*

. . . . At the present time, as everyone knows, there is a grave political problem to be faced by us sooner or later in connection with the proposed changes in the government of this country. It is natural that much strong language should have been used on behalf of Protestants and Conservatives in Ireland; yet it is worth inquiring whether the views of a majority of educated men among us are not represented by admirable words such as those of the Bishop of Ossory in his address to the Ossory Diocesan Synod. . . . If our differences are to be composed, if a satisfactory solution of our domestic problem is to be found, it will have to be found in Ireland, as Sir Horace Plunkett has said, and not at Westminster. But when is any attempt to be made to find a solution? It is universally assumed that no move is to be made until after the end of the war, and indeed it may be most desirable that it should be possible to postpone it until then, but, unfortunately, that will most probably be too late. . . . Those Protestants and Conservatives who desire an Irish reconciliation ought to be drawing together now. . . . It may be that much of the nation's future depends upon their doing so.

The *National Volunteer* exclaims:

It is only fools or fanatics who pretend to think that Home Rule is anything but an inevitable fact of the near future. The rule of a caste in Ireland is over.

The *Leader*, in the course of a vigorous paragraph, remarks: "Now that the no distant date is again 'in the air,' we think we correctly interpret the spirit of Irish Ireland as being similar to what it was, say, about a dozen years ago." This apparently means that "offensive has ceased all round." Be that as it may, the North is not appeased; sentiment there appears to be just what it was when the *Irish Churchman* said: "We have the offer of aid from a continental monarch who, if Home Rule is forced on the Protestants of Ireland, is prepared to send an army . . . to attach Ireland to his dominions. . . . The Protestants of Ireland will welcome that delivery."

The effects of the war on Ireland have been discussed quite dispassionately during the week. *New Ireland* is sure that there will be "a very heavy decline in the Irish population during the next decade." Before the war the male population between the ages of eighteen and forty-five amounted to about 650,000.

Some Effects of the War

Death and emigration are reducing this number day after day. Then, too, the prosperity due to the war is "a spurious prosperity" which cannot possibly last. Farmers are getting higher prices for produce, but the quantity grown has been sadly diminished and there has been, moreover, a great increase in the cost of feeding stuffs, of seed and of all raw material; besides these the enormous tax must be taken into consideration, an item which causes much uneasiness. There is, however, a ray of hope in the "Irish Agricultural Organization Society," which appears to be making splendid progress. This organization now numbers 1,023 cooperative societies with a membership of 106,200 farmers. The "turnover" for 1914 was £3,733,000, as against £3,333,000 of former years, thus giving hope that the farmers may help the nation to recover its balance after the war is over.

Mexico.—There has been little change in Mexican affairs during the week. Villa and Carranza are still at odds, with the odds greatly in favor of the latter, and the border is still disturbed, much to the chagrin of Texans whose desire for protection has just been met by our Government. Carranza, it is reported, has been recognized by Austria-Hungary and Salvador. Recognition by the latter country is a decided advantage to the Mexican, for it means the release to Carranza of a shipload of arms held in Salvador. Details of Carranza's financial operations in Yucatan are as follows: His Government practically monopolized the trade of Yucatan's staple product, sisal, paying an apparently high price in greatly depreciated paper currency. Carranza's agents sold the sisal in the United States and retained the gold received for it, thus depriving Yucatan of all profit. Meantime the prices of even the necessities of life rose enormously, a fact which bore hard on the poor. However, glowing reports of conditions were spread broadcast by the Carranzista agents. An example of their trustworthiness is had from a statement to the effect that 1,000,000 laborers are engaged in the production of sisal. The census of Yucatan, which accounts for men, women and children, numbers less than 300,000! AMERICA has already published facts concerning religious conditions in Yucatan, but the following letter, written by a Yucatanian, is of such historic value that it is reproduced, at the risk of some few repetitions:

The Week's News; Yucatan

Don Venustiano Carranza has solemnly protested that his government never persecuted the Catholic religion. In order to weigh this declaration at its just value, I shall not recall the outrages committed on various occasions by his agents against nuns and priests, the pillage and plunder of churches, and countless other acts committed against Catholic worship. These are already well known to the readers of AMERICA. There are, however, other facts, altogether new and striking, which tell us plainly and unmistakably how far from realization are the hopes entertained that the party recently recognized by President Wilson, as the government *de facto* in Mexico, can ever respect real liberty of conscience and belief. These I shall relate in order that you may get a complete idea of the régime under which we are living.

On the eve of the final decision of the Pan-American Conference, when Carranza was endeavoring, tooth and nail, to make good his claims as a capable ruler, a band of his favored minions under the leadership of Alvarado, himself the pet of the "First Chief," made a night raid on the churches of Merida, the capital of the State of Yucatan, which before the Carranza régime had been one of the richest and most flourishing states of Mexico. This band of malefactors ruthlessly destroyed altars dating from colonial days and looked upon as works of art and historical relics, plundered the Cathedral, an architectural gem of the sixteenth century, and mutilated its ornaments and walls, confiscated the costly jewels and treasures presented to it by the founders of the State, the fathers and ancestors of the people of Yucatan, committed the most sacrilegious and appalling outrages against the consecrated Hosts, and this while the bells were all the time ringing and clanging full peal to terrify the citizens. One of these robbers broke into pieces the famous Crucifix once carried into battle by the *Conquistadores* of the sixteenth century and naturally greatly respected by the people. Others reduced to ashes the archives containing most valuable documents relating to the history of Yucatan. In one of the chapels there had been for centuries a Crucifix which, so traditions say, had been carved by an Indian artist from the wood of a tree over which there gleamed a mysterious light. That Crucifix had always been an object of veneration to the people of Yucatan, and in many a tragic episode of the nation's history the faithful prostrate before it begged God for relief and protection. The Crucifix and its hallowed traditions were bound up with the very life of the people; their religious and patriotic sentiments centered around it. Against this sacred palladium these outlaws directed all their fury and attacks. They tore it from the wall, flung it to the ground, and as, according to the popular tradition, the famous Crucifix had been once miraculously saved from the flames when everything else had been consumed, they saturated it with oil and tried to burn it in the street. But to their astonishment it remained unharmed. Then they tried to break it to pieces. They were just as unsuccessful. Just then certain henchmen of Alvarado came on the scene and lyingly asserting that the famous Crucifix was the center and the rallying-point of disorder and revolt, they carried it off and flung it into one of the cells of the prison, where undoubtedly it is to-day.

The spot where all these outrages took place is but a few yards distant from the Executive Mansion, where Alvarado had his residence, and where there was a military guard. Close by there was a police station. The authorities might certainly have prevented or checked all these outrages contrary to law, to order and decency; they did not do it. The abettors of all these sacrileges were led by agents of Alvarado, men openly known as such and protected by him. When some one asked Alvarado to punish the guilty, he refused to do so. At the same time he openly declared his will and intention of doing away with all religious teaching and instruction, saying that he was going to put an end to all "superstition and fanaticism."

These facts can be read in the Yucatan papers which published them at the time, and which Alvarado has persecuted and harassed in every way for their boldness. They are proved and certified to by many eminent and highly respectable citizens of the State.

Thus the Carranzistas outraged the most hallowed beliefs of a whole people and insulted us in a thousand ways, while at the same time they were making profession of religious tolerance and of respect for individual liberty. At the very gates of your country a people's rights are violated, liberty of conscience is outraged and the authors and abettors of these crimes have your protection and friendship.

The letter hardly calls for comment.

TOPICS OF INTEREST

XLI—The Young Man and Salesmanship

THERE was a time when the man who went about the country selling the manufacturer's products was known as a "drummer." His efficiency was measured by his ability to tell funny stories. If he got a laugh he got an order. Today the salesman is neither a traveling clown nor a wandering minstrel. He is an earnest, energetic, capable man who must have a fund of reasons instead of a stock of yarns. He reasons with a prospective purchaser to make him think certain thoughts. The first vital point in selling, after the salesman has learned his goods or his proposition, is to settle on what his prospective customer must think before he will buy and how he can be led to think so.

A salesman must plan out the general lines of all he is going to do when he meets his customer, and of all he is going to say, so that his every action and every word will keep the prospective buyer's mind always working towards the final function.

Real advertising is salesmanship and true salesmanship is the power to persuade people to purchase a product at a profit to the seller, and to render a service to the customer. The power to persuade in selling comes from a knowledge of one's self, a knowledge of the goods you are handling, a knowledge of the customer, and the application of this knowledge. To render a service to a customer, the salesman must look at the sales transaction through the eyes of the buyer. When the buyer parts with his money for goods, he expects to receive an equivalent of the sum expended; if he does not, he is naturally dissatisfied, and adopts means of spending his money to better advantage.

There are five factors to a sales transaction: the sale itself, the salesman, the customer, the goods, and the advertising.

(1) The sale itself may originate in the mind of the salesman; if so, he calls, for instance, on Mr. Newlywed to convince him of the wisdom of carrying an insurance policy as an immediate and permanent protection to his home. Picture the mental stages through which the mind of Mr. Newlywed would pass, if the salesman should say: "You may meet with an accident today or tomorrow which may be the cause of using up your income and leaving your home destitute." He has thus made Newlywed think about the matter, and if conditions be favorable, brings him to sign the application form. This thinking, feeling, and action must enter into every sale.

(2) The salesman must above all things know himself, and knowing himself, he must correct his faults. He must have the sterling qualities of industry, honesty, perseverance, thoroughness, punctuality, courtesy, cleanliness, loyalty, imagination, discipline and personality.

(3) The salesman must be a student of human nature and have a special knowledge of his customers, and also the ability to apply that knowledge. He must know how to approach men; and to do this he should be able to recognize their characteristics at a glance. This can be acquired through contact, study, and experience.

(4) To secure satisfaction in the minds of the customers, and hence repeated orders, is the aim of the seller; and he cannot do this unless he has excellent goods and can show them to advantage. He must know his goods, and all about them; he must know how to describe them, their uses, and their strong points.

(5) Advertising is creating a demand for a thing through publicity. Advertising is the force that brings people with money into a store to buy goods. Every merchant who has something to sell needs to employ some form of advertising to increase his sales.

The work of salesmanship makes a certain demand on the physical powers. Unless a man has an adequate knowledge of the laws of health and of the best means of developing, using and conserving physical energy, there is danger of his falling sick at the moment when it is absolutely necessary that he should be at business. Similarly a man has mental powers which call for the same treatment. Success demands ability to think deeply and accurately. He must know his goods thoroughly, for he cannot convince a buyer that they will be of service to him unless they are described in detail.

It is necessary for a salesman to know his customers because human nature is so diversified that one method of approaching all buyers would not sell enough goods to pay expenses. The salesman makes prospective buyers think as he wants them to think by applying the knowledge of all the facts that come under the heads "the sale," "the customer," and "the goods." In that way he attracts favorable attention, creates desire, inspires confidence, carries conviction, and moves to action the prospective purchaser. So we see that salesmanship is an art because its successful exercise implies the skill and power of performing certain actions, acquired by experience, study or observation. Salesmanship of today is often called scientific salesmanship and it may well be called a science, because it implies knowledge and application of facts in the sale of goods.

The rewards of successful salesmanship are greater today than ever before, because the field of business is world-wide in extent. There are no limits to the possibilities of a salesman's career, excepting the limitations of human capacity and endurance. To be a salesman is no longer a reproach, for the successful salesman is afforded ample opportunity for the highest honors, for unlimited wealth and power. It is a field to attract the able and the ambitious and in which to exercise the greatest talents. Among all the careers open to an enterprising young man, three-fourths are crowded to the point of suffocation, the supply being much greater than the demand. But the demand for good salesmen is always greater than the supply.

When the power of salesmanship is once acquired, it will be a man's most valuable personal asset. He can first use it to obtain money for completing his education, or for experimenting with a more congenial employment, and if he should fail in other lines he can return to salesmanship and build up his fortune again. The selling power of a salesman is very largely the power of personality, and in a successful salesman's daily experience he has to bring to bear all the varied qualities that go to make up scientific salesmanship. He must do his duty loyally, maintain his self-respect, and thus command the respect of others.

JOSEPH GERARD MORGAN,
Young Men's Catholic Association, Boston.

Spread of Social Disorder

NOBODY expects a perfect society this side of heaven. But since both philosophy and practice have so far departed from the moral law, and since women seek to enter on equal terms those spheres for which they are disqualified by their physical being and their natural character, it is worth while to contrast the order within the spheres which women dominate with that existing where men hold the reigns of power. Are the home and social intercourse in a better state of morality than commerce and politics?

If the departments of civilized life over which women rule were strictly in order, then, indeed, they might assist in setting to rights man's world, for there is much to be done. Truly, things are due to Cæsar which men deny and things are done to Cæsar that stress and strain the civil peace, while the absence of economic justice sets class against class. Yes, it must be said that both politics and trade are in disorder, but men, not women, should set them in order. If men should permit their own work to be done by women, and women were able to do it, who then would do the work which women alone are qualified to do?

The Feminists have the answer, they look to see the woman made more of a man and the man more of a woman. Aye! the philosophy of a great English poet has ripened in these sixty years, for the superman will be not only absolutely soulless but practically sexless.

That the woman's world is greatly in disorder no one can deny. Men are helpless before the task of setting it to rights. The nature of the disorders in the home and in society are such that women alone can cope with them. But "votes for women" merely confounds the confusion. Neither can the votes of men reach to the core of the issue, for it lies in the mental and moral fabric of woman's weaving. Woman may, if she will, heal the sores that are festering within her own dominion. But if she will, she must call upon the Vicar of Christ for her instruction.

Suffragists have so long been weaving public opinion with the warp of mental rebellion and the woof of sex discontent that the very foundations of our Republic are being sapped, because of the failure of a vast number of women to do the work God set them to do. Even the mention of her natural qualifications and their corresponding activities is vexatious to those most advanced in denying the true mission of woman. Their insistent iteration is for freedom from all the *limitations of convention.* Lacking the structure of logic, they read into the meaning of convention those limitations of sex relations prescribed by nature itself. Moreover, as a consequence of a lack of interior womanliness that is compelling, our country faces the demoralizing influence of vain women, idle women, selfish women, luxurious women with their real rights contemned and their duties unperformed.

Woman's legitimate rights, as the second term of mankind, give her control of the home and of society, and her duties are to keep these environments in good order. But the following after strange gods has disordered her provinces and is constantly working havoc to the cause of Christ.

Besides woman's work in the home and in society, she plays a secondary, though very important, part within the civic and exchange spheres. So it is that woman's influence is good or bad in civics and in trade in proportion as she keeps within or exceeds her proper influence within these extended environments.

In the elevated arts, music, painting, architecture, comparisons are invidious, for men are freely at home upon these fields, while women are but occasional comers. But woman, as well as man, has her creative spheres. Her great art is worked out interiorly; in conscious union with the Giver of Life, she moulds the future of her unborn children, dedicating her first-born to the especial service of God. Women build in the hearts of the little ones, in the hearts of men, in the world of emotion and intuition. Masculine building, on the other hand, is exterior: men organize governments and build up the intellectual and moral codes that show the designs of Almighty God. Thus, working together in complementary spheres, men and women lay the foundation in the home and build gloriously those nations which honor God.

No votes are needed for the women to set their half of the world in order. Besides, the most fatal disorders are seen in the home, where even the votes of men are powerless, for men have not in their keeping the chastity of motherhood. It was to our Blessed Mother that God gave the custody of the Redeemer who was to appear. It is the woman who commits that abomination of desolation, murder of the unborn child, the most ruthless crime ever devised by the ingenuity of wickedness. Votes are not wanted to prevent another vile practice, which leading suffragists advocate. Votes are not wanted to give good care to helpless infants in squalid homes, but rather the early conviction of the mother that a child is a gracious gift from God, and a drill in the best prac-

tices known in the care of babes. Votes are not wanted to cure the incorrigible children who crowd our juvenile courts, but, rather, good government at home, where parents are commissioned by the Judge of judges. Votes are not wanted to clear our streets of hoodlums, but mothers who do not harken to evil counsels. Votes are not wanted to solve the servant-girl problem which is left all untouched while a multitude of illogical women pester men for votes that women need as much as the moon and are as well equipped to use as the baby is to handle the carving-knife. Votes are not wanted to protect the housemaids to whom the wages of sin make a most successful appeal, but rather a training of the young men in the family in Christian chivalry which guards defenseless girls even against their own desires. Votes are not wanted for the prudent spending of the husband's wages in the market place, but rather a sober sense of the fitness of things, which adjusts one's expenditure to one's income. Votes are not wanted to shame the rich bargain-hunter, but rather a sense of fair-play, demanding measure for measure in economic value. Votes are not wanted to better conditions and raise wages for girls working in shops and factories, but a right public opinion.

Neither are votes wanted to empty those theaters and moving-picture houses where pleasure seekers are gorged with the vile trash they feed upon. Women support, largely, the "problem plays" with their false mental concepts and emotions reeking with the sweat of lust. The daughters of mothers are there with their mothers, together breathing in the fire of sex rebellion. The "best sellers" are bought with hard earned cash of husbands and fathers, and read, seducing the mind and capturing the fancy for a life the exact opposite from wholesome ideals. Newspapers carry into every home the most shocking tales of disordered families and social scandals, together with the vagaries of the so-called science of our day, which finds the "same root for man and brute," to borrow a great Pope's phrase. In the ball-room good women stand unabashed in scandalous attire, while luxurious women spare no pains in their appeal to the sensuous in mankind. The tango teas bring heart to heart the panting prig and the newest girl, both bred in the atmosphere of a soft and decadent environment, lurid with passions uncontrolled. On the street, one may be at pains to discover the line between the woman in self-conscious scarlet and the woman merely in the garb of fashion. Vice in schools astounds and alarms the sober-minded. But sex hygiene and eugenics are preparing a stench not yet endured, while the school strike is but a ripe fruit of the revolt against the moral order which subjects children to parental control. For the rod has been long since spared and many a child has long since been spoiled in that home where "the baby is the head of the family," because the father has abdicated his authority and the mother has forgotten that under God she stands at the head in the home.

These disorders within the spheres that women dominate cannot be cured by creating new ones within those departments under the rightful control of men; they must be cured by protecting the family as the unit of society.

MARTHA MOORE AVERY.

No Compromise with Heresy

RECENTLY a correspondent asked the readers of AMERICA to believe in the sincerity of the religious conviction of Anglicans. This appeal may be acted on, provided we remember that such sincerity is founded on error, and that the tenacity with which members of the Anglican or any other church cling to error, no matter what may be its subjective characteristic, is something that in itself is wrong. It is not inconceivable that they do not see, either by reason of ignorance or traditional prejudice, that they are rejecting Christ's doctrines and so insulting the Divine Majesty; but their excuse does not change the fact. It is some palliation for the insult, but the insult remains. The heretic may be well-meaning, and devoted to Christ; but this is in spite of his heresy; heresy itself must always be held in abhorrence. It is with heretics and heresy as with sinners and sin: we may love the individual, but we must hate the evil.

Anglicans have protested against the reluctance which the Catholic Church has shown to meet their overtures of peace. They have held out the olive branch, but the Church has not been willing to accept it. This has caused both pain and surprise. They think they are so much nearer to us than others, and they hold with us so many more of what they call the "fundamental doctrines"; yet our attitude toward them is scarcely less cold than that toward those who are worlds removed from Catholicism in spirit, practice and belief. Our attitude, however, is logical. It is a necessary consequence of our absolute loyalty to Christ. He demands complete submission to His Word, an unrestricted acceptance of the whole of His revealed doctrine. Therefore His Church, both in her hierarchy and in her members, demands the same. There can be, and must be, no compromising with heresy.

Heretics are alike in this, that they reject the Word of Christ. This is the head and front of their offending, the long and short of their error. That they reject, some of them more of the Divine Word, and others less, is a question merely of detail. They are at one and on a par in the fundamental mistake that they are unto themselves the arbiters of their own belief. Doctrines that appeal to them they accept, of the rest they will have nothing; and thus at their own sweet will they pick and choose between Christ's doctrines, building their faith not on the rock of Divine Revelation but on the shifting sand of their own weak understanding. Thus the Anabaptists, for instance, find themselves in accord with Christ on the necessity of good works, but in disagreement with Him on the matter of Baptism. They hold

Baptism to be a mere figurative rite; Christ's view of it as a Sacrament and a channel of supernatural grace they do not approve. Quakers are with Christ in laying great stress on the necessity of the interior life, but they set up their judgment against His in the matter of the ministry of teaching. Lutherans reverence Christ's words in so far as they are committed to writing, reserving meanwhile to themselves the right to understand them as they please, but they have nothing but scorn for that Word as handed on, according to Christ's own directions, by the living voice of divinely constituted teachers, and officially interpreted with infallible truth by the Christ-appointed medium of the Apostles and their successors.

So, too, is it in a measure with the Anglicans. They have "certain tremendous convictions, such as the necessity of Apostolic Succession, the Real Presence of Christ in the Blessed Sacrament, the Eucharistic Sacrifice . . . and innumerable others"; but they repudiate Christ's doctrine of the Papal Supremacy. They are nearer to Christ than are the members of certain other sects, at least in the sense that they have the consolation of believing a greater number of His saving doctrines. Unfortunately, however, this greater proximity still leaves them outside the Fold; in the essential act of heresy they are as far away as the rest. For they, no less than the others choose from among Christ's doctrines, accepting and rejecting at their pleasure.

Christ said, "Going therefore teach all nations. . . . Teaching them to observe *all things whatsoever* I have commanded you" (Matt. xxviii: 19-20). Now one of the things that Christ commanded was the universal headship over the Church of St. Peter and his successors. This the Anglicans reject. They will not admit it. They will not observe it. They refuse to believe it. To other things that Christ taught they are willing to give assent, but that the Pope is the Rock, the foundation stone on which Christianity is built; against this they set their face. They were not present when Christ said to Peter: "And I say to thee: That thou art Peter; and upon this rock I will build my Church." And like St. Thomas, they say, "I will not believe." Because of his affection for his brave follower, but more especially because of His desire to add circumstantial proof of His Resurrection, the Saviour did condescend to the arbitrary laying down of conditions on the part of His doubting Apostle; but He reprobated the attitude of doubt and said, "Be not faithless but believing." Thomas believed everything except the Resurrection, and he was called faithless. The Anglicans believe everything, let us suppose, but the Papal Supremacy. With what word would Christ characterize them were He to appear to them and enlighten them? No doubt many Anglicans are sincere, and deny the Papal Supremacy only out of ignorance, because they do not know that this doctrine belongs to the deposit of Faith. Those who are of this state of mind are not formal heretics, they are not guilty of malice. But neither their ignorance nor their absence of malice alters the objective fact that they do reject one of Christ's doctrines, and that, therefore, they are in material heresy. How far they may be guilty of sin in not making a thorough investigation into the motives of credibility which the Catholic Church adduces for faith in this tenet of Christianity, is a question which must depend for its solution on the circumstances of each individual case. It is impossible to escape the conviction that many Anglicans are in good faith, and the determination as to how far their ignorance is culpable may well be left to God; but this is the most that can be said even for the most sincere. Objectively they are in error, nor can all the sincerity in the world change the lamentable truth, that whereas Christ says, "Thou art Peter: and upon this rock I will build my Church," Anglicans, one and all, say this, "I will not believe."

J. HARDING FISHER, S. J.

The Church and Birth Control

IN a recent issue of a popular magazine a Protestant clergyman expresses his frank agreement with the doctrine of the Catholic Church on the subject of family limitation, and his earnest hope that this doctrine will prevail throughout society. He believes, however, that the Church should go further. He would have her promote race betterment by refusing to sanction marriages of the unfit, and encourage large families by raising her voice in favor of a better distribution of wealth.

The marriage of defective and subnormal persons is a very complex subject, and therefore cannot be adequately treated in a short article. The most that can be done here is to say a word on each of the more important phases of the question. In the first place, the Church always looks upon the spiritual and moral side of individuals and institutions as much more important than their physical aspects or consequences. She regards marriage as a considerable aid to right living in the case of the majority of persons, and she thinks of the offspring not merely as a more or less perfect organism, but as a person possessing a spiritual and immortal soul. Hence she desires that the individual should have the fullest practicable and reasonable liberty with regard to marriage; she counts the earthly existence of a helpless cripple, a chronic invalid, or a mental weakling intrinsically good, and she knows that all such persons are capable of a life of eternal happiness face to face with God. Consequently her viewpoint is infinitely removed from that of those practical atheists who measure the worth of a subnormal person by the same standard that they apply to a dog or a horse. While the Church is not unmindful of the interests of society and the welfare of the race, she is not yet convinced that these have been sufficiently endangered to justify her in denying to large classes of individuals the rights and privileges of normal life. As a matter of fact, "the welfare of the race" is in the minds of the majority of persons who use

the phrase a mere abstraction that corresponds to no definite idea; or it means the welfare of the fortunate majority who do not desire the inconvenience of helping to support any considerable number of defectives.

In conformity with her doctrines concerning the right of the individual to marry, the worth of the human person, and the sacredness of the human soul, the Church has never established any impediment to matrimony on the mere ground of the kind of offspring that might be expected to result. She sanctioned the marriage of lepers even when the social presence of such persons was looked upon as a grave danger to the community. While she forbids the marriage of insane persons, the reason is not to be found in the quality of the children, but in the fundamental circumstance that the parents are incapable of making a binding contract.

Now this position of the Church is entirely reasonable, and in the long run socially beneficial. Suppose that the Church were willing to forbid the marriage of all defectives on the ground that their offspring would be subnormal. Two question would then arise. What is a defective? And what kinds of defectiveness are hereditary? Some of the eugenists would favor so broad an interpretation of defectiveness as to take in a very large proportion of the population, probably a majority of our ordinary, undistinguished citizens. They would include all those classes that they are pleased to call "inferior types," restricting the privilege of marriage to the superman and superwoman. This would be a fine thing for society, that is, for the supermen and superwomen, who alone would constitute society! However, let us assume that a rational definition of defectiveness were adopted, that only those persons would be included who were in a very pronounced way subnormal, either physically, mentally, or morally. We should then be confronted with the second question. Do these persons really transmit their disabilities to their offspring? In the midst of the enormous ignorance, the absurd exaggeration, and the conflicting opinions surrounding this question, the ordinary person hesitates to set down any definite answer. Nevertheless, there are three propositions which, if not absolutely conclusive, are at present incapable of disproof. First, the only hereditary mental defects are insanity and feeblemindedness; second, the only physical defects of any significance that are even probably handed down by the generative process are alcoholic degeneration and the deterioration resulting from certain chronic venereal diseases; third, there is not sufficient evidence to create even a slight probability that moral degeneracy as such is transmissible to the offspring.

In this situation the present attitude of the Church toward the marriage of the "unfit" is clearly the only prudent, fair, and reasonable attitude. The more pronounced victims of feeblemindedness are either segregated from society, and therefore prevented from marrying by the State, or their condition is so obvious that, even should they be capable of a contract, not many of them would enter upon it. After all, it is possible for the clergy to discourage and prevent undesirable unions by the exercise of common sense and tact in individual cases, without the need or aid of a rigid ecclesiastical prohibition. This would be done. And in the present unsatisfactory state of our knowledge on the whole subject of heredity, this informal method of dealing with certain and pronounced cases of feeblemindedness is both fair to the individual and sufficiently effective for the interests of society. The less pronounced cases of feeblemindedness should be given the benefit of the presumption that these persons have a right to marry, and that the amount of mental defectiveness which they will transmit is not of serious social importance. As to the only other classes involved; namely, alcoholic and venereal degenerates, they would certainly be strongly discouraged from marrying by any priest, not so much on account of the assumed transmissibility of these defects as for the sake of the welfare and happiness of the married persons themselves.

It is not impossible that the Church may some day institute a new matrimonial impediment which will exclude those whose union is a social danger. But it is certain that she will take no such step until the laws of heredity are much better understood than they are at present, and the danger to society from inherited defects is much greater both in depth and in volume than it appears to be in the light of existing scientific information. She has had a long history, and has witnessed the rise and fall of innumerable social theories; hence she is disposed to be cautious and patient, to submit each new proposal to the rigorous test of adequate knowledge and experience, and to refuse to be stampeded into making radical changes in her legislation at the behest of every novel theory that proclaims itself to be scientific. And it is well for both the individual and the race that she is thus cautious and conservative, aye, and scientific in the true sense of that term. It is well that she refuses to take theories for established facts in such a vital matter as the liberty of the individual to fulfil one of the two primary demands of his nature. It is better to concede too much to individual liberty than to exaggerate the interests and claims of society. The latter course leads inevitably to the aggrandizement of one section of the population at the expense of another section, and to such a volume of dissension, lawlessness, social expense, and individual demoralization as to leave the latter state of society worse than the first. How easily disregard of individual rights and hasty generalizations concerning the welfare of society may issue in mistaken and harmful legislation, is seen in the movement for the sterilization of defectives and habitual criminals. Within the last ten years several of our States have enacted laws to carry out this extremely radical proposal. Yet the best scientific opinion now holds, in the words of Professor Ellwood (*The Social Problem, p.* 129) that this "is a dangerous or at least a questionable law."

A considerable proportion of the public easily assumes that certain things are conclusively proved just because somebody who pretends to have expert knowledge asserts that they are true, and calls them "scientific." One of the most ludicrous and amazing instances of this shallowness is furnished by "Judge" Henry Neil, who is glorified in certain quarters as the "Father of Mothers' Pensions." He maintains that these pensions should be extended to deserted wives because only bad fathers desert, and society should not desire bad fathers to remain with their wives and beget feebleminded children! (*The Public, Oct.* 8, 1915). The learned Judge calmly assumes that the kind of badness which impels husbands to desert is a species of feeblemindedness, and that it is hereditary. No doubt his assumption is based upon some solemn assertion to this effect by some pretended expert, and no doubt many other superficial persons will adopt the same view because it has been dogmatically voiced by Judge Neil. Let us thank God that the mind of the Church is more critical and scientific!

Concerning the duty of the Church to "raise her voice for a more equitable distribution," in order that all parents may have the means to bring up a family of normal size, two points deserve brief consideration. First the rearing of a large family is, indeed, a grievous hardship in the case of a large section of our working people, and it is the duty of the Church to proclaim, and as far as practicable to enforce the moral right of all such persons to the economic requisites of decent family life. But the Church has done and is doing this very thing. It is now almost a quarter of a century since Pope Leo XIII laid down the doctrine that the laborer has a strict natural right to a wage that will enable him to live in reasonable and frugal comfort; and the document in which he published this teaching indicates in more than one place that the Pope had in mind the needs of a family, not merely the personal needs of the laboring head of the family. Were this teaching heeded no parent could truthfully assert that he was limiting the size of his family on account of economic necessity. That the doctrine has not been so widely and continuously disseminated and followed as it should have been, is unhappily true; but we must bear in mind that the application of it to concrete cases is often extremely difficult, and that our industrial organization is bewilderingly complex. In the meantime more and more is being done to give publicity and effect to this far-reaching truth that all who labor have a moral right to the goods that are necessary for reasonable family life. Our ecclesiastical seminaries, and colleges, and universities are giving courses of instruction on social questions, study clubs and lectures on the same subject are increasing in number and scope, and day by day the number of persons is rapidly growing who are coming to realize that a better distribution of the world's goods is of vital moral importance.

In the second place, it is easily possible to exaggerate the relation between a decent livelihood and decent conjugal conditions. As a matter of fact, the abominable practices that make for race suicide are much more in vogue among those persons that have sufficient goods for reasonable living than among those who are below this level. Not the desire to live decently but the desire to live luxuriously and indolently, is the main force impelling men and women to these disgusting devices. So far as such persons are concerned, a better distribution of goods would not improve matters at all. On the other hand, if all the workers were in receipt of decent wages, and if they were to adopt contraceptive devices in the same proportion as the middle classes and the rich, the evil that we deplore would be more widespread by far than it is at present. The plain truth is that the evil is fundamentally moral rather than economic. It has its roots in a wrong view of life, and of what constitutes a worthy and reasonable life. This false philosophy of life can be eradicated only by sound moral education, and one of the most effective elements in such an education is the unyielding teaching and attitude of the Church.

JOHN A. RYAN, D.D.

Catholic English Hymnals

A WRITER in the London *Tablet* some few years ago had occasion to treat of Catholic hymnals in the English language, and his brief but pithy judgment was summed up in the opinion that they were "a sorry lot." At the first hearing the judgment seems a trifle unkind even though true; but after all, granting that they were "a sorry lot," it is worth while considering whether this is to be counted to their glory or to their shame. For I am of the secret opinion that however just the above stricture may be regarding the majority of hymn books we have nowadays, and even the most zealous enthusiast must admit that the poetic quality of most of our hymns is not above reproach, formerly, say fifty or more years ago, the matter was on quite a different footing, and the inferiority of English Catholic hymnals so far from being a reproach had, in this very mediocrity, something bordering on the heroic; and not without reason. There is always this much of consolation, and perhaps it occurred to these earlier hymnologists: the Beatitudes nowhere say: "Blessed are the versifiers: for theirs is the kingdom of heaven," but they do say very unmistakably: "Blessed are they who suffer persecution for justice' sake: for theirs is the kingdom of heaven"; and the connection between persecution for justice' sake and the poor quality of the English Catholic hymnals is a very real connection.

Whatever may be the opinion of the literary critics, and like less-favored folk who have to justify their existence, the story of English Catholic hymnology will be found to be written, not in printer's ink, but in blood, and in blood of no less dignity than that of the martyrs. It is conceivable that in some literary nightmare utopia, where none but the efficient might gain admittance, that mediocre hymnology might very properly lead the perpetrators to the rack and to the gallows; it is conceivable. On the other hand, the noticeable inefficiency of the vernacular hymnody that prevailed among English-speaking Catholics was directly due to the fact that the confessors for the Faith were too busily occupied in suffering persecution to be able to give their full attention to poetic diction.

So, to trace the real reason for the poor quality of these

English Catholic hymns we must shift the scene from America to Ireland and England. From May 4, 1535 when the Carthusians suffered for the Faith at Tyburn, down to July 1, 1681, when the Venerable Archbishop of Armagh, Oliver Plunket, was the last to receive the martyr's crown, there was, except for the brief reign of Mary, a succession of confessors for the Faith. The Catholic religion was proscribed, and to be apprehended for being a Catholic meant to suffer the penalty for treason; and that was to be drawn on a hurdle to the gallows, and there to be hanged and quartered. But in spite of this, the Faith never died out. Mass was said in secret, and the Faithful risked their lives and their possessions rather than deny their religion. The Faith was driven underground, so to speak, and the ready ear of the priest-hunter would have been acute to public worship and hymn singing. It was not until 1829 at the passing of the Catholic Emancipation Act, that even civil rights were allowed to Catholics.

The Catholics of Ireland were, if anything, in a worse plight than their brethren in England. For not only was the Faith proscribed, but the Irish language was forbidden; so the conditions were favorable for the utter suppression of a popular hymnody. Here and there, however, we find that this age of persecution actually did produce some of the finest Catholic hymns in English, but they are few.

These were external conditions, but there were others. The Catholics of Britain and Ireland did not go into exile, did not risk their lives and their property, to assert the right of a human being to sing hymns as he feels moved. Had their devotion been more to poetry than to principle they might have had less to suffer. But they suffered persecution for the sake of the Mass, and the supremacy of the Chief Pastor who is its guardian; and when the age of persecution had passed they stood forth strong in the Faith even if their poetry was a bit shaky.

And so, these early Catholic hymnals in English do not represent, as many would pretend, the intellectual poverty into which "Papists" had fallen; rather they stand for the first efforts of a persecuted people to whom the schools and universities had been closely shut for centuries, now, at last, allowed to practise their religion with a little less of intolerance. It is worth while noticing too, that from Catholic Ireland has come the finest Catholic hymnal in English, "The Armagh Hymnal," compiled by an Irishman, and published in Dublin.

The literary reputation of the Catholic Church, fortunately, does not depend upon hymns in the vernacular. Actually, the Church possesses the finest treasury of sacred poetry that the world has ever seen: this is the Latin hymnody contained in the Missal and Breviary. The treasury was greater and more precious than it is, but many poems have been displaced in the various reforms through which the liturgy has passed. These hymns and sequences which no longer find a place in the liturgical Office are fortunately still in existence, though they no longer form part of the official worship of the Church.

The Latin hymns and proses which are scattered throughout the Roman and other Missals and Breviaries make up a perfect collection of sacred verse suited for every day and festival of the ecclesiastical year. Many are translated into English, and many more might be so translated to the general advantage. Catholic scholars might very well concentrate their efforts on the translation of the liturgical hymns of the Church, rather than on the increase of what is largely very inferior verse; for the work of translation offers scope to poetic genius no less than originality.

But "The times change and we with them": the English hymns of the Emancipation period were the humble glowings of the dawn of the Second Spring, their mediocrity is swallowed up in the dark night of persecution whence they emerged. For us there is not the excuse. Charity may well cover a multitude of sins; but the interests of charity are not always best served by stretching piety to become a cloak for very poor poetry. "The Church," says Dom Pothier in his work on the Gregorian Chant, "has ever shown herself the protectress and foster-mother of the arts; bringing them together in her liturgy as in a common meeting-place." Had the learned Benedictine's studies led him to study Catholic English hymnals he would no doubt have felt the need for discrimination between liturgical and non-liturgical works, at least so far as the art of poetry is concerned.

HENRY C. WATTS.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Public Spirit in San Francisco

To the Editor of AMERICA:

In a spirit of friendly controversy I should like to make a few remarks concerning the paragraph that appeared in your "Note and Comment" for October 2, on "Moral Conditions at the Panama Exposition." Without attempting to disprove the statements made by Bascom Johnson concerning the moral turpitude of my native city, I think it only fair to say that there is, in my opinion, no city on the earth where the government is more dominated by Catholic influence than San Francisco. Our present Mayor, though not a Catholic, is largely supported by Catholic citizens. His three immediate predecessors were Catholics. The Chief of Police is a member of a most devout Catholic family, and had for predecessors in the office a long line of Catholics. Our School Board is half composed of Catholics and in other public offices the Church is well represented. If public opinion tolerates the indecencies mentioned by Mr. Johnson, it also tolerates open-air Mass, rosary processions in the streets, and suspension of public business on the day of a Catholic Archbishop's funeral.

San Francisco. S. C. BURNETT.

Woman Suffrage

To the Editor of AMERICA:

In your September 11 issue, a pathetic recital is given of woman's work in New England mills, factories and canneries, of her low wage, the inadequate provisions made for her safety, her long hours and other ills. "Have these 200,000 women and children willingly left the fireside and the home?" is asked. Very many did. Nor is it true that the factories absorbed the work previously done in the home. The fact is that hundreds of women who had never had to work or were supporting themselves by domestic service rushed from the home. They were eager to do any work for the "unjust male" for long hours and at a low wage rather than do housework for themselves or other women. They do not want to be servants, but ladies; they would rather toil in mill, factory or shop than do "menial tasks." The problem of domestic help as a consequence has become one of the most exasperating and imperative that a housekeeper and mother has to face. It is almost an impossibility nowadays to get any young or middle-aged woman of sufficient decency and refinement for work in a home where there are young children.

In olden times no stigma of disgrace rested on the performance of household tasks. The housemaid of early colonial days was often of the same social standing as the mistress of the home, and enjoyed a position above that of the factory girl now. What has made "housework" so unendurable to the "finer feel-

ings" of the young woman of today whose ancestors for generations were of the serving class? I firmly believe that it is natural for the average normal woman to want to marry, to have children, and to prefer the fireside and home to any other sphere in the world. The noble women who voluntarily relinquish these natural desires of the feminine heart, in order to devote their lives to prayer and works of mercy are worthy of all honor. But the women who remain single because wifehood and motherhood offer too "limited" a sphere for their abilities, or who leave the fireside because they detest its duties and prefer to do a man's work, do not belong to this honored class. Why have so many women apparently lost a normal woman's natural desires and ambitions?

Is not woman's invasion of man's "sphere" of business and her "superior" attitude toward housework in the last fifty years, due to her former invasion into man's sphere of education? Our forefathers opposed co-education and the "higher education" for women, maintaining it "would tend to break up the home and unsex women." But the women got it; as they always will if they persist long enough. Two results are a few women college professors, who are no improvement on the men, and an army of high-strung, neurasthenic spinsters. Another result is a tremendous flood of "impossible" fiction written by women, which has created more absurd "society notions" than it would be possible for this generation to appreciate. Also it has led women to treat "their suffering sister-woman" so that she "would rather walk the streets than work for them," inspired a distaste for housework in their daughters, and increased the cost of living. The entrance of women into the men's spheres of commerce and science has driven thousands of men from their jobs, reduced the average wage for men, made it harder for a married man to support his family, extremely difficult for a young man to marry, unfitted young girls to become the wives of young men of their own class, added to the ever-growing army of the unemployed and it has created the domestic help problem.

Now the women plan a third invasion; this time into the men's sphere of politics. The history of the world has been that women can get whatever they want if they try hard enough, and the granting of the franchise is, doubtless, only a question of time. What possible result can it have but infinitely to complicate an already too-complex civilization; and to make the lot of the suffering sister-woman almost impossible of amelioration?

Lansdowne, Pa. E. C.

To the Editor of AMERICA:

A feminine advocate of woman suffrage, in your issue of October 9, states that "'Woman's place is the home' as a shibboleth for the 'antis' has been shattered by the fact that nine millions are toiling outside the home, most of them not of their own free will, but by compulsion," supplementing this initial effort with a whole column of descriptive verbiage which with little change, could be used by any rabid Prohibitionist, Socialist, or any other ultra-modern faddist. *Because* nine million women are toiling outside the home; *therefore* the truth that "woman's place is, or should be, the home" has been shattered. What transcendent logic! In all seriousness I ask, is not this seeing things backward, mistaking an effect for a cause?

Still another valiant daughter of the cause, in the October *Catholic World,* opens the skirmish by informing us that the diversity of opinion among Catholics regarding the merits of woman suffrage rests upon our forgetfulness "that the bond which unites us is purely ethical." How profound! yet subtly materialistic. If that bond were "purely ethical" then there would be no Catholic Church today. Later on we learn that "the closer we examine, the plainer does it appear that what is fallaciously called Feminism is in reality a powerful impulse toward Catholic ideals and a Catholic code of morals." This might be true if the "movement" were not controlled and shaped by its non-Catholic majority, whose leadership the small Catholic minority will have to follow. A few lines further on, the writer herself admits that "in every country Catholic Feminists have gone into the movement, *not as Catholics* [Italics mine], but as believers in what we now call votes for women and have joined the nearest organization." In other words Catholics have joined a non-Catholic organization that involves moral issues, with the admitted preliminary of, at least, a negative participation.

The democratic movement initiated by the great French Revolution, for the abolition of the intolerable absolutism consequent upon the pretended Reformation, was largely a Catholic movement, but we know how quickly it was turned against the Church into a bloody persecution, and repulsing all attempts at Christianization has now, almost, run to seed. A little while later the Socialist Movement, likewise largely a Catholic arrangement of society in its broad and benevolent aspects, and in its purpose to counteract a greedy capitalism, soon escaped from the molding influence of the Church, until today, in its world-wide ramifications, it is comparable to the Black Death which, during the fourteenth century, threatened to strangle the nations of Europe. The devil is keeping up to date, and the subtlety of his cunning threatens to deceive even the elect.

We have, during the past year, become sufficiently educated to watch the clash of these two sharply opposed *Weltanschauungen,* world-view points, in almost every incident that crops up in the larger events now taking place, and it is my conviction that as that crowning "movement" proceeds, so will these incidental agitations and movements clamor more loudly for recognition. The progressive movement of the whole is not even to be thought of; everything seems dark and hopeless; but as to the final victory there can be no shadow of doubt. Meanwhile, however, we have our own part of the work to accomplish, and while the chosen agencies will do their duty without anyone's little reminder, as is evidenced by the stand your esteemed publication has taken, yet we can each of us hasten events, make victory a little more complete, by realizing the relative import of seemingly disconnected phenomena, and acting accordingly. Let me add in conclusion, though it may be superfluous to you and sound foolish to others, that contemporary events in a Southern country, no less than our own anti-Catholic "movement," are not unconnected with the larger events referred to; they betray the tail of the serpent, so to speak.

St. Paul. B. M. K.

Catholic Writers' Syndicate

To the Editor of AMERICA:

A plethora of criticism, some of it just, some of it unjust, directed at the Catholic press, has been followed by a contribution from Michael Williams which offers something constructive. Permit the news-editor of a diocesan Catholic weekly, who realizes that Mr. Williams has written something worth while, to voice a word of approval of the points that he made in his article in your issue of October 16. The two points made by Mr. Williams strike the right note. A syndicate, such as he describes, is the thing needed to add the strength now missing in the Catholic press of the United States. Further, no one realizes the need more than those responsible for the make-up of the diocesan weeklies. The Catholic Press Association has been working, I am told, for five years to bring about just such a condition as he describes. A Roman letter, a Washington letter, a European letter and a Roman cablegram are the results of their efforts. Occasional stories, usually not suitable for the publication to which they are submitted, are another result. Good poetry and healthy toned articles by Catholic essayists of note are yet to come. The formation of a strong syndicate, supplying news features, literary features or cartoons, is admittedly a desideratum.

It has never been my privilege to attend a meeting of the

Catholic Press Association. My readings of voluminous reports convince me, however, that the delegates have given much time to the matters outlined by Mr. Williams. Each year has seen a step further. Might it be too much to suggest that Mr. Williams submit his plans to the next meeting of the Catholic Press Association. We have no guarantee that a new "syndicate" formed now would immediately become a success. It would first have to travel the hard road that the C. P. A. traveled, for Mr. Williams' plan, though highly meritorious, has no more merit than the ideal which the various Catholic editors had before them when they met to form the association. It might be said, as a matter of fact, that his plan is precisely the basis of their combination. Incidentally, I would remark, the editor of AMERICA is the vice-president of the C. P. A.

Brooklyn. JOSEPH A. CUMMINGS.

To the Editor of AMERICA:

In the article, "A Catholic Writers' Syndicate," Mr. Michael Williams in AMERICA for October 16, precedes his final interrogation with a neat sketch of a journalistic "pool." The plan of obtaining contributions from Catholic artists and authors for syndication at nominal prices is a good one, and quite feasible. But the difficulty is that many of our Catholic papers are not hungry for literary assistance, either volunteer or regular. Certain of our papers are merely vehicles for personal opinion expressed in language not always free from the charge of flippancy. The primal purpose of a Catholic press is only a stereotype for such editors. They would hardly fully appreciate the nominal-price contributions from the clearing-house, and the nominal price itself would not pass unchallenged.

Just now, we who are not wealthy can help our favorite Catholic periodicals in a small way by accepting the invitations of "keyed," or "send-a-postal to advertisers" whose product appeals to us, mentioning in correspondence that the advertisement was read in the periodical. The fact that this is a small way of helping should be sufficient warrant for its efficacy. Only one in the advertising business knows what satisfaction both advertiser and editor derive from such "results." Take the tip, look through the general "ads," and, if invited to correspond regarding a commodity you desire, do so, mentioning the paper. Then you may very creditably be convinced that you have assisted the Catholic press.

Brooklyn. J. B. K.

To the Editor of AMERICA:

Allow me to express my appreciation of the plan outlined by Mr. Michael Williams, in your issue of October 16, for the improvement of the Catholic press in this country. It is surprising his suggestion did not meet with instantaneous and enthusiastic approval, since the scheme he unfolds commends itself at once for its simplicity and the ease with which it can be carried into execution. Mr. Williams points the way to a veritable gold mine hitherto undeveloped, on which the returns will be large for a very small investment. Or rather, he advocates the institution of a central bank in which the gold of Catholic thought can be stored for the enriching of the Catholic press in this country. Mr. Williams has shown clearly how Catholic editors can be of the greatest assistance to one another. "A brother that is helped by his brother is like a strong city," and his experience in the camp of the enemy is now turned to good advantage. *Fas est et ab hoste doceri.*

The most striking feature of his scheme, it seems to me, is that in its adoption there would be everything to gain and nothing to lose. All he asks of Catholic editors is a little self-sacrifice and generosity. These certainly are not lacking, since even now nearly every Catholic paper in the United States is largely dependent on the spirit of self-sacrifice and zeal of its editors. Besides editorial writers there are a host of Catholic laymen most ready with their pens and zealous for the interests of the Church, who would most willingly send in their contributions if they knew in what way they could be of service, and if the central bureau, which Mr. Williams proposes, were once established. AMERICA has abundantly proved in the "Communications" columns the existence of a surprisingly large number of most intelligent and interesting Catholic writers.

New York. A. B.

Winning America for the Church

To the Editor of AMERICA:

Your editorial anent "Winning America for the Church," in AMERICA for September 25, should not be let pass without further comment. In fact it might well provide the tocsin for a much needed offensive in an almost new direction. As that western Bishop intimates, our present system contains in it the germ of trouble, and long-continued persecution. In comparison with the well-known, Christ-given, conquering spirit of the Church, the present American Catholic mind is, to a great extent, introspective, inactive, dormant; and the tide must turn, or formidable foes will rise to crush us on every side. Zealous missionaries came to our shores at the outset of American civilization. They worked hard among the Indians and gained a goodly harvest of souls. Immigration then poured its steady stream upon our land. The Church said: "I must take care of these children, lest they perish." She has been taking care of them ever since. The task has been a big one, and, in the meantime the working-out spirit has been overlooked and forgotten. For us the units of God's family include Catholics only, the rest are not brothers, they are strangers. We are in the reservation; they are outside the palings. The Church in America has reached the incipient stages of starvation. But now the wise friend appears, a sort of composite personification of AMERICA, the *Missionary,* etc., sounding the alarm. We trust that Catholics will awaken from their lethargy, get to work, and tackle the big job of outflanking those 82,000,000 outsiders.

Why is South America predominantly Catholic today? Because the Church there, without neglecting the millions of Spanish and Portuguese settlers who flocked to that continent, went on penning up the red and the black sheep and now, down there, we have but one fold and one shepherd. Of course we know that the situation here is not exactly the same; for the Church in the United States has had and is having a great struggle to care adequately for Catholic immigration. But the point is this: we do not show toward our Protestant neighbors the same zeal the Spaniards and Portuguese manifest toward the Indian and the Negro. The Church will not accomplish God's work in His way until it places all of the people of America on an equal footing and gives to each soul the kind of food necessary for a proper sustenance. If Catholics to a man will get this viewpoint then we shall have nothing to fear, for God will be with us. Zeal will possess us.

The "Question-Box," the "Catholic's Ready Answer," and such books will grace the table of every Catholic, and of many non-Catholics. We shall flood the country with our literature. Missionaries to non-Catholics will have permanent positions, missions for non-Catholics will be the event of each year in every parish in the country, and every lay-man will be taught to see in every non-Catholic friend or neighbor a possible convert. This spirit will be instilled in the Catholic school; discussed at the supper-table and debated in the halls of the Catholic society. Then the Church Militant, true to its glorious traditions and true to the call of the Master to go forth and teach all nations, will gradually but surely conquer.

Pine bluff. Ark. JOHN J. ALBERT.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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By What Authority?

DISSENSION has divided the Mission Board of the Protestant Episcopal Church, on the question of accrediting delegates to the Panama Missionary Conference. The dissension is based upon something far more serious than a mildly acid academic debate on the official style of the Protestant Episcopal Church. Principles are at stake; principles that are fundamental. Is the Protestant Episcopal Church what its name implies; or is "Protestant" merely a party term forced upon the Catholic Church by usurping and persecuting legislators? Are the communicants of this Church Catholics or are they Protestants? Is there an authority in this Church, incapable of error in matters of faith and morals, which can command absolute and unquestioning submission to its decisions; or is the individual to be guided solely by those operations of the Holy Spirit within his soul, known to himself alone and judged by himself alone, to be infallible?

Bishop Weller believes that the Protestant Episcopal Church is not Protestant but Catholic. The Board of Missions and the majority of the communicants of the Church in question, believe with equal sincerity that the Protestant Episcopal Church is not Catholic but Protestant. The Bishop is correct in holding that the South Americans may rightly ask the American missionaries first to set their own houses in order by the repudiation of so grave a moral and social menace as divorce; but even this is a matter of purely secondary importance. Bishop Weller approached the heart of the question more nearly when he asked the Board, "Is this Church Catholic or Protestant, and which do you wish it to be?" Until the Protestant Episcopal Church can settle its mind on this question, it is the merest trifling to build up arguments on the validity of Orders, and the sin of communicating with heretics and schismatics. By what authority does the Protestant Episcopal Church, or any faction or party within it, presume to bind and loose the souls of men? The corporate body known as the Protestant Episcopal Church in America can never furnish a satisfactory answer. By its own profession, whatever response it may give is subject to error.

Cosmic Spray

CAN you make your mind reverberate? If you cannot, you can hope for no part in the Cosmic Mind, which is a concentration of the multitudinous reverberation of countless Individual Minds; you are even less than the spray of the Cosmic Surge as it breaks on the sands of Time. These sad reflections, borrowed from a Monist pamphlet, show that we are not living, as we thought, in an age of "jaded disillusion." There are still choice souls among us, bearing about them some faint glow of the *Götterdämmerung* of the mid-Victorian era; gentle souls who eschew all violence and lead the world into the ways of peace by the lure of art, particularly music. Like this, for instance:

> Let us preach Peace; talk Peace; think Peace; and SING Peace. Let us establish in the Cosmic Mind a powerful Thought Wave that shall overcome the force of the cannon, or the destruction of the dreaded shell. Let every village, town and city call together, with fife and drum, every singer that can sing, and every musician that can play, and let us have wonderful musical performances and Peace Festivals everywhere. For as sure as the fife and drum and the brass band lead to the slaughter, so sure will the Cosmic Mind, thus attuned to Peace by this Musical Demonstration, end this terrible slaughter.

But art is ever impractical. May not these "Musical Demonstrations" simply transfer the seat of war from Europe to our own fair land? One shudders to think of the invasion of such peaceful communities as Crab Orchard, Kentucky, and Tombstone, Arizona, by these devastating bands. True, this modern peacemaker would engage only singers who can sing and musicians who can play; but who will sit in judgment? Wars shall long have ceased before a musician admits that he is not perfect. A Socialistic brother who has poured out his soul in criticism of this pamphlet, scoffs at prayer as a means of world-pacification, but the remedy which he in turn offers is a kind of Trojan horse, filled with all eager creators of strife.

Leaving Out the Accents

WHEN the women of England first went up to Oxford to study classics at the newly-opened women's college in that University, they are said to have inflicted untold tortures on professors and other learned dons by writing their Greek without putting in any accents at all. But the Hellenic tortures inflicted by the university woman of the later Victorian era in England, are easily paralleled by the theological stabbings and

thrusts perpetrated by the same gentle hand of woman in the New York newspapers.

The versatile Mrs. Wilcox, for example, is seldom at a loss for a phrase; but even she, like the English women with their Greek accents, sometimes sets down on paper things that give one the creeps. For instance, she had occasion some days ago to protest against the persecution of the Jews. And to prove that the non-acceptance of the Divinity of Christ could not be the dominating factor in the treatment served out to the Hebraic peoples, she said:

> A large percentage of church members believe Christ to have been the highest expression of divinity which the earth has known, and believe His example to be the one to follow: but they do not believe in the immaculate conception. (*sic.*)

That is true. Church members of the type to which Mrs. Wilcox refers do not believe in the Immaculate Conception, nor, for that matter, do they believe in many another article of the Christian Faith. So it is all the more curious that the writer should pick out from the whole compendium of Catholic theology a dogma that has been declared to be *de fide* only during the past century, and then announce as a palliation for the Jews that the members of the different Protestant sects do not believe it. The actual truth is this: like the Hellenistic ladies, Mrs. Wilcox got it all mixed up. The Immaculate Conception about which she writes is not the Immaculate Conception at all, but what has come to be known among Protestants as the "Virgin Birth"; and the point to which the lady wishes to draw attention is the fact that many "Christian church members" have no more Christianity than the unbelieving Jew. Just like newspaper scribes, who really mean to express some kind of sense! But, alas! they leave out the accents, and sense becomes nonsense.

Less a Sacrament?

"MARRIAGE," says a Modernistic writer for the magazines, "is much more a contract than a Sacrament." Then he rests from his heavy intellectual labor; his work is done; he has upset an institution of Christ by one short, crisp sentence. So he thinks at least. Fortunately the Sacraments are not so easily destroyed; they rest on Christ's unchanging word and stand firm despite the vagaries of lawless minds and the high winds of many doctrines. What Christ has joined together, no man may put asunder. Enactments, legal or otherwise, can no more separate the contract from the Sacrament in the case of marriages between baptized persons, than they can grant divorce between husband and wife. The writer would have us believe that progress has repudiated the sacred character of the union between man and woman, and thrown it aside as a thing that has outlived its usefulness. Such is not the case; marriage now is what it has been ever since the days of Jesus Christ. Between infidels it never was a Sacrament, although of its nature it is something holier and more binding than a mere agreement, such as the sale of a horse or the lease of a house. The infidel marriage is a contract, but a contract of a peculiar kind. It cannot be rescinded at the will of the participants. Once contracted it is indissoluble, not less so in fact, with one exception, than if it were a Sacrament. There is, however, this grain of truth in what the Modernist says: the number of infidels is growing. Fewer are being baptized. And as Baptism, at least in one of the persons married, is a prerequisite for the reception of the Sacrament of matrimony, the number of those who do not receive this Sacrament and with it the graces to fulfil the arduous duties of married life, is constantly on the increase. No wonder, then, that violations of the rights and obligations implied in the contract are also on the increase. But the greater wonder is that there should be found persons to rejoice in this fact. Marriages between baptized persons and infidels are also becoming more numerous. If it be true that such marriages, although the greater weight of theological opinion is against this view, are in no wise sacramental, even when dispensations are granted, then it is also true that in this sense also the number of non-sacramental marriages is still more on the increase. This great danger should be a warning to those who look lightly on the intimacy that their sons and daughters are contracting with folk outside the Faith. If parents wish to be absolutely sure that their children will receive God's blessing on their marriage, and get the graces so necessary for the sanctity of married life, they must be careful to safeguard their young hearts from entanglement in affections for those who reject Christ.

"Hyphenated" Christians

"HYPHENATED" is now a weary word. The present war has caused the term to be so cruelly overworked in this country and the state of hyphenation has become so ignominious that everything points to the final disappearance of the hyphen from our language. When peace is at last made, the market will probably be flooded with dictionaries wholly innocent of that obsolete mark of punctuation, and even the words *ScotchIrish* and *AngloSaxon* will be written like that; i. e., those who wickedly pen such terms as *Franco-Prussian* or *Latin-American* will be placed under police surveillance; and those who persist in having hyphenated names or addresses engraved on their visiting cards will be deservedly visited with social ostracism.

Should the modern American's hostility to the hyphen result, however, in diminishing the number of religious bodies that are now flourishing so luxuriantly in this country, the "Great War" will have brought us at least one blessing. For the members of the 168 Protestant sects which are now in our land can justly be called "hyphenated Christians." The Adventists, for instance,

have six varieties of churches ranging from the Evangelical to the Seventh-Day type. The Baptists offer an even wider selection of creeds. Those who cannot abide the Six-Principle Baptists may find peace for their souls, peradventure, in the Old-Two-Seed-in-the-Spirit-Predestinarian or in the Free Will conventicles. The Presbyterians and Methodists, moreover are by no means poor in branches. If the Primitive Methodist should find his pastor's doctrines too severe, he can attend the Free Methodist's services, and should the United Presbyterian suddenly prefer to be a Reformed follower of John Calvin, the change is easily made.

From the beginning the terms Christian and Catholic were meant to be synonymous. But early in the Church's history heresies arose, the hyphenated Christian was born, and he has increased and multiplied ever since. But the Church's unity of doctrine and government preserves her children from the sectarian punctuation mark: Catholics are the only unhyphenated christians.

Prayers of Hate

ONE of AMERICA'S correspondents sends the following extracts from a new book "of lofty and serious piety," written by a "Catholic," under the title of "The War and Life":

> My God, when I think of the enemies of my country, I am possessed by a feeling of the deepest hate. . . . They do not kill in order to conquer, but for the pleasure of killing. . . . My God, how can it be Thy will that I resist this horror which assails me, and that I shall not hate these infamous people with all my heart?

Nothing better indicates the unchristian character of the present European conflict than the fact that such passages as the foregoing are found in a book designed for the "meditation and spiritual reading" suitable just now "both for those at home and for those at the front." Without question, the ideals of the medieval warrior who fought like a gentleman and prayed like a monk are becoming obsolete. However responsible the rulers and statesmen of Europe may be for this war, the soldiers who are actually engaged in it, are conscientiously fighting for their homes and country. Surely the Frenchman loves France no less than his foe loves Germany, and both are equally ready to make every lawful sacrifice to protect and defend what they hold so dear. Both may pray that victory may attend their country's arms, but a person who deliberately asks God for the "grace" "to hate these infamous people with all my heart" is not offering a Christian's prayer at all. Rather he is seriously violating the new commandment Our Saviour gave in His Sermon on the Mount, and is mocking the holiness of God Himself. Moreover, books of this kind keep peace far off, by prolonging the reign of hate. There is no peace without good will, and where hate reigns, good will is impossible.

LITERATURE

Mexican Poets and Poetry

MEXICO had poets before the days of the Spaniards. Some of their works survive in books written in an almost forgotten tongue, which in the hands of some later translator will shed light on the character and customs of a strange race. For the most part, however, their works have been perpetuated by the troubadours who have recited and sung their crude verses for each generation, handing them down from century to century, changed and modified to some extent, but in the main retaining their original thought and form. Around the revolutionary camp-fires in Mexico today they chant odes composed in commemoration of victories of the war-lords of Montezuma.

Of the early writers of fugitive verse a few names survive, notable among them being Francisco Terrazas and Luis de Alarcon. The one whose name stands out above all others is Sor Juana Inéz de la Cruz, who is known in Mexico as "the Tenth Muse." She was born in a village near the City of Mexico, November 12, 1651. Her unusual intellectual power was manifested very early, and when only a few years old she was placed at school in the City of Mexico. Here she received all the instruction in philosophy, arts, sciences, and languages which the schools and private tutors of the capital could supply. For many years she was the central figure in the social life of the city, being maid of honor in the vice-regal court. But at the height of her intellectual and social success she entered a convent where the last twenty-six years of her life were spent in retirement. It is difficult to realize that this brilliant and gifted woman was born of a semi-barbarous race more than two centuries and a half ago. She is the most notable figure of that period, the only one, some critics maintain, whose work will survive. Her literary style is clear and simple, her themes religion and friendship.

More than half a century elapsed from the time of Sor Juana Inéz de la Cruz until the advent of a school of poets represented by Friar Manuel Martinez Navarrete, whose best known production is "La Alma Privada de la Gloria," and Joaquin Fernandi Lizardi, the author of "A Hymn to Divine Providence," and a number of short poems called "Masques." The style of these writers is lofty and pure and their subjects almost exclusively religious. To this school belong those remarkable contemporaries, Manuel Carpio and José Joaquin Pesado. They were born in neighboring provinces within a few years of one another, Carpio being a native of Vera Cruz and Pesado of Puebla. In life they were united by harmony of character and work, and in death only a few weeks divided them. Both were bereaved of a father's care early in life, and were induced by strong religious tendencies to consider an ecclesiastical career. Ultimately they found their true vocation in literature and thereby left it much enriched and adorned. Pesado's most brilliant efforts were contributed originally to religious periodicals. Carpio's first published work was an "Ode to the Virgin of Guadalupe," and all that followed was of the same profoundly religious character.

The foundations of a distinctive Mexican literature were laid half a century later by a group of writers whose leading spirits were Ignacio Ramirez, Juan Diaz Covarrubias, Augustin F. Cuenca, Ignacio M. Altamirano, Manuel M. Flores and Antonio Plaza. They came into prominence during the early turbulent years of the Republic and reflect the spirit of the times. To them possibly as much as to any others the national unrest was due. Their activities took many and varied forms. Often they were in high office under the Government, often in prison and exile. Many times the dungeon of San Juan de Ullóa opened to receive one of

these indefatigable and irrepressible geniuses. They founded newspapers and organized clubs and societies. They traveled about the country lecturing to the rabble in public places, and taught the scions of noble houses in the select colleges of the metropolis.

The leaders of this group were two Indians, whose proudest boast was that not a drop of alien blood flowed in their veins. They were Ignacio M. Altamirano, a native of Guerrero, and Ignacio Ramirez, who was born in Guanajuato. These two poets present wide contrasts in personal appearance, in character and work. Threaded with delicate imagery and childlike faith, their poetry also has the strength of the race from which they sprang. In Mexico Altamirano is still designated as "the Master." The writings of Ramirez, however, though almost faultless, lack the warmth of a great soul. The dominant note in the songs of this period is patriotism. Devotion to country breathes through all that is written. The only dissenting voice is that of Antonio Plaza, who stands alone as the solitary satirist of Mexico; and has rarely been equaled in his ability to search out the secret places of the human heart, and in his subtlety of expression. He is best known by his poem: "La Voz del Invalido."

The latter-day school of Mexican poets, the pupils and followers of Ramirez and Altamirano are more numerous and more varied in theme and method. Easily first among them in the heart of the nation is Juan de Dios Peza, the poet of the home, but the most striking, the most brilliant of all is the ill-starred Manuel Acuña, who during a fit of melancholy died by his own hand at the age of twenty-four. Manuel Acuña was born in Saltillo, the capital of the State of Coahuila, in 1849. He was only fourteen years old when he went to the City of Mexico and entered school. The remainder of his life was spent in that capital, where he became one of the coterie of brilliant young men the like of which may be found only in the great cities of Europe.

The chosen friend of his heart was Juan de Dios Peza, and from Peza we learn that Acuña was addicted to fits of melancholy which ultimately led to his untimely death. Something of the tragic mood which was on him may be gathered from that most beautiful and saddest of all his poems, written but a few days before his death, "Nocturne." He also wrote a play which was produced with great success in his own country. He has been likened to Byron, to Keats, and to Poe, and his versatile genius partakes of some of the qualities of each. Today he is the first of the Spanish-American poets, and at last is being shown the appreciation which he merits.

E. C. HENDRIX.

REVIEWS

Dieu, son existence et sa nature. By Father R. GARRIGOU-LAGRANGE, O.P. Paris: Gabriel Beauchesne, 10fr.

The learned Dominican, Garrigou-Lagrange, professor of theology in the Colegio Angelico, Rome, has given life long study to the subject of God and His attributes. The article on God in the "Dictionnaire apologétique de la foi Catholique" established for the author a reputation for thoroughness and scientific accuracy, and the present voluminous work is an expansion of that article.

The first part treats of the existence of God; the second, of His nature and attributes. As guiding posts to the arguments of the first part, is set the teaching of the Church in the Vatican Council and in the various legislations of Roman Congregations. Especially timely is the explanation of the decrees of the Vatican in their bearing upon the anti-modernistic oath ordered by the *Motu Proprio* "Sacrorum Antistitum." The possibility and the fact of the proof of the existence of God are treated in a manner that is entirely up to date. The philosophical writings of James and his sort receive full justice. The findings of Andrew Lang and the learned Austrian, Father Schmidt, are given as a contrast to the vagaries of Tylor and Spencer and later animists.

The second part of this excellent study is on the nature of God and His attributes. The essential constituent of this nature, according to our imperfect knowledge, is established; the attributes are deduced therefrom; and all important difficulties are met that seem to set one attribute against another. The Thomistic solution is given of the great difficulty of saving human liberty without destroying Divine omnipotence. The will always retains the "power to resist," though the act of resistance is incompatible with the Divine, efficacious and physical premotion. The treatment of the Jesuit solution would have been more effective had Molina's opinion not been dubbed "naive and strange."

W. F. D.

The Collected Poems of Condé Benoist Pallen. New York: P. J. Kenedy & Sons. $1.25.

Judged by the accepted canons of literary criticism, Mr. Pallen's poetry is, in the main, considerably above the ordinary; some of it ranks exceptionally high. Often there is grace and music in his verse-structure; his imagination is fertile and like the true seer's is quick to appreciate and interpret hidden spiritual values. Especially worthy of praise is the elegy entitled "A Fable for Lydia," which is a finely-wrought poem filled with exquisite imagery, and painting a pen-picture that leaves the reader with "the ranged gods upon the verge of high Olympus," wondering as to the sequel.

It is not surprising to find that Homer, Virgil, Milton, and Tennyson are continually in one's thoughts as he ponders over these pages; not, indeed, that the author lacks originality, but because of the delicate perfume of chastened classicism that permeates Mr. Pallen's poems. His vision has swept a wide range. Of his themes, some are sacred, some profane, and others neither sacred nor profane. He has a fine poem in honor of the Queen Immaculate; there is a splendid "Ode to Georgetown," the poet's Alma Mater; two well-sustained dramatic poems, "Agláë" and "The Feast of Thalarchus," together with a collection of less pretentious efforts on varied subjects, some of which are familiar to readers of Mr. Pallen's previous works, while others are now published for the first time. Much of this minor verse reaches high levels of excellence; some, on the other hand, is liable to be more philosophic than poetic, but all bears witness to the scholarly attainments of the Managing Editor of the "Catholic Encyclopedia."

E. A. W.

The Goddess of Ghosts. By C. C. MARTINDALE, S.J. New York: P. J. Kenedy & Sons. $1.50.

"The Goddess of Ghosts" is a series of musings inspired by some incidents of Hellenic mythology and history, presented to the reader with all the skill of a master of narrative, dialogue and description, rich in striking contrasts, but withal mystery-begetting and mystifying, and, once at least, uncannily coordinating the things of light and the things of darkness. Herein lies Father Martindale's charm, and his weakness. He weaves a magic spell as he croons the sad tale of young Elpenor, he strikes a tender chord when he sounds the soul-depths of Baby "White-thoughts," he makes one a very comrade of the runner, Phidippides, the while he leaps and bounds from phantasy to phantasy, shrouds the moral in difficult allegory, reaches out for the lessons of nature which underlie the hoary myths of Hellas, and with lyric liberty contrasts the goddess Persephone and the true "Mother of the Dead" in the course of a musing entitled "The Goddess of Ghosts." In a word, Father Martindale has fashioned a rich mosaic, whose components, bright and at-

tractive though they may be in themselves, portray, when fitted together, an image blurred and not entirely pleasing.

J. T. L.

The Normal Life. By EDWARD T. DEVINE. New York: Survey Associates, Inc. $1.00.

This book begins with a blasphemy, and ends with a paragraph which is an excellent sample of what Dr. Devine calls "the dry-rot of stupidity." Between these extremes, Dr. Devine discusses a variety of topics, entertainingly for the most part and sometimes with profit to the novice in sociology, but always with a lightness of literary touch only equalled by the lightness of his intellectual grasp upon the principles fundamental to his subject. He solves fewer difficulties than he suggests; his procedure is that of the unwary guest who delicately takes up a potato only to drop it forthwith and permanently, on ascertaining its heat; he is like a man who carefully picks his way across an egg-strewn floor. Only, it will be thought, Dr. Devine has not had the good fortune to evade all the eggs, for he was obliged to walk in the dark, and his progress, to continue the figure, marked the gradual confection of a most marvellous omelette. Whether or not "race suicide is an ominous danger," the head of the New York School of Philanthropy sagely regards it as "a perplexing question;" and as if the thing were a physical possibility, the Doctor gravely warns us that "it is not desirable that the human race should be perpetuated in the wasteful fashion of fishes and the lower animals." Sex-hygiene is to be taught in the schools, "very generally and very delicately," as a barrier against social diseases; nothing, however, is said of religion in this connection, and probably with consistency, for one who apparently equalizes "religion, art and industry" as permanent human interests, may be pardoned for regarding social salvation as synonymous with salvarsan. Our current penal methods are "demoralizing to the society which cherishes them," and it seems to be absurd that "Courts should . . . fix sentences." The reason is obvious, "judges are neither physicians nor teachers." What we have to do is "to socialize the police (a perilous task!) socialize the courts, and socialize the prisons, which means as prisons to abolish them altogether," and then we shall be ready to arrange our robes for the millennium. To a good many folk, Dr. Devine's normal life must seem quite as normal as a house upside down.

P. L. B.

For Greater Things. The Story of Saint Stanislaus Kostka. By WILLIAM T. KANE, S.J. With a Preface by James J. Daly, S.J. St. Louis: B. Herder. $0.50.

This charmingly told biography of Poland's Jesuit patron is just what our Catholic children have been waiting for. The author, formerly on the staff of the *Queen's Work,* has admirably succeeded in portraying his subject as a real boy of flesh and blood. He shows how Stanislaus worked as hard to fit himself for sainthood as other lads do to attain distinction in a worldly career. A boy of sixteen who could walk at the rate of thirty miles a day from Vienna to Rome, Father Kane points out, was no weakling. "If Stanislaus had done this for the glory of the world, we should have stories woven about him, the whole world would cry 'Bravo!' But he did it for God, and the world cannot understand him at all: the world is silent." It can safely be predicted that every normal boy who can be induced to begin "For Greater Things" will eagerly read the book through, though he may excuse the deed by explaining: "It isn't a 'life of a saint' at all, but a fine story." Such a remark the author should consider a high compliment. Father Daly in his excellent preface observes that "The lively and energetic style adopted in the present biography may create a trace of mild surprise in older readers." But it is just the style in which a saint's life for boys should be written, so let us hope that this is the first of a series of similar biographies from Father Kane's pen.

W. D.

"A Voice from the Crowd." By GEORGE WHARTON PEPPER. New Haven: Yale University Press. $1.50.

It is good to see ourselves as others see us. Mr. Pepper paints the preacher of the Gospel as the layman sees him and would like to see him; he has gathered together in an interesting and suggestive synthesis his own experiences and the experiences of others, and the fruit of his strivings is embodied in "A Voice from the Crowd." Throughout six thought-inspiring lectures the pulpit orator is discussed in relation to God, his fellow man, and the ideals that should be constantly kept before his mind; he is reminded of his obligations towards the young and the old, towards the just and the unjust, towards the ninety-nine of the fold and the errant sheep of the desert; he is exhorted to see the difficulties of those committed to his charge, to insist on the Christian education of the little ones, to cultivate a universal charity, to labor and pray for the return of Christian unity. Of course no Catholic could accept Mr. Pepper's plan of reuniting Christendom; it lays too much stress on the invisible Church, and is, moreover, somewhat modernistic; but, be this as it may, every loyal Catholic is at one with the author of "A Voice from the Crowd" when he writes: "Of the evils of our present godless system of education I seem to be keenly sensible. I do not think I am unaware of the difficulties in the way of constructive reform. I confess myself wholly without suspicion respecting the motives and aims of our Roman Catholic brethren. If I am alive when they propound a remedy for existing mischiefs I shall make an earnest effort to place myself in agreement with their proposal."

J. T. L.

Russian Fairy Tales. From the Skazki of Polevio. By R. NISBET BAIN. Illustrated by NOEL L. NISBET. New York: The Frederick A. Stokes Co. $2.50.

Hero Tales and Legends of the Serbians. By WOISLAV M. PETROVITCH. Illustrated by WILLIAM SEWELL and GILBERT JAMES. The Frederick A. Stokes Co. New York: $3.00.

It was inevitable that the ban which has been put upon the study of hostile languages in the schools should eventually reach the nursery, and that the Grimm brothers, at least in certain quarters, should get into bad odor, that Grimmelshausen should be relegated to the attic, and that even the gentle Baron Munchausen should find himself in disfavor not only in the library but even on the shelves of the children's bookcase. Even when the name is single, it is hard these days to find unhyphenated hearts, and loyalty to the old sod has made otherwise smiling faces frown on all alien and enemy names. For months therefore, it has looked rather glum for the dreams of chivalry and the spirit of high romance that have been the undisputed right and possession of the children of all nations for untold years. This was too bad. Life for all humans, far too soon, becomes dull grey prose; nowadays it is mostly blood red, but it was a pity that even the little ones must be robbed of their poetry and ideals, of their beauteous maidens and their valorous knights, of their wicked step-mothers and witches, of their elves and fairies and all the other gossamer creations of youthful imaginations. Fortunately the Stokes Publishing Company has come to the rescue, so that now even the most fiery supporters of the Allies may, without going over to the foe, turn page after page and find the ever recurrent magic words "Once upon a time" at the beginning of many a tale. The books are rather expensive, but they are works of art both in illustration and in general technique, and having their scenes and characters

taken from the mysterious lands of Serbia and Russia, they have something that the old tales lacked, something of the fierceness and wildness and heroism that we have usually associated mostly with the Sagas of the North. The danger therefore that threatened the imaginations of the children of English parentage, ancestry or sympathy has happily been averted. They may now delve into fairyland to their hearts' content.

J. H. F.

Teaching of History in Elementary and Secondary Schools. By HENRY JOHNSON, Professor of History in Teachers' College, Columbia University. New York: The Macmillan Co. $1.40.

At a time when education in this country is still suffering from the evil effects of mere experimentation, it is highly gratifying to see a work such as this appearing on the market. Its appeal is, of course, directed primarily to actual or prospective teachers of history; yet all, in any way interested in pedagogical principles, will find much matter in it for profitable consideration. History, as those who have ever had anything to do with teaching it will know, has always held a rather anomalous position in education. It has been from early times agreed that no curriculum could be considered complete without it; but what the definite purpose should be for including it or what method ought to be used so as to adapt it to the ulterior aims of education, are questions that have been left largely to the judgment of the individual teacher.

Mr. Johnson has set himself the task of determining definitely what the real pedagogical value of history is as a branch of study in the schoolroom and how it should be dealt with as an educational instrument. Starting from the standpoint of "the scientific conception of history," he argues with those who maintain that "the lessons of history, to be really useful, must also be true." He weighs its value in the light of its cultural content without neglecting, on the other hand, to point out its no less important worth as a means of developing the faculties of the mind and for the training of character. His analysis and criticisms of other theories on the teaching of history that obtain, both in this country and in France, England, and Germany, are thorough and clear. Though the reader may not always agree with the author's conclusions, yet there is no part of this book that does not contain some valuable suggestion of either a theoretical or practical nature.

M. I. X. M.

Old Roads from the Heart of New York. By SARAH COMSTOCK. New York: G. P. Putnam's Sons. $2.50.

The average New Yorker probably knows little and cares less for the wealth of historic lore which surrounds him. But if he should plan a sight-seeing trip, this book of journeys of today by ways of yesterday would prove a valuable guide. With the Battery as a hub, the author follows one by one, for a distance of thirty miles, those ferries and roads which most nearly correspond to the ferries and roads of other days. Starting eastward, she conducts us over historic Long Island; she then enlivens, by anecdote and story, the old ways to the south, to Staten Island and New Jersey; after sketching the country to the west and north, along both sides of the Hudson, she brings us back to the city by way of Long Island Sound and the East River; arrived once more in Manhattan, she calls up the ghosts that haunt the heart of the city and the great artery, Broadway.

From the viewpoint of the Catholic antiquarian, the book is somewhat disappointing. Though there is no end to the accounts of the Puritan and Quaker and Dutch Reformed settlements and churches, of early Catholic foundations there is not a word. Prejudice, it is true, and penal restrictions discouraged any attempts at early settlements, still there are many isolated facts that might well be mentioned, such as the governorship of Thomas Dongan, the visit of Father Jogues, and the foundation of old St. Peter's, on Barclay Street. The book is well illustrated, containing maps of the present and the past, and one hundred splendid photographs. For the person seeking additional information, Miss Comstock furnishes a complete bibliography, and for the sightseer, detailed itineraries to all the places of interest mentioned in the text.

F. X. T.

Debating for Boys. By WILLIAM HORTON FOSTER. New York: Sturgis & Walton. $1.00.

A practical explanation of what a debate is with very helpful suggestions for beginning and conducting a debating society is presented in this little book. After proposing one or two questions as examples, the author goes through the preliminary work of narrowing the question and of selecting the strongest evidence to prove it, and then gives an excellent chapter on the positive work of the brief. Here, however, one feels the lack of something on the actual writing of the debate. Boys, no matter how carefully they have planned, find difficulty in expressing themselves clearly and orderly in public, unless they have written carefully and even memorized their debates. Step by step we are taken with "The Fairfield Boys" through the process of organizing a debate and with them see the parliamentary procedure in operation. This practical method and the seriousness about the work of debate, recommended to the boys and well illustrated in the "Ford Town Hall Meeting," give special value to the book. The appendix contains questions for debate, the constitution for a society and a table of parliamentary rules. P. C.

The Coming Newspaper. Edited by MERLE THORPE, Professor of Journalism in the University of Kansas. New York: Henry Holt & Co. $1.40.

The title of this book is somewhat misleading. It offers the reader, in place of an indication of the "coming newspaper," more of a blanket indictment of present journalism, framed by twelve expert newspaper men. They obtain their material from the answers to a questionnaire sent to a thousand prominent people asking for suggestions as to the most vital problems connected with journalism today. The conclusion to be drawn from the symposium these critics have compiled is that whatever is, is, in great measure, wrong throughout the newspaper world. There are now thirty-nine institutions at which schools of journalism offer courses that are supposed to be a factor in the stimulation of a newly-awakened professional conscience. But the ethical code advanced in most of the dissertations presented in this book seems based on the speculation: "Will it pay?" rather than on any of the fundamental verities. Twelve States, during 1913, we are told, considered newspaper regulation, in one form or other, and Congress accepted several bills of the same import. It is the handwriting on the wall, according to one of the contributors, a leading editor of international repute, and he warns his fellow-journalists:

> If we do not profit by it, if we do not set our house in order ourselves, our glorious freedom from a hateful supervision and control will crumble away, and with it many of the present-day splendors, powers and opportunities of our craft.

He also says that the responsibility for having the right kind of newspaper is clearly on the reading public. For the complaint, therefore, that Catholic interests do not receive proper attention in the secular press, the remedy, in their view, is very plain. The two great newsgathering agencies and the 1,400 subscribing papers that print their reports will respond to the prodding of their readers, if it is done in an organized and practical manner. But sporadic or half-hearted methods will effect little. T. F. M.

BOOKS AND AUTHORS

The excellent address Archbishop Hanna delivered last month at San Francisco before the International Peace Congress begins the current number of the *Catholic Mind.* His Grace shows how the Church has always striven to promote peace among Christian nations and he recalls what the Pope has done to mitigate the horrors of the present war. "Homicide Excusable and Felonious," by J. Harding Fisher, S.J., and "What Women Can Do," by Daniel A. Lord, S.J., two other papers in this issue of the useful little fortnightly, are very timely and practical, and there is a short refutation of the Neo-Malthusians, by Father Blakely.

The six novels, according to the *Bookman,* that were most in demand during September in some forty-five of our cities were these: "Michael O'Halloran," "K," "A Far Country," "The Money Master," "The Rainbow Trail," and "Pollyanna Grows Up." All but the fifth have already been noticed in AMERICA. As for "The Rainbow Trail," it is a lurid story about Navajo Indians, Mormons, desperadoes and Protestant ministers which would somewhat resemble the "dime novels" of thirty years ago if its salacious pages were removed. What trash the people read!

Father Joseph Rickaby, S.J. has gathered into a substantial book entitled "The Lord My Light" (Herder, $2.00) the best of the instructions in his two volumes of "Oxford and Cambridge Conferences" which are now practically out of print. The talks are meant for the better rather than the less well educated and aim "at removing current prejudices and misconceptions concerning the Catholic Church, and at instructing the layman on points of theology that he ought to know." The fifty conferences in the volume cover a wide range of topics, are for the most part apologetic in character and are full of erudite lore that should especially appeal to university students.

Owen Johnson's "Making Money" (Stokes, $1.35) has a beautiful blue and gold cover, and is printed on good stock, but the binding is exceedingly poor. The story itself lacks the interest of "Stover of Yale," as well as the impropriety noted in other of Johnson's books. The last fact is commendable and gives some promise of fairer returns from the author in future.——Helen of Troy was happy enough, no doubt, in her early married life. She had her bit of tapestry to weave during the day and at night listened as her liege lord recounted the more exciting incidents that had kept him longer afield than had been his intent. Humdrum, maybe, but quietly happy for one so beautiful that "for her it was meet a thousand men should die." Then came Paris and the elopement followed. But had it not been for a Homer would the tale ever have achieved more than the local notoriety deservedly attaching to such bad conduct? "The Little Iliad" (Macmillan, $1.35) is a tale as sordid as was the incident that occasioned the great Iliad, and Maurice Hewlet, the author of the novel is not a Homer to transmute these base elements into gold. One would conjecture, by the way, that all the actors in "The Little Iliad" are Catholics!

"Serbia: Her People, History and Aspirations" (Stokes, $1.50), by W. M. Petrovitch, relates the history of Serbia from pagan days to the second Austrian invasion of 1914, the closing pages being devoted to a study of national beliefs and customs. The story of Serbia is not pleasant reading, as she has been for centuries the victim of her stronger neighbors. Oppression from without and disunion within tell the tale of Serbia's years and days. M. Petrovitch, who is in the Serbian legation, London, maintains that his people have upheld their ethnographic features, their national traditions and language, despite their wanderings and trials. The peasants are both brave and superstitious, capable of enduring hardship untold. In temperament lively, sensitive and highly emotional, they are ever ready for war, but in agricultural and industrial pursuits they have lagged behind other countries. Jealousy and an inordinate thirst for power are the national sins of Serbia. It is the writer's view that his country was neither prepared for the present war nor desirous of a conflict with Austria. There is much valuable information contained in this small volume.

The interesting period of the latter half of the twelfth century when Crusaders and troubadours walked in the flesh, and Southern France, that home of medieval poetry, are the time and place of "The Fortunes of Garin" (Houghton, $1.40), Mary Johnston's latest novel. A knight named Garin, with his powers of song and sword, his thrilling career to win his spurs and his marriage at last with "the ugly princess," supplies the story with the element of romance. The beginnings of the serfs' dissatisfaction with their lords' administration, the enthusiasm of the Crusaders and the indulgences granted them; the lives of monks and nuns of the time are pointedly described, but a Catholic reader will note the unmeant lack of reverence in the telling, and must recall that a bishop of political aims and a lying cleric, if actual, were yet not typical of the period; that the Crusaders, though adventurous, were for the most part truly desirous of having their souls shriven from sin; that the Church is certainly emotional, but it must needs be much more to make it the enduring institution it is. The heroine, Audiart, is not the conventional, impossible lady of this kind of tale, but a flesh-and-blood reality, drawn with deft fingers. The siege of Roche de Frêne gives occasion for some vivid writing of the author's best.——"Hempfield" (Doubleday, $1.35), by David Grayson, is a quiet, simple narrative of a quiet, simple village. It is not in the crises of life that we are to look for its great truths, but in the small events of the ordinary day. Such happenings, cast in the form of reminiscences, are the theme of this novel. The scene is always the village of Hempfield, and, almost always, the printing-office of a country weekly called the *Star.* Around the precarious existence of this newspaper hang the lives and histories of an interesting group of characters. Though they create and live in but one atmosphere, they are all distinctively different. The dignified old captain, Nort Carr, the enthusiast; Anthy, the perfect woman; Fergus, the traditional Scot, are excellently drawn figures. The characters, indeed, so far outshine the plot in interest that we almost forget the current of events. Mr. Grayson is photographic in his descriptions; he snaps persons and places just in the nick of time and portrays them always with a smile.

The paper on "The Natural History of a Reform Law," with which Dr. William J. Kerby opens the November *Catholic World,* is a valuable study of the influence of conservatism and radicalism on legislation; in *"Ut Quid Perditio Hæc"* Sir Bertram Windle gives a scientist's convictions regarding the necessity of the Church's training "specialists" in prayer; Mr. Aloysius J. Hogan, S.J., contributes a discerning appreciation of Francis Thompson's prose; Dr. James J. Walsh gleans some interesting facts from the history of feminine education; Richardson Wright has an article on the Russian *artel,* or village craftsman; P. W. Browne writes on the material and spiritual worth of books, and there are readable stories and verses besides.

"The Black and White Book" (Gibson & Perin Co., Cincinnati, $0.50) is not, as might be presumed, a new volume of

diplomatic disentanglements. It is related neither to the German "White Book" nor the English "Blue Book"; but is perfectly neutral, consisting of thirty charming silhouettes of child-life accompanied by suitable rhymes. Beginning with their winter sports it carries the little ones through their year of play and make-believe. Miss Charlotte Vimont Arnold, the author of the booklet, is a recent graduate of the Sacred Heart Convent at Clifton, Cincinnati.——"Sure Pop and the Safety Scouts" (World Book Co., Yonkers, N. Y.), by Roy Rutherford Bailey, is an attractive little book published under the auspices of the National Safety Council, and presents the safety idea in the guise of a series of interesting adventures, any one of which could easily happen to a child. The leader in these episodes is the quaint little "Colonel Sure Pop," half-human and half-elf, whose enthusiasm proves so contagious that not only the children of the story, but those also who read it are filled with a desire to urge caution and care in the ordinary doings of daily life.——"The Emerald Story Book" (Duffield, $1.50), by Ada and Eleanor Skinner, is a volume of well-chosen stories for spring and the out-of-doors life and includes tales and verses by Eugene Field, Kate Douglas Wiggin, Henry Van Dyke, Katherine Pyle, Helen Keller, James Baldwin, Hans Christian Andersen and others. The myths and legends are interesting and amusing, and present flowers, insects and birds as persons. The children will enjoy the book.

The "Water Babies," a book that is a perpetual joy to all children and many adults, has been brought out in delightful form by Houghton, Mifflin Company ($2.00). The numerous illustrations by W. Heath Robinson are all amusing, and some of them are beautiful and will serve to render Kingsley's charming classic even more attractive to little children.——"The Kingdom of the Winding Road" (Macmillan, $1.25), by Cornelia Meigs, is a pretty little excursion into the realms of fancy which most boys and girls will enjoy. As the setting is medieval, it is a pity that all reference to religion has been omitted. The excision of this important factor in the lives and aspirations of medieval folk lessens both the artistic effect and the historical truth of the picture.

EDUCATION

Dabble and Cram

THERE are schools and schools. I hazard it that this statement does not fall on your expectant ear with the grateful ring of novelty; long usage has dulled its welcome. You are a neologist; you have forgotten the poet's *decies repetita placebit.* There is no valid reason why you should not occasionally, say on greater feasts, allow some aged truth to warm its tottering limbs by basking in the refulgence of your distinguished consideration. Therefore, I shall repeat the ancient apothegm that all schools are divided into two classes, which by your leave, I shall term the Class of Dabble and the Class of Cram. The precise reason of this natural division the philosophic reader shall find, unless I forget to allege it, in a subsequent paragraph. For the present, let us recall for our mutual instruction, a famous representative of each school. And first, out of deference for the cloth, the Reverend Lawrence Veal, sometime Chaplain to that unfortunate nobleman, the Earl of Bareacres.

THE BLOOMSBURY SCHOOL

You will recollect that in his elegant establishment in Hart Street, Bloomsbury, this clerical person with his excellent lady, prepared young gentlemen for the universities, the senate and the learned professions. Thackeray hints that the success of this eminently respectable institution was built upon "advertising and pushing sedulously," but this I take to be mere cynicism. The real cause I find in Mr. Veal's devotion to "the Curriculum," which was of prodigious extent. Whenever Mr. Veal spoke, he used the very longest and finest words in the dictionary, "rightly judging that it was as cheap to employ a handsome, large and sonorous epithet, as to use a stingy little one," and he founded his curriculum on the same broad philosophy. "The young gentlemen in Hart Street," records Thackeray, "might learn a something of every known science." Mr. Veal had provided an orrery (look it up in the dictionary if you don't know what it means), an electrifying machine, a turning lathe and a select library, and had transmogrified the wash-house into a theater. This list of facilities sounds like the description of a Gary School, and fully proves that our ancestors were not the preadamitic beings which our fancy sometimes paints. It also shows beyond cavil, that Mr. Veal's pupils did not suffer from lack of proper opportunities.

VEAL AND ASCHAM

Unfortunately, however, intensive criticism indicates that as a teacher of youth Mr. Veal cannot be ranked with Ascham. He seems to have talked too much, for one thing, and a verbose teacher makes a mute pupil. As a disciplinarian, he held too literally to a belief in the sanctity of the individual's aspirations for liberty: no *Orbilius plagosus,* he anticipated the methods ascribed to the Warden of the School for Social Reform at Sing Sing. Other phenomena, difficult of reconciliation, present themselves to the careful historian. Mr. Bluck, for instance, although he had arrived at the age of twenty-three and used to weep over the insuperable difficulties of Eutropius, was accounted worthy of a prize at the end of the year; and Georgy Osbourne, a lazy little scamp, was pronounced "excellent" in three languages. It is hard to escape the conclusion that the pupils had a lengthy curriculum which they were allowed to ignore. Possibly Mr. Veal, like many of his professional brethren since his time, found no other course open to him; but considering the evidence, this genteel establishment in Hart Street, Bloomsbury, must stand as a representative of the Class of Dabble. Let us now call a model of the Class of Cram.

THE BRIGHTON SCHOOL

Mrs. Pipchin's ideal of a school was realized in Dr. Blimber's famous establishment. "I have heard that it is very strictly conducted," she remarked, rubbing her ancient nose vigorously, "and there is nothing but learning going on from morning to night." Let no jump be made to the conclusion that the bitter memory of the Peruvian mines, coupled with the carking care of bringing up the saturnine Master Bitherstone, and the daily shampooing of little Miss Pankey, debars this venerable lady from expressing an opinion on the subject of schools. If she sins, she sins in good company; most of us share her ideals. Dickens observes that there was no nonsense about Mrs. Pipchin, and there was no nonsense about Dr. Blimber's school, except that crassest of nonsense, the kind that only a pedagogue can invent and defend. "The studies went round like a mighty wheel," writes our authority, "and the young gentlemen were always stretched upon it." This is the school which most of us, who pride ourselves on being "practical common-sense people" want for our children. Sometimes we get it. Dr. Blimber agrees with Mr. Veal in providing an ample curriculum; he differs from this gentleman in believing that it is to be followed, regardless of consequences. He proposes, not to educate, not even to instruct, but "to cover the matter." Persons of the intellectual capacity of Mr. Toots are the usual product of the School of Cram. Neither Cram nor Dabble has any place in a civilized community, but on the whole I prefer the School of Dabble. It is a trifle more human.

OUR OWN SCHOOLS

There are then, schools and schools; they did not end with the passing of the Victorian Age. Like the world, they are still too

much with us. With scarcely an exception, our modern secondary schools are suffering from that dread disease, Enlargement of the Curriculum. Have you never heard of a Catholic high school in which adolescent boys and girls are forced "to cover the matter" in Latin, Greek, English (with author-study and composition), Evidences of Religion, Science (Physics, or Chemistry, or Biology), History, Mathematics, French or German, with ruffles of elocution and frills of music or china-painting? In all your travels, have you never beheld the Veal or Blimber methods in operation in a Catholic high school? Without comment upon the keenness of your vision or the delicacy of your sense of hearing, I accept your statement that our Catholic schools have all the perfection possible in created beings. Glowing then, with the sense of our excellence, let us take a little unholy pleasure in those shortcomings of the secular secondary schools, set down in the New York *Sun* for October 24, by a number of college presidents.

PROFESSIONAL OPINIONS

Dr. Heaps of Milton University, Baltimore, considers the first fault of the secondary school to be "that the courses are too broad." He thinks that the secondary school should insist upon "a mastery of elementary English" and upon such disciplinary studies as "Latin, Greek, Algebra, Geometry and one elementary science. Concentration and discipline rather than breadth and culture are the crying needs of our preparatory schools." Dr. Judson of the University of Chicago, writes that secondary schools "would be benefited: 1. If the subjects of instruction were fewer; 2. If the time devoted to a given subject were longer, in order that a more thorough grasp of that subject might be attained; 3. If there were less attention to social activities, athletics and the like." Dr. Ellis of Ohio University is of the opinion that "the present high school courses are too pretentious. Quality of work is sacrificed to quantity. . . . Such a course really prepares for nothing definitely. . . . Depth counts as much as length in educational effort. Fewer studies and those better taught and more intensively studied by the pupils, suggest conditions that will develop mental power."

FURTHER CRITICISM

Other college presidents have expressed similar opinions in the New York *Times*. In the issue for September 5, Dr. Sparks of the Pennsylvania State College, Dr. Currell of the University of South Carolina, Dr. Mees of the Rose Polytechnic Institute, Dr. Eggleston of the Virginia Polytechnic Institute and Dr. Harris of Elmira College, unite in the criticism that "the attention of the pupils is dissipated by the attempt to teach too many subjects." In the same journal for August 15, Dr. Thwing of Western Reserve University, says that "the subjects are now too numerous" and suggests that "four or five great subjects represent both in quantity and quality, a proper course for a pre-college school." "The great bane of all secondary school training," writes Dr. Evans of Ripon College on September 12, "is the multiplicity of subjects and the painlessness of methods. We need more tonic of astringency for the brain. The psychology of interest has been overworked. The education of the will is the prime essential. I would have the high school take fewer studies and compel thoroughness."

OURSELVES AND OTHERS

Wise heads wag assent; the tireless makers of school programs alone remain untouched by the justice of these reflections. Of a truth, it is pleasant to know that they do not in the least apply to our own high schools and academies. Our scientifically planned curricula banish the Veals and the Blimbers from our midst, and secure almost automatically "that power of accurate, comprehensive, large and well-proportioned thinking" which Dr. Thwing deems the ideal to be aimed at in secondary education. We do not believe that the mind of a boy or girl of fourteen winters can be concentrated upon eight subjects of instruction. Holding this to be actual dissipation, fatal to normal development, we select a few subjects of proved educational value for intensive study, and with pity in our eyes, watch the wicked world of secular secondary instruction as it merrily dances along the primrose path of fads and fancies.

We have our virtues; who may doubt it? But after all, would not a sincere prayer for the gift of seeing ourselves, not as others see us, but as we are, profit us more than this somewhat pharisaic self-congratulation? PAUL L. BLAKELY, S.J.

SOCIOLOGY

Lemon Frappé and the Y. W. P. A.

'TIS Chicago. A room in the Great Northern Hotel is ablaze with light and alive with an engaging bevy of sweet young damosels. Mesdames, their mothers, are there too. A charming debutante is seated at the piano, her nimble fingers dancing out a lively air, the while in pairs the girls go gracefully through terpsichorean mazes. In one corner of the room is a table set with flowers and lemon frappé. Thither ever and anon the gay young creatures repair for refreshment. Light hearts, sparkling eyes, innocent jollity! Pray, what can the merry company be?

SOCIOLOGICAL BUDS

Let us inquire of the Chairlady of the Young Women's Protestant Auxiliary, "the seventeen-year-old Christian Sociologist," as a Chicago reporter gallantly calls her.

> "We brought our erring sisters here," she tells us, "to give them a good time. We know what we are doing. These girls are of the same flesh and blood as we are. They have done wrong because they haven't had a chance to do right. We are giving them that chance tonight. We will offer them entertainment, we will show them the beauties of clean living, we will open our clean arms to them and they can enter, clean!"

Not all these happy girls, then, whom we see in the brilliant room are innocent of the "Scarlet Letter." No, kind reader, some dozen or fifteen are here whom the Protestant Women's National Alliance has reclaimed from a life of sin; these unfortunates, though not saved in the first instance by the Young Women's Protestant Auxiliary, are nevertheless, as its ingenuous seventeen-year-old chairlady says, being kept saved through innocent amusement by the Y. W. P. A.

The means, therefore, by which the Y. W. P. A. intends to keep these women of the pave from pursuing their course of sin further is by innocent amusement. Indeed, the sweet seventeen-year-old chairlady is quite confident of her authority for these means. "Christ said, 'Let him who is without sin cast the first stone.' We feel we are carrying out the spirit of His teachings."

GRACE OR AMUSEMENT?

But search the Scriptures as we may we cannot find it anywhere said that Christ advised sinful women, as a means to regain and hold God's friendship, to enjoy themselves innocently. He had a great deal to say to sinners about penance as a way to the Kingdom of God, but nothing about innocent amusement. And while, of course, we have nothing but admiration for the charitable spirit that informs these methods of the Y. W. P. A., we cannot but smile at the futility of the methods themselves. For, even supposing these women already reconciled with God, the only real help to persevere that they would find in the action of the Y. W. P. A. is sympathy. And sympathy is the smallest item in the needs of women of this character. Above all the current of God's grace must flow into their parched and shriveled souls through its sacramental channels. Then they must live

apart from the world in retirement and discipline; and this must constitute the least penance they have to perform in expiation. Finally, they need, constantly, daily, the loving care and sympathy of devoted women whose hearts beat for Christ only; not the occasional chit-chat of slips of girls.

Just here I can fancy some indignant reader exclaiming: "There you are again! Never a new idea is started outside the Catholic Church but AMERICA "ups with its hammer" of destructive criticism and pops it on the head! "Why doesn't it stop negativing everything and give us something positive!" Nay, nay, dear reader, I do not say that *you* would be guilty of so absurd a protest, nor yet that your friends would be so foolish. I only say I can *fancy* someone exclaiming in this wise. Even then, on reflection, this indefinite someone might repent his words. But if he didn't, I would say to him that AMERICA offers weekly for our wants new things and old, the treasure-house of the Catholic Church, and for this particular want that great work of a part of the Catholic Church, the work of the Good Shepherd nuns.

SOCIOLOGICAL EXPERTS

And indeed, I wonder how many of us Catholics are aware of the magnificent activity, magnificent at least in Christ's eyes, of the Sisters of the Good Shepherd? If I were to tell the sweet young creatures of the Y. W. P. A. that the Good Shepherd nuns in this country alone have reclaimed for Christ, not for lemon frappé and innocent amusement, 100,000 women; if I were to tell our censorious reader, imaginary, mind you, that at present in the United States 1,200 Good Shepherd nuns have under their care 7,000 of these poor girls, I can imagine the former in despair throwing the lemon frappé out the window, and the latter in tears of repentance inditing the editor a note of apology.

MARK S. GROSS, S.J.

NOTE AND COMMENT

The influence Protestantism has acquired in Japan is worthy of notice. There are at present in that country, the *Epworth Herald* informs us, 728 ordained Japanese ministers, 713 unordained Protestant workers, and more than a hundred thousand students in 1,875 Sunday schools. About 13,000 pupils attend the boarding schools, day schools and kindergartens. In the theological seminaries there are 400 candidates for the ministry, and 350 women are being taught in the Bible schools. During the last thirty years the total number of copies of the Bible or portions of the Bible distributed throughout the Sunrise Kingdom has amounted to six millions. Everywhere in the mission fields Protestantism is intensely active and Catholics must feel that the decisive hour has come for them to uphold and strengthen their own missions.

The *Independent* gives the following brief outline of the much-discussed Taylor system of efficiency.

> 1. Find ten or fifteen men in a given trade peculiarly skilled in the work to be analyzed. 2. Study their exact series of elementary motions or operations, with implements used. 3. Study with a stop-watch the time required to make such elementary movements, then select the quickest way of doing each. 4. Eliminate all slow, false and useless movements. 5. Collect into one series the quickest and best movements, as well as the best implements. 6. Standardize all work accordingly, and train workers in new methods. 7. Provide just rewards and human interest, factors in rousing, impelling and educating workers.

The Taylor system, as at present promoted, has aroused considerable opposition, particularly on the part of the labor unions, who believe that it is exploited in the interest of the employer only. An independent objection urged against it is that human beings are not to be treated as machines, and that under it labor would lose the little joy and spontaneity it still possesses. The system has been enthusiastically advocated as well as bitterly opposed. If ruthlessly employed it will lead to the nervous collapse of the workers.

Considerable progress has been made by the Marist Brothers in Japan. Their primary school and lyceum at Tokyo count 850 pupils; Osaka has 700 pupils, of whom 625 are following the catechetical instructions. There are seven Japanese lay teachers engaged at this institution, all of them converts and deeply interested in the work for souls. Native Catholic teachers, graduated by the Japanese Government, have the confidence of the pupils and enjoy greater influence among them, it is said, than Europeans. At the Nagasaki school the number of boys has increased from 100 to 280 since its transformation from a commercial school into a lyceum. Urakania has some sixty boys destined for the Church; St. Joseph's College at Yokahama has likewise begun the new school year with satisfactory prospects. The good work thus accomplished by the Marist Brothers in the primary and high schools can now be gradually supplemented by the labors of the Jesuits in their own and the public university.

Mr. Barnum was evidently on safe ground, the Springfield *Union* says, when he held that the American public liked to be humbugged. "Certainly if the public does not like to be imposed upon, a goodly percentage of those comprising it are very willing to give proof of their gullibility." This fact is further impressed upon us by a Washington dispatch stating that in the last four years the American public has been swindled out of $239,000,000 by a variety of fraudulent schemes. The Post Office Department is striving to some extent to check this wholesale victimizing by the occasional issuance of fraud orders where schemes are evidently open to just suspicion. The order denies the person named in it the use of the mails. "Perfectly legitimate home enterprises in need of capital can go begging until they starve to death, but the people still have millions to waste on fakes."

Don Miguel Maura, brother of the celebrated statesman and ex-Premier, Don Antonio Maura, recently died in the island of Mallorca. He was the founder of the Eucharistic Center, popular through Spain, and particularly flourishing in Madrid. Its purpose covers in part the work of the Extension Society in our own country, by supplying poor churches with all the articles necessary for "duly and decorously carrying out the Divine worship." He was moreover the author of various devotional books, the best known of which, "Eucharistic Harmonies," likewise draws its inspiration from the Hidden Lord within the Blessed Sacrament. For His service too he educated and trained a sound and highly cultivated clergy during the twenty years of his rectorship of the Seminary of Palma de Mallorca. The magnificent college church which he erected is considered one of the wonders of the island. His loss will be felt by the Spanish Church and clergy.

Henri Fabre, the "insects' Homer," who recently died at the age of ninety-two years, said many things worthy of consideration. Among them is the following:

> Because I have stirred a few grains of sand on the shore am I in position to know the depths of the ocean? Life has unfathomed secrets. Human life will be erased from the archives of the world before we possess the last word that the gnat has to say to us. Scientifically nature is a riddle without a definite solution to satisfy man's curiosity. Hypothesis follows hypothesis; the theoretic rubbish heap accumulates and truth ever eludes us. To know not to know might well be the last word of wisdom.

Well said and true! To distinguish between absolute truth

and plausible assumption is the lesson modern science and its popular votaries have still to learn. When this is thoroughly understood and applied, there will be no longer any question of conflict between scientific and religious truths, for nature and religious truths alike come from God who cannot contradict Himself in His works or in His words.

"But for good luck, there go I." This thought, says the *Saturday Evening Post,* is the beginning of real charity. Christ has set us a still higher standard: that in the poor we see Himself, that we do for them what we would wish to do for Him, knowing that He receives all as done unto Himself. Yet the above thought too should urge us on both to gratitude towards God and generosity towards our neighbor.

It is an excellent thing now and then to look yourself in the eye and ask where you might have been if the scene had been set for you somewhat differently. You began, say, in a comfortable home, where you were properly nourished and protected. You went to school, where, though you did not learn a great deal, you at least had free and pleasant space in which to grow and play. You associated with a comfortably placed, uplooking sort of people; and when you struck out for yourself very likely some of them said a pleasant word for you that helped.

Started in poverty and pinched hard in youth, we too might have succumbed in the struggle. It is well, therefore, and according to the will of Christ, that we change positions in imagination and do for those in need and affliction, what we would that they should have done for us were the tables turned in reality.

The Sisters of Charity of Mount Saint Vincent-on-Hudson have begun preparations for the commemoration of the centenary celebration, in 1917, of the coming of the Sisters of Charity to New York City. The College of Mount Saint Vincent is a growing institution, and new buildings are needed for its adequate expansion. The raising of a building fund has therefore been enthusiastically undertaken by the Alumnæ. The Sisters of Charity have widely expanded the sphere of their activity during the century of their labors in the great metropolis and their efficiency has met with deserved success. This hope therefore expressed by the President of the Alumnæ Association should not be unfounded: That outside the ranks of their own Alumnæ "many other friends of the Sisters of Charity among the clergy and laity will gladly come forward and contribute their quota of help on this memorable anniversary." The resolution to begin with the building fund for Mount Saint Vincent was taken in a meeting attended by two hundred and fifty members of the Alumnæ Association. "On every side," said the President, "other Alumnæ are giving munificent help to their Alma Mater, surely the Alumnæ of Mt. Saint Vincent will emulate the most zealous and most generous of them all."

The pathetic stories of girls dwelling in squalid tenements and barely succeeding in keeping body and soul together from day to day by constant labor, were again revealed in a recent Chicago investigation of the garment trade. The witnesses came from the "cheaper shops" and hence their tales were at times peculiarly pitiful. Here are some of the recorded instances:

> Grace Gross told of an alleged system for evading the ten-hour law: "I go to work at 6, but I am not supposed to punch the time clock until 7:30."
>
> Bessie Alt, who earns $4.00 a week, said that she kept within her income by walking two miles to and from work and spending only twenty-five cents a day for food.
>
> Fannie Berg told of a system of fines: "If damage is done to a garment, the offender is fined $1.50 or $2.00. If the offender is not known, we all are assessed twenty-five cents apiece."
>
> Anna Simsky testified that she worked from 5:30 a. m. to 7 p. m. "How much time did you take for lunch?" asked Alderman Geiger. "No time at all. I work right through the noon hour because I can't live on $5.00 a week. I can't live on that and help my mother, who lives in the old country." The witness said she was paid by the piece, and by working at top speed throughout the day occasionally she was able to earn $7.00.

So in many a dingy shop and lonesome tenement the "Song of the Shirt" is still sung as the poet heard it long ago and expressed it in words that are among the saddest in the English tongue.

The Census Bureau has completed its estimates of the population of cities having over 8,000 inhabitants. The 1910 official population and the 1915 estimates of the ten leading American cities are as follows:

	1910.	1915.
New York	4,766,883	5,468,190
Chicago	2,185,283	2,447,045
Philadelphia	1,549,008	1,683,664
St. Louis	687,029	745,988
Boston	670,585	745,139
Cleveland	560,663	656,975
Baltimore	558,485	584,605
Pittsburgh	533,905	571,984
Detroit	465,766	554,717
Buffalo	423,715	461,335

Cleveland is dissatisfied with the position assigned to it and claims that its population exceeds that of St. Louis. In answer to Cleveland's appeal the Census Bureau has approved the request for a new census and the Cleveland Chamber of Commerce has raised $12,000 to pay the expenses. St. Louis has made like application and the executive order of President Wilson is awaited to undertake the work. Boston, it appears, is calmly satisfied to hold her position between the two conflicting rivals. The phenomenal growth recorded for some of the leading cities within recent years is largely due to annexation of populous territory by extension of the city limits.

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> He whose intellect and spirit have not yet been entirely blinded by the poverty and excessive emptiness of our time may divine from the simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height which our age could never have been able to attain of its own power, nor could any other century have reached to it unaided since the days of the separation from the Catholic Church.

Such is the writer's impartial conclusion necessitated by the obvious testimony of the present and the past. Voices like his are not uncommon in our day. They express the deeper, truer thought of our age. Materialism has proved a failure; Protestantism, a disappointment. Truth and beauty and human happiness must all be sought in that Church for which the hearts of men are yearning, often unconsciously. Within her fold alone they can find all that they have long desired.

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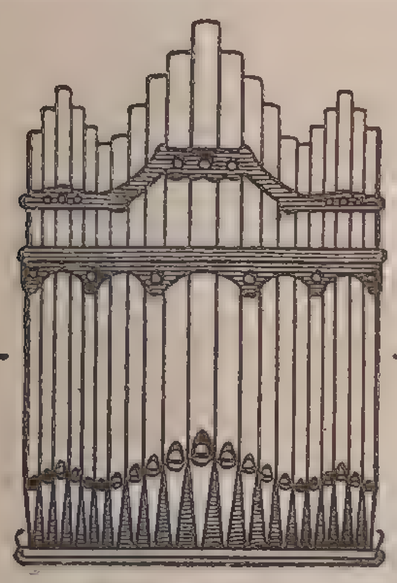
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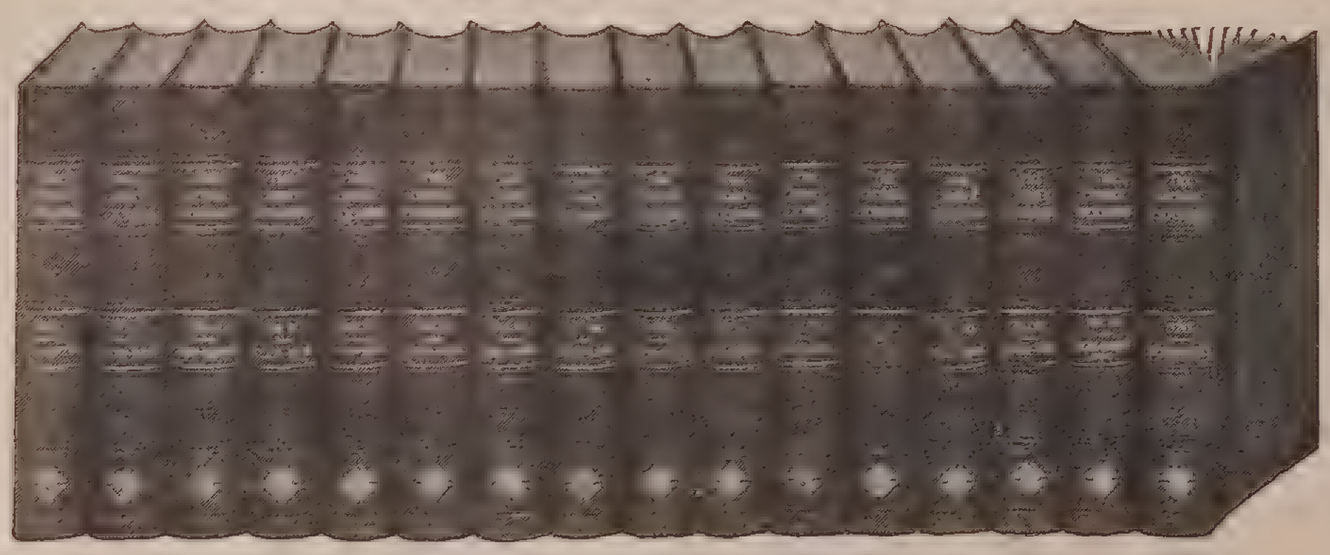
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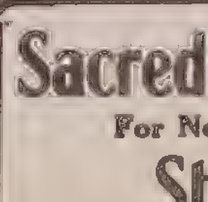
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CHRONICLE

The War: Bulletin, Nov. 1, p.m.-Nov. 9, a. m.—Central Serbia—The Fall of Nish—Southern Serbia—Other Items. Austria-Hungary: New Emblems. France: Policy of France; Finance. Germany: The Food Problem. Great Britain: Kitchener Leaves London—Mr. Asquith and the House of Commons. Ireland: Recruiting; Home Rule. Mexico: The Week's News; Important Testimony 97-100

TOPICS OF INTEREST

Right Reason the Cure—Socialistic Misunderstandings—The Church and the Laity—XLII—The Young Man and Forestry—Catholic Landmarks of Boston.....101-107

COMMUNICATIONS

The Open Shop—Modern Prison Methods—Objectionable Names for Institutions—The "Articles" and the Sacraments—Rational Athletics. 107-109

EDITORIALS

Archbishop Prendergast — Votes for Women — Comstock's Latest Critic—The Nation's Delinquent Debtors — Herman Ridder — "Scientific Character Analysis"—The Governor's Daughter. 110-113

LITERATURE

XIII—Joseph Conrad.

REVIEWS: The Pilgrim Kings—The German Jesuit Fathers of Bombay—The Fall of Tsingtau—A Hilltop on the Marne—The Neutrality of Belgium—The Log of a Non-combatant—The Drama of Three Hundred and Sixty-five Days—The Lusitania's Last Voyage—Recollections of an Irish Judge—The Irish Abroad.

BOOKS AND AUTHORS: The November *Queen's Work* and *Extension* — "Dear Enemy" — "Steve Yeager" — "The 'Summa Theologica' of St. Thomas Aquinas, Part II"—"Popular Sermons on the Catechism"—"Christopher Columbus"—"Lotta's Career"—"The Burden of Honor"—"'Common Sense' Applied to Woman Suffrage."

BOOKS RECEIVED 113-116

EDUCATION

The Gary Plan in New York: A Criticism..117

SOCIOLOGY

Are Parents Superfluous?.....118, 119

NOTE AND COMMENT

Federation of Catholic Alumnæ—The Pennies of the Poor—A Touch of Oxford—Socialists and Suffragists — The Immigration Problem — The Pan-Protestant Congress—"Our Knowledge of Christ" 119, 120

CHRONICLE

The War.—On none of the battle fronts except the Serbian has the situation undergone any material change. Vigorous fighting in Artois and Champagne has left the Allies and Germans in the same deadlock. Italy's offensive in the Alps has been blocked by heavy snow, while her attacks on Goritz have not only proved ineffective, but have prevented her from sending assistance to Serbia. The rumor that the Allies were to withdraw from Gallipoli has so far proved false, but fighting in this theater seems to be more or less at a standstill. The Austrians have had some unimportant successes along the Strypa, otherwise the Russian line is where it was last week.

Bulletin, Nov. 1, p. m.-Nov. 9, a. m.

The subjugation of Serbia is proceeding irresistibly. About two-thirds of her territory is in the hands of her enemies. Her armies are divided into two parts, with a strong Bulgarian force between them, and there is no prospect of reuniting them short of an overwhelming victory over the Bulgarians, a thing that at present is scarcely within the range of possibility.

Central Serbia

The portion of Serbian troops that is operating north of Uskub, and still holds a considerable part of central Serbia, is fighting stubbornly but apparently hopelessly along three-fifths of what may be roughly described as the circumference of a giant circle, and is steadily giving way before superior numbers and especially before superior artillery. On the west the Austrians, having advanced from Visegrad, have taken Uzice, driven the Serbians to the east of the Jelica Mountains, and at the same time moved south from Milanovac and Cacak, and reached Ivanjica. To the west of the Morava, the Germans operating in conjunction with the Austrians have moved south and captured both Kragujevac and Kralievo. The Germans have proceeded down the Morava valley, captured Varvarin, crossed the West Morava, and seized Krusevac. The loss of Krusevac is the more serious for the Serbians because it means the loss of their last large arsenal; it has also given the invaders control of the Nish-Uzice railroad, and combined with the fall of Nish and the advance of the Bulgarians to Sarko Banja, has forced the Serbians to abandon the thirty-five miles between Varvarin and Nish, the last portion of the Orient railroad still in their hands.

Now that this remaining strip of the railroad is in possession of the Germans, they have established unbroken railroad communication with Constantinople. There is a good deal of speculation as to what will be the next move of the Central Powers. Austria and Bulgaria would doubtless prefer the entire subjugation of Serbia. Germany is said, with what truth is a matter only of conjecture, to have turned her eyes towards Suez and Egypt. But in any case the Allies, with Germany at Constantinople, will have little chance of success at Gallipoli.

The fall of Nish was the principle event of the week. A strong Bulgarian force advancing from Knjasevac attacked the city from the northeast and the east. The Bulgarian force to the east of the city, in the Nisava valley, was at first routed by the Serbians, but this victory proved unavailing as soon as the Bulgarian guns on the heights to the northeast of the city began to shell the Serbian positions. After three days of bombardment, during which the Serbians made heroic efforts to repel the attack, the Bulgarians took the city by storm.

The Fall of Nish

Between Nish and Uskub the Serbians are falling back at Leskovac. They have fallen back, also, a little to the west of Uskub and Kuprili, but have succeeded in defeating the Bulgarian efforts to outflank the forces of the Allies at Krivolak. Pushing south from Kuprili the Bulgarians made their way as far as the Babuna Pass, where they were defeated by the Serbians and the Allies and forced to retreat. Except for this victory, however, and another success gained by British cavalry over the advance troops of the Bulgarians near Ochrida, on the western Serbian border, neither the Serbians nor the Allies have accomplished anything of importance.

Southern Serbia

The Serbian forces in central Serbia are doomed unless they can retreat into Montenegro and Albania by way of Novibazar and Prisrend. Even this chance of escape is now menaced by the Austrians, who have advanced from Cattaro and Bilek, in Dalmatia, and are fighting vigorously along the western boundary of Montenegro. The Serbian forces in southern Serbia are not as yet in danger; but if the Austrians, Bulgarians and Germans throw the united strength of their armies against them, a move that is not thought likely, the Serbians will have to retreat into Greece, unless they are helped by much larger forces of the Allies than are at present stationed, mainly on the defensive, along the line from Krivolak to the south of Strumnitza. The Serbian situation, therefore, bids fair to be a repetition of the situation in Belgium.

The internal affairs of Greece are again in confusion. The War Minister, General Yanakitsas, having put what M. Venizelos called an affront on the Chambers, an apology was demanded. The Premier, M. Zaimis, preferred to risk a vote of confidence. This was refused by the deputies by a large majority. As a consequence, M. Zaimis and his Cabinet resigned. The King has induced M. Skouldoudis to form a new Cabinet, which, except for the Premier, is the same as the Cabinet of M. Zaimis. As this Cabinet, like the last, is at the mercy of M. Venizelos, its success is to a large extent problematical.

Other Items

The United States has sent a note to London, which protests against the blockade as illegal, declares that Great Britain is guilty of a manifestly unjust curtailment of the rights of American citizens, insists that the relations between the United States and Great Britain "be governed, not by a policy of expediency, but by . . . established rules of international conduct," and then asserts that the "United States unhesitatingly assumes" "the task of championing the integrity of neutral rights."

Austria-Hungary.—A very significant step has been taken by Emperor Franz Joseph. At his command the Dual Monarchy is henceforth to have one and the same banner and one common coat-of-arms. The emblems of Austria and Hungary have been united into one to express the intimate bond which makes of the kingdom and empire one single realm. For this purpose a new coat-of-arms was first designed for Austria and Hungary respectively, the two emblems were then combined, forming the new coat-of-arms of the realm. The band uniting them was inscribed with the motto: *Indivisibiliter ac inseparabiliter*. The new Hungarian coat-of-arms takes Dalmatia and Bosnia into account, while Cisleithania is henceforth "Austria." The round-about expression hitherto officially used, "the kingdoms and countries represented in the realm," has passed into history. The Emperor has addressed a letter to the army and navy, telling them that the many nationalities now fighting side by side with heroic bravery and self-sacrifice, will leave an unfading memory behind them in this new symbol of unity.

New Emblems

France.—Briand, the new Premier, set forth to the Chamber of Deputies France's policy in these words:

> France will not sign a peace agreement until after her restoration by right of victory, and until she shall have obtained all guarantees of a durable peace.
>
> . . . . . .
>
> France in this war is the champion of the world. She is fighting for civilization and liberty. A durable peace can be given to the world only when France and her allies have restored the liberty of the peoples, secured for them the enjoyment of their autonomy. Then why vain discussion? Grant us today unanimous confidence. Do not follow us blindly, and judge us by our acts.

Policy of France; Finance

At the conclusion of the speech from which these passages were taken, a resolution of confidence in the new Government was passed by a vote of 551 to 1. An examination of France's finances shows that within the last three months 2,075,000,000 francs were spent each month. During the preceding three months the average monthly expense amounted to 1,870,000,000 francs, while during the first half of the year 1915, it was 1,665,000,000 francs. The last balance-sheet of the Bank of France reports a gold-reserve of over 4,437,000,000 francs, exactly 308,000,000 more than at the end of July, 1914. This increase has resulted from the fact that the public exchanged gold for banknotes; the total amount of this exchange from June 1 to September 16, was 730,000,000 francs. Since July a weekly average of 75,000,000 francs of gold has poured into the Bank. The silver reserve is 364,000,000 francs and the Bank's available sums abroad reach 973,000,000 francs. On August 31 the sum total of National Defense Certificates subscribed (reimbursements deducted) amounted to 7,871,000,000 francs, while the sum total of the National Defense Bonds subscribed amounted to 2,241,000,000 francs. These sums have met almost all the expenses of the war since the beginning of July; the State

has borrowed from the Bank, from July 15 to September 16, only 200,000,000 francs. Another issue of bonds is expected in a short time and indications are that it will be well received.

Germany.—The food problem has again come to the foreground in Germany. According to Government statements there is no shortage of food, but the supply at hand has been manipulated to the disadvantage of the poorer classes. Apparently speculation in food has likewise helped to bring on the crisis which now calls for stringent Government action. "Those who are practising usury with food supplies are traitors to the nation," says the *Kölnische Volkszeitung*, a paper which severely criticises the Prussian Minister of Agriculture, declaring that "The prices of the bare necessities of life have become impossible." "It is an ostrich-like policy to wonder at the increasing discontent which is overmastering large sections of the people. This dismal and unholy practice must not proceed further. It must be stopped, and the Government must at once take steps to make life possible for the poorer classes." The following is the statement made upon the subject by the Mayor of Berlin:

The Food Problem

> It is not a question of food shortage at all. It is a question of prices. The prevailing high prices have caused an unequal distribution. We are not worried over any prospect that the food might not last, because we know exactly what we need and we have it. But it is our duty to see that every one gets what he needs and the Government intends to do just that.

A huge potato crop will be apportioned throughout the empire by the newly organized Imperial Potato Department. That there is a decided shortage in other kinds of food is without doubt. The Government is seeking to meet this situation by the newly assigned "no meat" days. Two days of each week are to be without meat, Friday being one of them; two days are without meat cooked in fat and one without pork. Maximum prices have been set for butter, milk, eggs, cheese, fish, paraffin, bread, lard and potatoes.

Great Britain.—Rumor continues to find new occupations for Lord Kitchener. He has left London, an official statement announces, "at the request of his colleagues for a short visit to the eastern theater of the war." An additional bulletin issued on the same day, November 6, denied that Kitchener had tendered his resignation or that his departure "in any way betokens that such resignation is contemplated." However the London *Globe* persisted in holding that the Minister of War had resigned, and was suppressed for its pains. It is thought that Lord Kitchener is proceeding to the Balkans and that his trip will include Egypt, Mesopotamia and the Dardanelles.

Kitchener Leaves London

Henceforth the conduct of the war will be entrusted to a Cabinet committee of from three to five members. This is probably the most important announcement in the speech of the Premier to the House on November 2, and is considered to be the result of a compromise with those who hold that a Cabinet of twenty-two members is too unwieldy to be efficient. Speaking of the possibility of conscription, the Premier very probably expressed the opinion of the nation when he said that "if you apply compulsion without the general assent of the people you defeat your purpose." He felt satisfied with the methods which had been applied by Lord Derby; and he thought that by November 30, the scheme would have proved its value. If it had not, then he would not "hesitate to recommend some form of legal obligation." Touching upon the Dardanelles campaign, Mr. Asquith wished to accept all the responsibility, admitting that it had been undertaken without the complete assent of Lord Fisher. The movement, however, had not been wholly unsuccessful; it was, moreover, necessary, not "as an isolated thing, but as part of the larger strategic questions raised by reason of developments in the Balkans." For the future, the Premier announced, there would be closer cooperation between the staffs of the Allied Powers. At the conclusion of the speech, Sir Edward Carson rose to criticise with some sharpness the ill-considered plans of the Cabinet, and in particular its "gyrating policies" in the Balkan affair. The Premier was defended by Sir Edward Grey and by Mr. John Redmond.

Mr. Asquith and the House of Commons

Ireland.—Lord Kitchener and the recruiting officers are calling for more and more men. The former has written a letter of appeal to the Lord Lieutenant praising the Irish for their gallantry and asserting that Irishmen will never allow their regiments to be left without reinforcements. General Friend in a report to the Lord Lieutenant states that since the beginning of the war Ireland has furnished 81,000 new recruits. In a recent Mansion House speech Redmond said:

Recruiting; Home Rule

> Let me give you a few figures. In addition to some 30,000 odd reservists who were called to the colors from Ireland when the war began, and in addition to some 22,000 Irishmen from Ireland who were in the army at the time the war began, Ireland has sent 81,408 recruits since the war broke out. The City of Dublin, where I am now speaking, alone has sent 14,151 men. Of these 81,408 recruits, 44,689 were Catholics and 36,719 were Protestants. And today, taking the number of men in the Army at the commencement of the war and the reservists who were called up, and the recruits who have since joined, there are in the Army now from Ireland 133,454 men; and of that great total 79,511 are Catholics, and 52,943 are Protestants. . . . I have made inquiries in every direction, and from these inquiries I have come to the conclusion that at least 80,000 more men were rejected by the military authorities. . . . In many places that I know two out of three recruits were rejected by the authorities; and if you take that figure that I have given you of 80,000 as approximately correct, then you will have the extraordinary fact that, in addition to the reservists and the

old soldiers, 160,000 men in Ireland have since the war began volunteered for the British Army.

Perhaps the significance of this can be judged from the fact that General Friend estimates the *wastage of war at* 100 *per cent each year*. Despite Mr. Redmond's usual optimism he, in common with many other Irishmen, is becoming a bit apprehensive about Home Rule. His Mansion House speech contains this significant passage:

But, gentlemen, those of us who are responsible for leading the national forces of Ireland would be guilty, not only of an act of folly, but a grave betrayal of our duty, if, in the face of the uncertainties, of the dangers of the situation, a situation, remember, changing almost hour by hour, we did not warn the Irish people of the risks of disorganization.

In the present position of affairs no man can tell the moment at which the gravest political issues may arise. The existence of the present Coalition Government is precarious. It is threatened by internal as well as external dangers. There is no doubt about it, at the present moment a rich and powerful conspiracy is menacing its very existence, made up of men who apparently are ready to sacrifice national unity in the face of the enemy in order to further their own predilections and theories and convictions, and any day we may be faced with a new reconstruction or by proposals which would end instantly the political truce, and rend the British people into contending factions. It is the common talk of political circles in England today that a General Election, not, mark you, on agreed lines, but on lines of the fiercest contention, may possibly arise.

Apparently the warnings of *New Ireland,* frequently noted in AMERICA, are not without foundation.

The Week's News; Important Testimony

Mexico.—The important news of the week can be briefly summarized as follows: Villa, who is apparently enraged against the United States, was worsted in the battle of Agua Prieta and suffered some defections from his army; Carranza still continues to score diplomatic triumphs; Lind and Silliman, it is reported, have been in conference with him, and his Government has demanded the extradition of Huerta, basing its argument on the supposed confession of Cardenas, who was shot by the Carranzistas a short time since, for alleged complicity in the murder of Madero. Meantime testimony about conditions in Mexico continues to be given by unimpeachable witnesses. The Red Cross, it will be remembered, was requested by our State Department and the Carranza Government to discontinue its work in Mexico, on the plea that further assistance was unnecessary. The current number of the *American Red Cross Magazine* has this to say of conditions at the time of the Society's withdrawal:

At this time, just as was the case a month previous, many deaths were occurring daily from starvation, and the country as a whole was in a pitiable plight economically and industrially. It had been devastated from end to end and so impoverished and demoralized that under the most favorable conditions it would be possible only slightly to alleviate the suffering which will be forced upon the Mexican people during the ensuing winter. General Carranza's assurances that the situation will be cared for, therefore, have not wholly dispelled the feeling of sincere regret on the part of the American Red Cross over relinquishing its part of the relief work. It is hard, for instance, to leave a locality where many thousands of families, mothers and babies predominating, have been absolutely dependent for sustenance upon small portions of nourishing vegetable soup which we have daily distributed. Half famished mothers with skeleton babies at their breasts have besought the Red Cross agents in the name of all that is holy to do something for their babes, to save them if they could not save the mothers, and there have been many formerly well-to-do persons, not the peon class, who have been among the pitiful petitioners for Red Cross aid.

The following letter just received from a Central American republic is equally significant:

To the Editor of AMERICA:

May the voice of an exile convey to you his sincere appreciation and thanks for your fearless and intelligent defense of the unfortunate Mexicans? Your editorial "The Wonder Grows" in the issue of October 2 is excellent, stating, as it does, briefly and clearly just what Carranza is. Had the Catholics of the States heeded your clear exposure of the state of affairs they could have convinced the public of the truth of your statements founded so strongly on undeniable facts. . . . For all of us who have had the "rare privilege" of knowing Carranza and Villa personally, it is a matter of wonder how any decent people or government can deal with such rascals. I could tell you more disgraceful deeds which of late the Carranzistas have done in Merida, even profaning the most Holy Eucharist, but what is the use of sickening people with the same old stories? Humanly speaking we hope for no remedy from men. God only can help us, and I beg the Catholics of the States, that they unceasingly pray God to lessen the sufferings of so many who are starving, soul and body.

These two passionless reports are borne out by this statement of the Washington correspondent of the Chicago *Tribune:*

All that is known is that the archives of the State Department, which the Wilson Administration has made more secret than the dossiers of the Russian secret police, are crammed with reports from American diplomatic and consular officers and confidential emissaries depicting conditions in Mexico shocking beyond belief. There are important reports of a late date setting forth a state of anarchy in Mexico which raise a substantial doubt of the ability of Carranza or any other factional leader to establish a stable government.

There are hundreds of reports of the murdering and spoliation of Americans and the persecution of the Catholic clergy and nuns. There are recorded in these secret files the names of more than three hundred Americans whose lives have been sacrificed, since Diaz was kicked out, to the weak policy of the American Government in protecting its citizens in a neighbor State. There are also filed the claims of Americans for damages for destruction of property said to aggregate more than $100,000,000.

Needless to say Carranza's press agents are diligent in picturing the great reforms that are to be inaugurated; they assert, too, that "Catholic priests are not to be molested unless they have interfered or will interfere in politics." It should always be remembered that, in this matter, Carranza is judge, jury, prosecutor, and attorney for the defendant.

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TOPICS OF INTEREST

Right Reason the Cure

MUCH of the opposition to woman suffrage has been as trivial or false as are the representations in its favor; and this irritant has reacted in favor of the propaganda of votes for women. Superficial objections are exasperating even to women of ordinary culture having a conscious sense of the dignity of their human nature and an interior conviction that social disorder is not past cure. To object to women voting on the silly pretext of the time it takes to drop a piece of paper in a box down-town, is to arouse their contempt for conservatism in general. This is a grave matter, for upon the popular contempt for what is medieval has been set up this false standard: What is new is good and what is old is bad, merely because it is no longer new. By going over to the evolutionists' camp, women disgusted by silly objections, swell the army of those who take it for granted that this false hypothesis is scientifically demonstrable. No, the rock of right reason is not split, it cannot be, but the enemy, departing from it, pitch their camp upon the sands. These cultists have an arbitrary starting-point, nowhere. They read the origin of the race in a painful uplifting on his hind legs of the beast which through eons of progress became the tool-using animal of today, and is evolving towards greater perfection. What the final outcome will be only the idealists see in suprasensible vision. Yet it is their fixed conviction that the human being is all incomplete. So, logically from this false reasoning a multitude have taken as their god progress, going somewhere, just where is a mental delirium.

Fortunately these up-to-date folk find their progress barred by the real conservatives, those who accept the truth that while God's design of the cosmos is complete, the phenomena of the human world roll on from one historic epoch to another with never a change in the basic nature of mankind, and never a change in those fundamental laws which we are bound to obey because our Creator imposed them upon us. Hence we may make heavenly progress by obedience to God's law, or progress in evil by disobedience to God's law. Of course, Catholics have no difficulty on this score; we know we shall arrive, ultimately, at one place or the other, heaven or hell. But, as progress is but a process, the question is whither do we want to go, while yet under the law of Cæsar? Into greater disorder? If not, we must defend marriage as a Sacrament; taking steps to recover the moral ground already lost by Cæsar and we must devise new measures for safeguarding domestic integrity.

Conservatism does not mean stagnation, but an active defense of what is old and good and a spirited advance in what is new and good. All human doors are indeed open to error, but we should be able to distinguish between mere matters of public policy and movements in defiance of the Decalogue; between free trade or protection which a nation may adopt without the violation of basic rights, political or economic, and Socialism which cannot be endorsed without the violation of our natural right to private property in land and capital. So, too, we should be able to distinguish between widowed mothers' pensions which preserve the home to broken families and woman suffrage which invades the political integrity of families.

However trivial many objections to woman suffrage, there are others sweeping in character yet utterly useless. To refuse the vote on the ground of inferior intelligence is an outrage to woman's nature, and it breeds sex rebellion. It has set up the endless iteration that men, stupid men at that, make the laws which class women with the irresponsible members of the community, children, paupers, idiots, criminals. The question of woman's rights has been confounded with the question of votes for women and the battle has waxed hot and furious, these many years, upon this impossible ground of adjustment. Woman's rights are hers by the gift of God, and are protected at the court of Rome. But votes for women is a plank in rebellion's platform made by those who scorn Rome and contemn the moral order by presuming an independence of the sexes which right reason cannot tolerate. Human intelligence is necessarily expressed through the male and female structures, and the form of these structures being unlike, but perfectly complementary, should show and does show that the male intelligence and the female intelligence follow necessarily upon the functions naturally and basically in operation within the complementary fields of life work. It is not then a question of equal intelligence or of equal rights or of equal duties, but rather, if I may so express it, a question of male and female rights and duties within those spheres of operation native to man and to woman, and the basic cooperation between the intelligent halves of the one race.

It should be simple enough that the norm for measuring the intelligence of women is not the same as that by which man's intelligence is judged; unless we are willing to be classed at the level of the wit of the old woman who, insisting that "a pint's a pound the world around," gave the hunter a pint of buckshot for the price of a pound.

If only God and Cæsar were better served, votes for women could gain no foothold. God put man at the head of the family and woman at the head of the home. If the natural law is violated, we must suffer the consequences, for human nature is self-assertive. If men lose the heroic, we must expect women to be strident, thus maintaining a complementary, though very unlovely, difference between the sexes. What a sinking at the heart of those who love democracy when, to the clamor of suffragists, men consent: "Let them have it, if they

want it"! What an appalling misery is in store for our young Republic when the standard of statesmanship is no higher than the intelligence of the straw vote, taken in a shoe factory, in favor of the extension of suffrage to women! Since when did a right public opinion, for leadership in new ventures, go to people less qualified to decide fundamental matters of statecraft? Truly the charm of spurious philosophy has become well-nigh suffocating when men born to better things cry out: "It's coming, so what's the use?" So it is that arm in arm feminine men and masculine women make progress on the road from bad to worse.

Shall then, the forces of evil work greater havoc to our national stability with never a stouter battle in its defense? Shall the cry for an impossible political equality, economic equality and for sex freedom drown out the voice of right reason?

Catholics do not embrace divorce because the monster is coming our way. No, loyal to God's law, they form the one impregnable fortress against the final assault upon the marriage bond. So, too, they are found defending the outer forts, builded by God's Providence, for the protection and maintenance of the family. For right reason demands that to Cæsar be given what belongs to Cæsar, well ordered families, men in command of politics and commerce, while women lead at home and in social intercourse.

But should Catholic women go to the polls where women have a vote? The answer is plainly, yes. In case the political unity of the family has been disrupted, Catholic women may make use of the franchise to stay further encroachments upon the moral and economic integrity of the family which is included in the program of the Socialist-Feminist-Suffragist leaders. God disposes even though the devil proposes.

Since individuals live and thrive with numerous physical, mental and moral ills, so, too, does our country thrive though afflicted with social disorders. But, as we strive to throw off our individual disorders, so it were worse than folly to aid votes for women.

Somebody has cited our divorce laws in proof that this is a Protestant country. And reasoning rightly, it will be seen that woman suffrage is but a further extension of that rebellion inaugurated more than three hundred years ago against the moral order as instituted by Christ Our Lord.

The refusal to disrupt one family, the king's, cost Rome a whole nation. In this country, where Catholics withstood the influence of the withering yet fine scorn of the Transcendentalists, it cannot be conceded that real Christians will now succumb to the psychology of their successors, free-thought leaders, in state-wide application of the doctrines which failed at Brook Farm. Plainly, it is the privilege, as well as the duty, of those who stand upon the rock of right reason to insist that under the moral law the family, not the individual, is the unit of the State.

MARTHA MOORE AVERY.

Socialistic Misunderstandings

"NOW, please don't misunderstand me." Such is the horrified answer of the Socialist when you strike a weak spot in his theory. Perhaps you have unbosomed yourself of the opinion that State ownership would produce a slavery worse than Capitalism ever dreamed of. "Oh, but we don't believe in State ownership as you understand it," says the Socialist, with the pitying Socialist smile. "Please don't misunderstand me." "But, my dear sir, you are so easily misunderstood!"

If the Socialist does not want State ownership, free love, freedom from any law beyond man himself, what does he want? He wants a modern version of the corporate Christianity of the Middle Ages; nothing else can satisfy him. He does not realize it as yet, partly, I take it, because the pall thrown over the Catholic Ages by passionate Protestantism has obscured his vision, and partly, perhaps, because he is deceived by the superstition, that the society of today, the pride of Protestantism, is really Christian society. To one who knows what Christianity really is, today's chaotic and individualistic society is almost as far removed from Christian society as anything which claims to have grown out of Christianity can well be. No society is Christian which is not corporately Christian, which is ashamed to express Christianity in its law, business, art, and education, in the family and social life of its people; which hesitates to infuse religion into its literature, courts, schools, marts, and pageants.

A society in which corporate Christianity would be the source and foundation of every social institution and activity of the people, would be as different from the present unjust and inefficient state of things, as that ideal for which Socialists are sighing. True, it would not be Socialism, but Socialism is really not what the Socialists are actually after at all. They do not realize that a society not founded on revealed Christianity, corporately organized on earth, would ultimately find itself founded on no moral law whatever; that it would, if carried to its logical conclusion, admit no authority for marriage, family life, obedience, morality, social organizations or institutions of any kind. Those who would do away with Christianity as a corporate authority on earth have apparently made the blunder of thinking that the laws of the evolution or growth of living material organisms are also the laws of morality, which they deem, when they admit the existence of morality at all, a changing, growing thing. They do not seem to know the difference between the physical and the moral orders.

The Socialist does not want the chaos that would result from the denial of the difference. Perhaps this is the reason for his "Please do not misunderstand me" and his denial of some things which are apparently of the very warp and woof of consistent, complete Socialism. Perhaps also, there are no downright, complete

Socialists. They probably do not want, most of them, State ownership, or free love. It may be that their rejection of some things Socialistic is a sign of the gradual decay and death of Socialism itself.

But we should not wish Socialism merely to die. We wish it to reach the real haven of some of its hopes, although not in the way it desires. Socialism has emphasized some things which it has been valuable to know, although it has discovered other things which it will be even more valuable to forget. The real, supreme discovery still lies before it, for which, rightly considered, Socialism's wanderings have been but preliminaries. This supreme discovery is the realization that corporate Christianity alone is the true foundation for human society.

I see no reason why Socialism, if it digs deep enough, should not actually discover the Church. Individual Socialists have done so already. Why should not the movement as a whole? I see no reason why Socialism should not find in a restoration of corporate Christian society the remedy for evils which Socialism as it really is would only augment. Men who believe in Christianity, in free will and its efficient domination of material things; in marriage, the family, in Christian morality and an incorruptible Judge on whose law morality is based, are not Socialists and do not belong to the movement. The movement itself is a progress towards chaos, the denial apparently of almost everything except the natural laws of physical growth.

Perhaps the best way for some Socialists to find this out is to travel the full, logical distance with the movement. They are seeking for freedom, order, justice, efficiency and all earthly happiness man can have, but these they will find only in corporate Christian society. It does not exist now. But it is for them and for others to restore it. It would not be a mere duplicate of medieval society, for it would rest on the surer foundation which has come from the bitter experience of the sad centuries that followed the rejection of the old order. It would be a thing of beauty and of joy, rewarding men as a whole for man's acceptance of it. Will this millennium come? It is hard to say, but it is the only haven.

HENRY A. DOHERTY, JR.

The Church and the Laity

THE response to the advice of Leo XIII, that the activity of the laity be brought into play to "help spread the light of undefiled faith," has hardly been sufficient to bespeak this as the "layman's age." For these days offer opportunities all unused of making the sublime yet practical principles of Catholicism better known and loved. We are especially inert as compared with our enemies, though our zeal should be much greater than theirs, for truth is more precious than error.

There are thousands of persons of good will longing for truth, to whom Catholicism is an unknown quantity, and who can be reached best by the laity. If they could be led to look at the Church as she really is, they would fondly embrace her and work devotedly to make her light shine in the darkness. To make America Catholic should be our battle cry, for now is our opportunity. But alas, only a few respond! Alas, so many sit idly by never lifting a finger to defend the Church against the misrepresentations of her enemies! Why should Catholics permit themselves to be treated as though they were aliens in this, *our land*, which men of Catholic faith discovered, explored and shed their blood to defend and expended their best efforts to maintain? Should Catholics halt now when they should be on the march advancing the cause of Christ? No one will answer, yes, for the Catholic laity do not lack courage, certainly not. Yet many seem to slumber on after the call of the Vicar of Christ to defend the Faith upon the sociological field against a powerful and subtle foe. Many a Catholic would have laid down his life cheerfully at the call from Washington, if the Government had decided upon armed intervention in Mexico, but most of them were so little concerned about their religion that they did not say a word in its defense. The laity have kept silent, not so much as writing to the press against the misrepresentations of the Church and the atrocious crimes committed against priests and Sisters. It must be assumed that some of the laity "recoil before an enemy or keep silent when from all sides clamors are raised against truth," because, as Leo XIII says, they are "either devoid of character, or entertain doubt as to the truth of what they profess to believe." There is, of course, no hope of a lay apostolate from such as these. Happily there are many laymen and laywomen with talent, enthusiasm and the spirit of apostleship who if they were brought together, instructed and directed, would constitute a formidable body of workers in defense of the Faith upon the sociological field. The immediate task is then a concentration of our forces for a particular task, by formulation of a plan the operation of which will put a specific set of lay apostles at work.

It goes without saying that Catholic principles are the same today as they were in the beginning and will ever be, while the conditions under which these principles are to be applied, and the opportunities for demonstrating their soundness change from time to time. It is, therefore, necessary to meet modern conditions in a modern way, a way in which no encroachment whatsoever shall be made upon the mission of such existing organizations as the Saint Vincent de Paul, the Holy Name, the Total Abstinence Societies, "Retreat Gilds," and sodalities which are of inestimable value to their members, to the Church and to civil society. There are fields all uncultivated which promise a rich harvest, and it is out upon these, open sociological ground, that the greater part of those not of our faith may be reached today. Our enemies realize this much better than we do. They are taking the lead in what is new and false, rather than opposing

what is sound and old. They are not so much discussing Papal Infallibility, Transubstantiation, indulgences, and other doctrines of the Church, as doing their best to outflank her by establishing public forums and advocating reforms many of which are based upon principles of a decidedly anti-Christian character. In the public forum and in the press their measures, good and bad, are set forth with an air of intellectual superiority that is brazen indeed, but impressive nevertheless to untrained minds. These self-styled reformers write and speak as though the Protestant Reformation, the French Revolution, and assumed scientific discoveries had relegated the Church to a limbo, where things are dark.

These are the enemies whom the laity might be trained to meet in the public press, with only the cost of a postage stamp. An organization similar to the "Advocates of Saint Peter" might be set up in this country. Its membership could be extended to both men and women, thus utilizing all the available talent which is now running to waste for want of direction. The Advocates of Saint Peter, organized in the days of Pope Pius IX, and in the beginning composed of jurists, admitted laymen. Its purpose was "to refute the calumnies of enemies of the Church whether derived from distortions of history, jurisprudence, or dogma," and "to devote legal knowledge to a defense of the Church's rights before civil tribunals." Assuming the existence of the organization, we may instance the Mexican situation as a proper subject for the defense of the Faith. The members could be furnished with Monsignor Kelly's "Book of Red and Yellow," and those copies of AMERICA giving the bloody story of Mexico. Thus supplied they could be directed to bombard the daily press, which gives plenty of openings on this subject. Who shall say that if such a method had been followed out a public sentiment might not have been created which would have compelled attention to the just and altogether legitimate demands made in behalf of an outraged people?

Long ago the foe appreciated the importance of creating public opinion in its favor. The Fabian Society by an organized system of writing to the press forced the leading papers of England to open their columns to Socialist propaganda. Besides bombarding the press, the Fabian "members were urged to correspond with Parliamentary or municipal representatives on all vital points, to worry the life out of them if they were obstinate or wrong-headed or dishonest, to make them yearn like the poet for a lodge in some vast wilderness where they might never receive another letter or vote of censure as long as they lived." These brilliant men and women artificially created a public interest in order to force their opinions.

Some years ago the Socialists, Anarchists, anti-vaccinationists, anti-vivisectionists, Single Taxers and upholders of a dozen other radical doctrines organized the Newspaper Writers' Association for press propaganda. Their plan of work was simple and effective, as the rate of influx of unstable argument in the public press shows. A like plan could be followed, a protective society could be formed, each member having a list of the entire membership. If an article appeared in the public press giving a chance for a Catholic answer, copies of it would be sent to those capable of replying. These writers by their replies would prove to the editor that his matter is under the surveillance of Catholics. A monthly bulletin could be issued giving the members advice regarding the press: telling them, for instance, what papers are open freely to letters, what space is allowed, what subjects are at the time uppermost. Such a course would make the Catholic viewpoint better understood. Locally the dozen or more writers could meet monthly to confer upon the subjects of the day. They could in turn be federated by the central bureau which would issue the monthly bulletin, give the sources of information necessary for effective work and report upon the receptivity of the public press. In some such way we could begin to realize something of the vision of Leo XIII, the zeal of the laity could be brought into this untilled field for advancing the cause of Christ. DAVID GOLDSTEIN.

XLII—The Young Man and Forestry

OF the true professions that of forestry is probably the most recently developed in this country. The first American foresters are, with a few exceptions, still living, and most of them are now only in middle age. These men received their professional training abroad. The earliest foresters trained in this country are still young men. The first forest school in the United States was established at Cornell, in 1898. There are now twenty-two institutions, including several of the larger universities, which give courses leading to a degree in forestry. In most of these schools the study required for a degree represents four years of undergraduate work or two years of post-graduate work. About forty other institutions include forestry in their curricula, most of them as an adjunct to agriculture.

Forestry may be defined as the scientific management of woodlands. The methods of management differ with the ends in view. One forest tract may be handled for the production of lumber, another as a game or recreation preserve, another for a combination of purposes; and the method which should be applied must suit the purpose sought. The character of a forester's work, therefore, varies under different conditions. Some members of the profession spend the major part of their time in purely scientific work, estimating amounts of growing timber, determining rates of growth and deciding upon the best methods of cutting to secure additional forest crops. Others may be called upon to give more attention to the business aspects of the profession, such, for example, as have to do with the administration, protection, and utilization of forests. Such work may consist,

for example, in the devising and application of methods of fire prevention and control or in determining the most effective and cheapest methods of lumbering. Most foresters are required to combine the business and the technical aspects of the work, and must, therefore, to attain success, be both well trained in forestry itself and equipped with good business ability.

From forty to sixty per cent of a forester's time must ordinarily be spent in the woods, usually on short trips up to six weeks in duration. He will probably live in a small town and he may, therefore, have little of the opportunities which city life abundantly affords. He is apt also to be changed frequently from place to place, especially during the early years of his career and to have small opportunity of establishing a permanent home until he reaches the higher grades of his profession.

To one who likes perpetual out-door life, not a mere vacation in the open, a life into which many hardships enter and in which exposure for long periods at all times of the year is unavoidable, forestry should prove attractive. However, the life is far different from camping, hunting, and fishing in the woods for a summer holiday, and any who have been attracted to it solely through such vacation experiences should investigate further before selecting this field of effort. Neither should the profession be entered by one who is not robust, for the work is physically very exacting. A forester is required to make long hard trips, sometimes afoot, sometimes on horseback, over rough country, during which he must put up with many actual hardships such as the ordinary camper or sportsman is seldom called upon to endure.

The fields of work open to foresters in this country lie principally with the Federal, State and city governments, lumbermen, private timberland owners, and educational institutions.

Up to this time the Federal Government has been by far the largest employer of foresters. Probably ninety-five per cent of the trained foresters in this country have at some time been in the employ of the Government and at least sixty per cent of them are with the Government now. Most of these are engaged in the administration and protection of the national forests. These forests occupy a gross area of about one hundred and ninety million acres, chiefly in the mountains of the West. The rest of the foresters are engaged in cooperation with State and private owners of timberland, perform technical investigations, and publish the results of forest service work.

The call for foresters in State work is growing rapidly. Within the past few years more than twenty States have established State forestry organizations. When a State forest organization is first established, the greater part of the work must be devoted to propaganda, but as the organization becomes older and more stable the work grows more technical and administrative.

In city work, a forester's activities are today, in most cases, devoted to the planting and care of street and park trees, the work rather of a tree warden and landscape architect, but as the watersheds of cities come under scientific management, the application of municipal forestry and the employment of forests for the purpose will increase. It is probable, too, that in the future municipal forests will be acquired and administered for commercial purposes, as are many municipal forests abroad, and these will need foresters to handle them.

Four-fifths of the timberland of the country is privately owned, and it is on this that the greatest opportunity for foresters lies. Private owners of timberland may be classed generally as lumber companies; public service corporations, such as railroads, water companies, and mining companies; recreation clubs; private estates, and farmers and other small woodlot owners. Foresters engaged in handling these privately owned tracts may work either as regular employees of the owners or as consulting foresters working independently, just as do most doctors and lawyers. As with other scientific professions, the opportunities of teaching and research offer a constant though limited field.

The financial returns in this profession will never be great, though a competent man will be assured from it a comfortable living. In public employ the salaries range from $1,000 a year, as an entrance salary, to $5,000. The remuneration in private employ depends upon the ability of the forester to obtain results. The true reward, however, comes from the satisfaction of great public service performed. Every zealous worker in the ranks of forestry must of necessity be a public teacher in a field profoundly affecting the country's welfare. One of the great internal problems of the nation is the conservation of our natural resources. The forest is one of the most important of these and to a greater or less extent controls all other classes of resources. A forester's work if well done is constructive and public spirited, his efforts are directed towards the welfare of his fellow-men. It is this fact more than all else which marks the calling as a profession.

DON CARLOS ELLIS.
Government Forestry Service.

Catholic Landmarks of Boston

THE late Charles Warren Stoddard is credited with saying that reading the time-table of a certain California railroad was like repeating the Litany of the Saints. Now, New England, as everybody knows, has no such wealth of Catholic nomenclature; yet it is always pleasant for Catholics, whether native or merely resident here, to remember that New England's chief city perpetuates, although in a very contracted and hard-to-be-recognized form, the name of a Saxon saint.

The Puritans who gave the name of Boston, St. Botolph's Town, to the settlement which later developed into the metropolis of New England had no intention, need it be said, of honoring a Catholic saint, Saxon or otherwise. For them there was no Litany of the Saints. They had broken with England's Catholic past, and the first syllable of the name of the new settlement, chosen because of their memories of Boston in Lincolnshire, had in their minds no Catholic significance whatever.

They builded, however, better than they knew; they chose more appropriately and prophetically than they suspected. Today if St. Botolph should return to earth and visit the great city in the New World, which bears his name, he would find the greater part of the population of the same Faith as his; and he would further discover the greater part of this greater part to be composed of people who had either come themselves, or whose forbears had come, from that island whose missionaries helped to Christianize his own Saxon ancestors in the long-ago centuries. In other words, the religious complexion of this erstwhile Puritan stronghold has become strongly Catholic; and although we have in Boston a vast and increasing number of Catholics of nearly every race, the Catholic of Irish blood still predominates in number and influence. So much is this so, that in Boston, more notably perhaps than in other places, "Irish" and "Catholic" are interchangeable terms among the less precisely-spoken members of the community; a fact illustrated by the story of the old-fashioned Boston woman who, seeing a colored man entering the Portuguese church, exclaimed that she had never before seen a Portuguese negro; "and him Irish, too!"

And if St. Botolph should time his visit so as to arrive in this city on his own feast-day, he would find the citizens "celebrating" with great fervor; for, by a curious circumstance, St. Botolph's Day coincides with the anniversary of the Battle of Bunker Hill, June 17, a day peculiarly Boston's own, and one which she observes without any regard for latter-day neutrality. Boston Catholics, however, seem as generally oblivious of this as their Protestant fellow-citizens, although none of them has to be told that when Boston celebrates on Evacuation Day, March 17, the departure of the British from hereabouts in 1776, she is also observing the feast of Ireland's patron saint.

The first settlers of Massachusetts were pious—in their way. But who needs to be reminded that their way was not the Catholic way? They had no love for Catholics, and they made no attempt to conceal their feelings on the matter. It is true that the presence of French priests in Boston may be traced to 1643 and 1646. But the visits were brief. The priests came under the protection of their government and were therefore courteously treated by the Puritan governor. Had they come as presumably permanent residents the case would undoubtedly have been different. Father Druilletes came to Boston as an envoy of the French Government in 1650 and possibly said Mass here privately then. However, in 1689 it could be asserted that there was not "a single Papist" in all New England. Yet the Papists came; for there is extant a warrant issued by Governor Belcher in 1731, the exact date, March 17, giving it a peculiar interest, which directs the sheriff to search for Papists who, joined with their priest, "speedily" designed to celebrate Mass; and if need be to break open any dwelling house, etc. A year later, March 20, 1732, the *Weekly Rehearsal* contained this item: "We hear that Mass has been performed in town this winter by an Irish priest among some Catholicks of his own nation, of whom it is not doubted we have a considerable number among us." There may have been many such Masses said in private houses. There is at least a belief that Mass was so celebrated in a house on Green Street; but it is not until after the Revolution that we come to the record of the first public celebration of Mass in Boston in a church.

American Catholics seem quite careless about the beginnings of their history. Here in Massachusetts, the most be-tableted part of the United States, Catholics have done little or nothing to mark places of special historic interest to them. The Catholic tourist or traveler entering Boston and desirous of visiting places particularly dear to him, as being connected with the early days of the Church in Boston, has very little to help him in the way of guide-books or markers. And because of this even those of us who spend our days amid surroundings that should be an inspiration to our Catholicism go on our daily round uninformed and therefore unmoved.

Should good St. Botolph, for example, ask the average Catholic Bostonian to point out to him the place where the first Mass was said publicly in a church or chapel in Boston, and to please furnish him with the date, it would be a great wonder if the reply were not the Boston equivalent for "Search me." Yet thousands of Catholics pass every day the building on School Street, not far from Washington Street, which covers the site of the little Huguenot chapel which Boston's early Catholics leased from its owner, and in which Mass was celebrated on November 2, 1788, by the Abbé de la Poterie, the first priest to have charge of a Catholic congregation in Boston. This should be a sacred spot to Catholics, and it deserves to be permanently marked.

The site of the Franklin Street Cathedral, Boston's first Catholic church, built by Bishop Cheverus and Father Matignon, Boston's two Catholic immortals, is better known—at least to Catholic Bostonians of the older generation. But it would not be too venturesome to say that thousands of Catholics walk by the corner of Franklin and Devonshire Streets day after day without giving a thought to the fact that they are really treading on ground that should be holy to them, inasmuch as here stood the pioneer of the more than three-score churches within which in Boston today the Holy Sacrifice of the Mass is offered.

Like the old Cathedral of the Holy Cross, several other of the early Boston Catholic churches are numbered among the things that have been; and save to veteran Catholics the sites are unknown. Down on Purchase Street, which is now the very heart of the business district of Boston, there once stood a church, originally a Protestant church, but bought and converted to Catholic uses in 1848. Having served the Catholics of the Fort Hill district for almost a generation, it was taken down in 1872, and the stone used to build a church of the same name in South Boston, St. Vincent's. But the site of that church on Purchase Street is unknown to the present generation of Catholics. So also with the site of the Holy Family Chapel on Beach Street, the old St. James Church on Albany Street, and the church on Washington Street near Castle Street, which was purchased from Harvard College and used as a pro-cathedral pending the building of the new cathedral, and in which the funeral services of Bishop Fitzpatrick were held. Business has invaded the places where these churches once stood, but is it not a pity that the Catholics of the present and future generations should not be taught to know and revere those footprints of our holy Faith?

Our oldest link with the past in Boston is St. Augustine's Chapel in St. Augustine's Cemetery, South Boston. This was built by Bishop Cheverus, Boston's first bishop, in 1819, as a mortuary chapel for his friend and fellow-pioneer, Father Matignon, who died in 1818, and whose body lay temporarily in the old Granary Burying Ground on Tremont Street. Later the little chapel was enlarged and used for public worship; but not for many years has it been so used. The next oldest church building in Boston is "Old St. Patrick's," on Northampton Street. Mass was first said in this church in 1836 and it serves still as a mission of St. Philip's parish. Work on this church was begun the year after that most distressing event in Boston's Catholic history, the burning of the Ursuline Convent on Mount St. Benedict, Charlestown, by an anti-Catholic mob, August 11, 1834. Charlestown was not then as it is today, a part of Boston, but the mob of anti-Catholics was quite largely made up of Boston men. The change in municipal boundaries has placed the site of that convent in Somerville; but the Catholic visitor will find no mount of any kind there today. The hill on which the convent once stood has been graded down into perfectly level streets, and there is nothing to indicate that such a dark deed ever was committed there as is recorded in this incident in the history of Boston. The name, however, is perpetuated in St. Benedict's Church; and the local council of the Knights of Columbus has assumed the title Mt. St. Benedict. More significant perhaps, the arch of

the main door-way of the Cathedral of the Holy Cross is formed of bricks taken from the burned convent.

Today with a Catholic Governor on Beacon Hill, a Catholic Mayor in the City Hall, a Catholic Commissioner at Police Headquarters, a Catholic District Attorney in the Court House, a Catholic Sheriff at the Jail, a Catholic Registrar in the Registry of Deeds, and Catholics represented on the judiciary, at the bar, and in all other professions and callings, it is difficult to realize that Boston was ever unfriendly to us. But it should always be remembered that in the midst of the worst anti-Catholic storms in Boston, this city always had fearless and friendly Protestant sons who failed not to espouse the cause of their oppressed fellow-citizens. Boston's first Catholic church was built by the help of Protestant good-will and Protestant money; and in every generation since there have been manifestations of this same spirit. And this is a tribute not only to the non-Catholics of Boston, but to the men providentially chosen to represent the Church here and interpret it to them. The memory and example of those men are our best "landmarks."

DENIS A. MCCARTHY,
Associate Editor, "Sacred Heart Review."

COMMUNICATIONS

The Open Shop

To the Editor of AMERICA:

AMERICA has many times voiced its warm sympathy with those who toil for a daily wage and has quoted frequently from Pope Leo XIII's Encyclical, and its position, if I read its articles on the labor question aright, is to urge a square deal for all concerned, employer and employee alike, a fair day's wage for an honest day's work. With the foregoing in mind I read the communication of V. N. Daspit, "Practical Catholic Journalism" in the issue of September 18 and among other suggestions: "If AMERICA told Catholic employers that they were in conscience bound to recognize and encourage legitimate trade unionism . . . this utterance would be epoch-making." It certainly would, and the Jew, the Protestant or the Catholic who would run his plant on such narrow lines as to make it an asylum for his coreligionists would, unless provided from another source with an exceptionally long bank roll, find his affairs in the hands of the sheriff.

V. N. Daspit desires "practical" discussion. For forty-nine years my time has been about equally divided on each side of the labor question, as employee and employer. It was the proud boast of the first head of the concern with which I have been connected in both capacities, that for forty years a labor dispute had never occurred and in his opinion was likely never to occur, because his shop was operated in the open, the latch string was always out, so that the highest paid or the lowest paid could step in to the owner and state his grievance. This all occurred before the end of the nineties. In 1898, the molders demanded a "closed shop"-agreement and after some preliminary correspondence the company was called upon by an out-of-town representative of the union and given an hour to sign documents he presented. Naturally his demand was refused. A walk-out resulted, the procession being headed by men who had begun as apprentices in the plant twenty or thirty years before. Anyway, an agreement was signed and it remained in force until May, 1906. During all that time a week hardly passed that I did not sit with the shop committee. Now a shop committee of the iron molders is composed of one thoroughly reliable old molder, one who owns his own home and two of the latest arrivals in the company's employ. The personnel of the committee often changed from meeting to meeting even when the subject under discussion remained the same. The 1906 molders' strike was to enforce the recognition of the core-makers with a minimum wage for them of $2.75 per day of nine hours. This matter had been under discussion all through April; the employers everywhere in the country expected the molders to concede that for a job at which ninety-nine per cent of the workers could become sufficiently expert in thirty days, it was unfair to the employers to exact such arbitrary conditions. But the iron molders in 130 of the large machine shops walked out May 6, 1906. Owners of the plants affected met in Detroit and passed resolutions to run "open shops." The writer was the first at the meeting to be called upon for an expression of opinion, and he declared absolutely for the open shop. The strike cost the plants affected many millions and it took two years to peter out, but the peace that has been the portion of employers and employees since, was cheap at the purchase price.

To a man, employers would prefer collective bargaining were the thing workable, that is if the bargain struck were adhered to. A typical instance of the opposite can be read in the preliminaries to the unionizing of the Athol (Massachusetts) Tool Works. Most solemn pledges were given that the quality and productivity of the plant would not be impaired. But the signatures were scarcely dry before the output began to be limited. Production decreased from month to month, until it finally dwindled to a point at which the company, after innumerable conferences with the national officers of the Machinsts' Union, had to choose between going back to the open shop or going out of business. They chose the former alternative and, in the opinion of one who has been through both mills, the logical one.

In conclusion, I would suggest that if our Catholic Press, throughout the length and breadth of the land, instead of coddling labor unions and unionism, took its cue from the public utterances of Cardinal Gibbons during the 1901 machinists' strike, good to all addressed would result.

Milwaukee. T. J. NEACY.

Modern Prison Methods

To the Editor of AMERICA:

A clever satire in a recent number of AMERICA, "Alice in Wonderland," very ably poked fun at some weaknesses in the modern propaganda for "prison reform." In a late issue of the *Review of Reviews,* Warden Osborne of Sing Sing prison details the new methods he is using. The very weakness which AMERICA points out is apparent in his article, namely, the danger of making prison life so attractive to the man of low morals, that it would appeal to him as a crime incentive, a reward, rather than a penalty. Nevertheless, the greatness of the task which Warden Osborne is attempting should not be frowned upon because of weakness in method. The State has a two-fold duty. The "common weal" necessitates that offenders against society be punished, that the punishment fit the crime, and that the penalty be such as to serve as an example to other would-be wrong-doers.

The State is well within its right in exacting justice when it imposes the death sentence and the long prison term. But the State, over and beyond its interest in the common weal, has a duty to individuals, as members of society, whether they be criminals or not. Punishment as such must be of a certain severity and extend over a certain period of time; on the other hand, punishment when too prolonged, loses its value both as a penalty and a prevention, since the wrong-doer thereby becomes the wronged.

Consider for a moment the case of a man imprisoned for life. By the end of several years, under ordinary prison methods, he has probably made atonement, so far as feeling repentance and

the pressure of wrong-doing is concerned. He is, moreover, placed where weakness of will gives him no opportunity to fall again. Prison discipline, solitary confinement, the lockstep, lack of liberty, have taught him a hard lesson. But must the self-same treatment hold for interminable years? Is he to feel that nothing can lift the weight, nothing can be done to change the disaster wrought by wrong-doing? Must he, day by day, year in, year out, feel this irremovable pressure, regardless of any change in himself? True, he may be made a "trusty," but there is small comfort in that. The hopelessness of such a life will beget in any individual a sullen rebellion against mankind, a hardness which constantly grows with brooding. The criminal has atoned, suffered; his sorrow avails nothing. The result? Bitterness, hopelessness, sullenness. How often do we read of men sentenced for short prison terms, coming out hardened criminals! Is there not some flaw here? Is the anarchistic feeling against society which the young criminal exhibits wholly without cause? When a man has paid the penalty, and by the end of a period of years most men in a prison repent as much as they ever will repent, cannot the State, without removing its ban of exile, give a helping hand to its fallen member? Why not allow him to converse with his fellows, to some extent, at least, and lift his mind by books, education, labor, religion, until by a gradual training of his mental as well as physical being, a training of habit, he attains to higher ideals? The spark of morality, no matter how dim, should be fanned and nursed and warmed to something brighter!

The State should impose a penalty severe enough to deter others, but if it becomes a machine to grind the last grain of good from the soul of the criminal, its duty to society is only partly done. If "habit" has any value, psychologically speaking, surely here in the prison is found its greatest test. Perhaps some day a religious order of men may arise, like the Sisters of the Good Shepherd, whose chief task will be the regeneration of the ex-criminal, at least to the extent of enabling him to achieve self-support. But that is another phase of the question. The "golden mean" is not yet reached when the scales of justice merely balance evenly. Despite its incongruities, the modern tendency to "prison reform," seems a good one.

Chicago. S. A. S.

Objectionable Names for Institutions

To the Editor of AMERICA:

I was very much interested in the correspondence in AMERICA regarding the name "parochial" for our Catholic primary schools. To my mind the word conveys better than others the character of these schools, and moreover, it is a short, distinctive name that has nothing objectionable in it from any standpoint, and is far preferable to a name with a denominational addition which is unnecessary in our day when the well-known superiority of the parish or parochial schools is now established and admitted, even by those outside the Church.

There are, however, other worthy institutions of the Church that destroy much of the good they do by their most objectionable names, and these I am sure could be modified or changed for the benefit of everyone. I refer first to the homes or institutions for orphans. An orphaned child is handicapped enough in the loss of its parents without putting an additional burden on it for life by a misfit name for the place in which it is fortunate enough to be taken care of as a child. In Philadelphia there is a recently built, well equipped institution for little girls, and the big sign on the outside of it indicates it as the "Catholic Home for Destitute Girls." An ignorant person passing there recently and seeing some of the little ones, could not understand, he said, how children become bad so young. He thought the word destitute meant even worse than it does. It is certainly bad enough to be destitute without being branded with it. There is an admirable place for boys on Pine Street, Philadelphia. It is practically like a large family home, yet it is almost killed for any good it may do for the Church or its inmates when they arrive at manhood, by the name of St. Joseph's House for Homeless Boys.

Why not call the former a "Catholic Academy," and the latter a "Preparatory School," and call others like them grammar schools or day schools or public schools? Even the Protectory could be called a trades school or an agricultural college or even a foster school. We have St. John's Orphan Asylum and the Foundling Asylum. The former could be called a boarding school and the latter a nursery, thereby avoiding the brand for life which is unintentionally placed on these innocent boys and girls by calling them asylum children. The same applies to the House of the Good Shepherd. The worst character has some chance in life, but the moment one is classified as an inmate of the House of the Good Shepherd prejudice is aroused. There is no reason why such a place could not be called a hospital or a sanitarium.

Our Protestant friends are better in this respect. For example, Girard College is a huge orphanage, but no one is ashamed of it on account of its name. The State has started to change the horrible names of its reformatory institutions. For instance, the name House of Refuge has been changed to the Glen Mills School. The City of Philadelphia changed the name of the Blockley Almshouse to the Philadelphia Hospital, and even in Ireland the poorhouses are now called district hospitals and rich and poor frequent them.

I think the name Parochial School sounds well enough, but with regard to the unfortunate little ones who are forced to accept the Church's kindness and charity, their prospects could be improved considerably and without any cost if the names of their foster schools were improved.

A young man recently applied for a position in Philadelphia and the application required him to state his school, etc. He refused to do so because he had been brought up in a Catholic orphanage in Rochester with an asylum name, and he did not wish his wife to know it. She found it out anyway and left him. Across the street was a family the father of which was a graduate of Girard College, as he called himself, and he was proud of it and his wife was also proud of it, yet there was no difference, whatever, between it and the Rochester asylum, except in name. I think the matter of names is one for serious consideration on account of the future of the children who are the wards of the Church.

Philadelphia. J. A. C.

The "Articles" and the Sacraments

To the Editor of AMERICA:

In reply to Mr. Rusk's latest points let me say first that the "Articles of Religion" are not held by Anglicans to be literally accurate statements of dogma, as all Catholics claim the Apostles' and Nicene Creeds to be. Rather was their original purpose primarily negative, to condemn errors which were prevalent at the time they were drawn up. No Anglican authority of any consequence nowadays holds them to be of *permanent* value or entirely binding in the details of the faith. As one of our theologians points out, the Articles condemn thirty-one Protestant doctrines and but four practices, and *not one doctrine,* of the Church of Rome,—hardly an anti-Catholic bias when all things are considered. And in case of any points therein seeming contrary to Catholic principles, they are to be interpreted, as in the case of the many apparently contradictory statements in Holy Scripture, always in accordance with the teachings of Catholic tradition. Even less than this can be said for the Homilies, their value being *purely* historical, and even the Articles can say no more for

them than that they do "contain a godly and wholesome Doctrine, and necessary *for these times.*" This implies that they were regarded by the compilers of the Articles as of unequal and purely temporal value. Nor can we admit any claim for Bishop Browne to be a Pope or infallible teacher of Divine truth.

But coming to the substance of the matter, various opinions have been taught in the early history of the Church as to what ordinances and how many were properly to be called sacraments, the number seven and the present list dating certainly no further back than Peter the Lombard (1164). The twenty-fifth Article does not say that the five are not sacraments, but merely that they are not "sacraments of the Gospel," in that their matter and form were not specifically ordained by Christ in the Gospel, as were the matter and form of Baptism and the Holy Communion. Even the Homilies refer to Matrimony and Holy Order as sacraments, and the quotation from them by Mr. Rusk is very explicit as to the sense in which they exclude the lesser five from the class of the greater two.

Finally, the doctrine of Transubstantiation condemned by Article XXVIII, far from being a "flat, official repudiation of the Holy Eucharist as accepted by Catholics," is rather a condemnation of a theory held by a certain school of Roman Catholics at that time, and itself condemned by the later Roman Catholic Council of Trent. The condemned view denied any "outward part" to the Blessed Sacrament, and so "overthroweth the nature of a sacrament." The accepted Tridentine definition, in terms of the scholastic philosophy, explicitly affirms the reality of the outward as of the inward part, so bringing the accepted modern Roman view into conformity with that of the early Fathers.

Cleveland. JARED S. MOORE.

To the Editor of AMERICA:

Mr. Moore in his last reply still clings to the fanciful idea that Anglicanism must be Catholic because it teaches the "true doctrine" of the Catholic Church. I have asked him to tell us plainly what Anglicanism does teach, what it stands for, to enumerate a set of dogmas to which *all* its bishops, clergy, and laity conscientiously subscribe. Thus far he has maintained a discreet silence. On the other hand I have given him proof evident and clear that false doctrines are at present taught officially by its shepherds of the Flock, and have been so taught for the past four hundred years. Now if this be true,—and who will be bold enough to deny it?—how can Anglicanism, by any stretch of language, be considered a true part of the Catholic Church, which is, as St. Paul says, "the pillar and ground of truth"? How can it teach all nations, a duty that is the primary function of the Church of the Living God, if it cannot officially teach its own members?

I see Mr. Moore admits that Christ founded one Church but still takes kindly to the idea of a three-branched church, a term unheard of in the annals of Christianity, but created "within recent years" by certain Anglicans because of their hatred of the name Protestant, a name, it is to be noted, which is given them by their own Supreme Head on the day of his coronation. Now if Christ's Church during the sweep of the centuries has failed to remain one, has split up into branches, each damning what the other teaches, each repudiating what the other claims, what becomes of Christ's solemn promise? Would not this failure brand the Son of God with glaring falsehood and strip Him of His Divinity? Yet that very Anglican Church to which Mr. Moore clings with such tenacity has not hesitated, equivalently at least, so to stigmatize the Redeemer. For in its Homilies, a book explicitly commended by the Articles as containing "a godly and wholesome doctrine," and to be read and subscribed to by every minister at his ordination, it is stated that the whole of Christendom had been steeped in "abominable idolatry for 800 years and more." And what hope of salvation was there during all that period for man, woman, or child?

Now I put the puzzling question: if all Christendom was idolatrous for 800 years and more, then surely the Catholic Church had disappeared from the earth. By whose masterhand was it suddenly discovered and awakened from its long slumbers? Again, if such was the shocking state of Christianity for so long a time, from what does the Anglican Church claim her descent? From idolaters? Mr. Moore cannot in conscience excuse the Anglican authorities for teaching, and permitting to be taught, doctrines subversive of all Christianity, for by that very fact his Church proves itself not to be part of that true Catholic Church which its Founder promised would never fail. Mr. Moore further states that for him who believes in the catholicity of the Anglican Church, to secede to Rome would be formal and mortal sin. Strange and wonderful reasoning! The sin would consist in knowingly and deliberately embracing error instead of truth. Now if both Anglican and Roman are true branches of the Catholic Church there cannot be formal and mortal sin in exchanging truth for truth. If, however, the Roman Church is in error, and Mr. Moore is aware of this, then he is guilty of wishing to hold intercourse with what he knowingly considers to be false and heretical. Here would be formal and mortal sin.

Springhill, Ala. E. I. F.

Rational Athletics

To the Editor of AMERICA:

In recent letters to AMERICA on the subject of athletics there seems to lurk a certain offhand implied criticism of Catholic colleges that is only equaled by lack of knowledge of actual conditions in those colleges. As to the wail about the poor fellow in the grandstand and the so-called widespread evils of competitive athletics, the facts are so contrary that one wonders how close is the acquaintance with real conditions of those who say such things. Let me take just one case, that of one of the largest Catholic colleges in New England where competition is very keen. If the critics had visited the campus any day last May they would have seen things to surprise them. Among the Freshmen a baseball league was organized, in which were seven teams, one from each section. Two games took place each day, and much enthusiasm was the result. About eighty-five students took part in this series. At the same time about twenty others were practising with the regular Freshman team, ten more with the "Varsity," the track team had fifteen more from the class; still others merely "came out for the exercise," for all were welcome. The gymnasium also had its votaries, and the twelve tennis courts were crowded till dark, while over in a corner the "bush league" was filling the air with excitement and flying baseballs. There were 200 in the Freshman class, and hardly ten could be named who took no part in some game. In the other classes almost the same practice prevailed.

So much for one Catholic college; let the others speak for themselves, and I have no doubt they can render as good an account. But before we look outside, let us first know and appreciate what we are doing ourselves. If those correspondents who take such a pessimistic view are after all attacking non-Catholic colleges only, will a discussion in AMERICA do any good? If they really have the Catholic college in mind, they should acquaint themselves with actual conditions in those institutions.

Woodstock, Md. J. W. P.

AMERICA

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Archbishop Prendergast

BY a remarkable coincidence, strangely but happily arranged by a kindly Providence, Philadelphia is about to celebrate, on the seventeenth of the present month, the golden jubilee of the ordination of its Most Reverend Archbishop, and the golden jubilee of its magnificent cathedral. Before the close of the Civil War, Bishop Wood dedicated to the Divine service a temple, hewn not so much out of living rock as out of living hearts; and in the next year he consecrated a young levite of whom he conceived high hopes, but for whom God had destined greater things than even his bishop had dared to hope. It was in the fall of the year 1865 that Edmond Francis Prendergast, then not yet twenty-three years of age, went up the altar steps of the new cathedral, held out his hands for the holy oils, was ordained priest, took into his trembling hands the immaculate host and the blushing wine, and fearfully, bravely, reverently changed them into the Body and Blood of the great High-priest, Jesus Christ.

Five decades have come and gone since the day of his ordination; and now that same levite, weary but still strong, weighed down with many labors but still erect and undaunted, is making ready to go up those same cathedral steps to lay on the same altar the golden fruits of fifty years of sacring and of healing. In that long lapse of time he has done many things for the Master. For half a century he has lived pure, righted wrong, followed the King; he has preached many sermons, confirmed many children, anointed many priests, shriven many sinners, built many churches, established many convents; but greatest and best of all, for full fifty years he has broken the Body of the Lord and poured out His Precious Blood for the saving of his people.

It is not easy to single out of Archbishop Prendergast's many qualities the one for which he is most remarkable. He has borne his honors so meekly and performed the duties of his many offices so efficiently and so conscientiously, and in his many relations to his flock has been so conspicuous for piety, justice and level-headed judgment, that those who know him well are not at all agreed as to what constitutes his greatest claim to the affection and veneration of his people. But his place as one of the makers of Church history in Philadelphia is assured mainly by his preeminence as a great administrator. When those who have experienced his personal charm have passed away and with them the recollection of what he was, there will still remain many lasting memorials of what he did. Schools, churches, parishes, and hospitals, testify to his energy, his sound financial policy, his good taste, and profound knowledge of ecclesiastical art. Men will point to the completion and decoration of the cathedral as an example of the business talent and artistic sense, which he combined in a rare degree. Many and great were the Archbishop's labors, but they never distracted his mind from the claims of the Master, nor chilled the ardor of his simple unassuming piety. Proof of this is had in the fact that even when the burdens of a great diocese bore heaviest upon him, he never for an instant ceased to formulate plans to have fitting honor given to Christ in the Blessed Sacrament. Finally, his work in this direction culminated in the introduction into Philadelphia of the Sisters of the Holy Spirit, who day and night kneel in adoration before the tabernacle, making reparation for sin. Such the man on whose head the dust of the way of life is a crown of glory. The end, thanks be to God, is not yet; his motto, *Ut Sim Fidelis,* still points his way to the stars. God's golden blessing on his Grace!

Votes for Women

A POST-ELECTION announcement by a prominent suffragist bears about it just a touch of feminine pique. If the public press is to be credited, this lady declares that "the voters will not be be asked again to pass on the question of votes for women." They have been tried and found wanting. Men do not know how to use the ballot; the proof lies in the fact that they refuse the vote to women. Thus does this suffragist wash her hands of the garden variety of voter. Henceforth, with her undaunted cohorts, she will encamp on the steps of the Capitol, and by harrying unwary Representatives and shrinking Senators, "will endeavor to persuade Congress to pass an amendment to the Federal Constitution."

After this, very probably, although the lady says nothing on the subject, the unwearied workers for votes for women will begin a campaign to persuade the legislatures of three-fourths of the several States to adopt this harmless little amendment. This seems to be very much like asking "the voters again to pass on the question" after all. True, the issue is thus submitted to the voter indirectly, but ultimately the appeal is to an "unintelligent electorate."

To add to an unwilling or incapable body of voters would not be an act in keeping with the American genius for government. The franchise is neither a right, nor a privilege to be granted lightly; it can be reasonably allowed only when the extension has been shown to be beneficial to the State. There is something exceedingly naive in the assumption, for it is pure assumption, that either by nature or by acquired quality, woman is better fitted to use the ballot intelligently than man. Perhaps, as has been suggested, she could hardly use it more absurdly than men have sometimes done; but this is only a reasonable criticism upon our whole elective system. As an argument, its logical conclusion is that the use of the franchise should be considerably restricted, rather than extended to a group the majority of whose members are neither experienced in government nor interested in politics.

Comstock's Latest Critic

WHEN a man throws a quotation from "Thus Spake Zarathustra" at your devoted head, you had better do something more than dodge. When he follows this up with a composite note from Havelock Ellis, Morton Prince and Stanley Hall, your chance of survival is equal to that of a 'possum in a hollow log with a darkey at one end and a pack of coon-dogs at the other.

In an article in the current *Survey*, Mr. John Corbin does all these things. He uses more sizable words and disoriented phrases than any magazine writer who has burst upon an unoffending public these last twelve months. "Historically synchronized," "emotionally liberated," "group-egoism," "the shrinkage of life's volume," and "the cumulative eagerness of expectancy," show what Mr. Corbin can do when he gets a pen between his fingers to toss off an ordinary essay. He has lived at great feasts of languages and has stolen the scraps. Once really warmed to his task, one feels sure that Mr. Corbin would leave the largest dictionary completely denuded of its finest verbiage.

Carefully following the trend of the argument, the patient reader will gather that Mr. Corbin is decidedly "peeved" with the late Mr. Comstock. He thinks, first of all, that the attitude of Mr. Comstock towards those Sir Galahads of the modern world "the vendors, propagandists and publishers who (for a price) made bold to encourage and facilitate a limited birth-rate," was "radically pernicious." Next, he anathematizes Mr. Comstock's philosophy. This simple, effective code was based on the principle that since everything in the intellect had made its way there through the senses, it is well to guard the senses against the entrance of uncleanness. But social anthropology and contemporary psychology, Mr. Corbin kindly informs us, "prove objectively and with exhaustive detail" that this is all wrong. Impurity is fostered by "secrecy, repression, deprivation and taboo."

Mr. Corbin draws out the thread of his verbosity finer than the somewhat unwashed staple of his argument, thereby exposing himself to the danger of misinterpretation. Yet if he takes his philosophy seriously, he will hardly shrink from the experiment of allowing an innocent child to spend his week-ends in a house on the street of the scarlet light. Here there is an amount of very genuine "biological expression"; and why should these actualities be taboo? In the corridors of the house of sin, the child will find no "institutionalized modesty," no "repression," no "conventional precepts," no "deprivation," and above all else, no taboo "which impedes sex sublimation among all the people."

The *Survey* philosopher will not, of course, carry out this laboratory experiment. He will very rightly protest that certain unlovely but real phases of life must be excluded absolutely from the child's experience; a happy conclusion, but quite at variance with his philosophy which finds nothing but evil in secrecy. Mr. Corbin's theories, so far as a finite intellect may fathom them, are decidedly perilous. Certain facts in human life have always been and must always be in some sense, taboo. We do not deny them; but to keep them in the background is more profitable both to society and the individual. In civilized communities the elemental social virtue of reticence is fairly common; to borrow one of Mr. Corbin's phrases employed for another purpose, "it is historically synchronized" with civilization.

The Nation's Delinquent Debtors

WHEN thousands of American tourists found themselves stranded and penniless in Europe at the beginning of the war their cries of distress were promptly heeded by our Government, which hastened to relieve their needs. Sums ranging from one dollar to $2,000 were lent to the grateful exiles who joyfully signed a promise to pay the money back when they reached home. But engagements made with so impersonal and soulless a being as the United States Treasury rested lightly on many of these tourists. Perhaps they thought that their country was fully reimbursed by the very fact that they returned to it. At any rate, the Government after proving itself a patient creditor was recently forced to publish its first list of delinquent debtors numbering about 2,000 persons.

A study of the list suggests some queries and reflections. The sum of $1.00 brought a modest Newark man safely home, but an arrogant Harlemite, who seems to have had a less distance to go, secured $1,300. The O's and the Mc's who have repudiated their obligations are edifyingly few, only one Murphy has lost his financial integrity, while the escutcheons of the Kelly and the Sullivan clans remain untarnished. There is an imposing array, however, of names that begin with *Sch* or end with *ein* and the noble "Anglo-Saxon" race is magnificently represented by a profusion of such historic names as Howard, Bancroft, Sherman, Clarke, Spencer and

Hawkins. Among the delinquents, too, is even found an occasional de, von or Van, who feels that no one can reasonably expect him to mortgage his ancestral acres in order to satisfy a vulgar government's claim. Moreover, as many of the names and addresses given were false, the Treasurer of the United States, it seems, must resign himself to losing a considerable portion of the passage money that was provided. As for the rest of the delinquents, perhaps the slumbering conscience of some may be awakened by the repeated publication of their names. The root of the evil, however, lies in the absence of sound moral principles in the shirking debtors and that great defect is doubtless due in many instances to a lack of religious training.

Herman Ridder

THE loss suffered by the Catholic laity of New York and of the country in the death of Andrew Jackson Shipman has been deepened by the passing of another Catholic champion, Herman Ridder. With no advantages of wealth or of unique opportunity, he rose from obscurity to a position in which the highest offices of his city and State might have been his had he cared to embrace a public career. The long list of religious, educational and charitable institutions to which he was ever ready to lend his aid, shows his practical interest in the cause of Catholicism. His whole life is a history of devotion to duty. He placed principle above wealth, he counted honor more than fame, and the greatness of his soul was proved in the trials that shadowed the last months of his life.

His memory will be in benediction, an example, an inspiration, a support. The outcast and the friendless who found life less bitter for his kindliness, can never forget him; the prayers of the little ones whom he rescued from the streets and a fate far worse than death, will plead for him with the Divine Lover of children. "May we soon have peace," were almost his last words. Herman Ridder, after life's fitful fever, will find peace, the peace of God surpassing all understanding, with the Master whom he served so faithfully, and to whom he ministered in Christ's least brethren.

"Scientific Character Analysis"

PERHAPS with the object of emphasizing the importance of retrenchment in everything connected with a large city's educational system, the Superintendent of New York's Public Employment Bureau has recently gone to the expense of preparing an elaborate formula for "scientific character analysis." It has been solemnly decreed that every boy and girl under twenty-one years of age who applies for work shall fill out carefully a "vocational guidance blank," containing eighty-six searching questions like the following:

Would you have remained at school if conditions had been to your liking?

Has anyone ever suggested or advised you as to what your future course should be? If so, who gave such advice and what was the nature of it?

Do you live at home? If not, why not?

Sight, hearing, smell—good, fair or poor?

Do you take regular exercise? Are you interested in sports?

Who has shown the greatest interest in your welfare?

What kind of reading have you done? What is your hobby? What is your ambition?

Does your mind concentrate or skip around? Can you remember things well and for a considerable period?

How do you spend any leisure time you have? What do you look for first in newspapers?

Do you consider yourself absolutely honest? What habits or vices do you have to fight down in yourself? What is your religion?

Are you self-supporting? How many depend on you for support? Can you save money?

What special ability have you? What limitations or defects?

What life work do you think you prefer? Are you willing to pay the price in hard work to attain success?

We shall now await with breathless interest the publication of some of the answers the young people make to this merciless questionnaire. Those who meet the test satisfactorily need seek no further, it is plain, for steady and well-paid employment, for they will have proved themselves profound psychologists and consummate masters of asceticism. What a flood of light, for example, will be thrown on the subject's character by the answer to that query regarding his favorite page in the newspaper! And what a marvel among men will that youth be who can modestly call himself "absolutely honest"! The second and third questions on the list, however, offer the conscientious applicant such a splendid opportunity for telling everything that he or she has heard about shoes and ships and sealing-wax that many a boy or girl will hardly have any time left to answer the other eighty-four queries. For nearly everybody is fond of giving young people advice regarding the career they should follow, and as all such counsel costs nothing, it is always given without stint.

Stern critics, however, of this new character analyzing experiment may hold that by a greater outlay of municipal funds, the questionnaire can easily be made longer, more searching and more detailed than at present, thus enabling boys and girls to learn with absolute certainty the exact defect that delays their progress. Tactful inquiries should be made, for instance, regarding the applicants' preferences in ribbons or neckwear, breakfast foods and automobiles; their attitude toward the Ptolemaic system should also be learned and subtly worded questions should show what the political proclivities were of the boys' and girls' maternal ancestors. We know that oftentimes the beginning of a successful career is determined by seeming trifles, hence if a more elaborate and costly questionnaire will help our young people to discover the one shortcoming, perhaps, that has hitherto kept them from securing agreeable employment, can the taxpayer reasonably complain?

The Governor's Daughter

EVEN a newspaper reporter may serve some worthy if humble place in the universal scheme of men and things. Curious pickers up of unconsidered trifles, they chance now and again to draw a diamond from the common bin of human experiences. Fate chose a young man from the Chicago *Tribune* to place this gem in the setting of his paper:

"Have you made many resolutions on your wedding-day?" asked the reporter as the happy couple stepped from the train.

"Only one," answered the bride, the daughter of the Governor of Illinois, "I am going to try to be a good wife."

This is mere sentiment, the kind that makes the world go dizzily around, and worse, an unhallowed trifling with the sacred dignity of free womanhood. This benighted daughter of the twentieth century dwells not on the Right but the Duty of Woman. She knows nothing of woman's unforgettable right to live her life to the full, to work out her idiosyncratic destiny, to break through the trammels of conventionalized society in pursuit of her ideals, even though they flee along the path that leads to Reno. Shall the precious heritage won for the modern woman by struggling pioneers, be thus lightly, gladly, flung away for matrimonial chains which clank though gilded?

But the Governor's daughter has chosen the nobler part. "I am going to try to be a good wife," is a saying worthy in these recreant days of imperishable bronze. Her task will not be difficult, for wisdom is in her heart and the babblings of the Gospel of Revolt are far from her lips. Hers is the ancient, sacred ideal of Christian marriage which gives happiness to the individual, stability to the State, and souls to Heaven.

LITERATURE

XIII—Joseph Conrad

JOSEPH CONRAD made his first deep impression upon the reading public some twenty years ago, when his "Nigger of the Narcissus" appeared in the *New Review*, under the editorship of William Ernest Henley, who possessed a sort of genius for the discovery of literary talent, and under whose stimulating leadership a band of new writers quickly found their way to the very highest places in English letters. It was in the pages of the *New Review* that H. G. Wells, for example, won recognition with his "Time Machine." Such writers as Lionel Johnson, Charles Whibley, W. B. Yeats, Max Beerbohm, Rudyard Kipling and R. B. Cunninghame Graham were either discovered or encouraged by Mr. Henley. It was my good fortune to read the *New Review*, and to form literary tastes which have remained constant ever since. Few artistic pleasures are keener than to have recognized a master in the dawn of his day of glory when others were asleep, or unconscious of his auroral promise.

As soon as I entered upon the reading of "The Nigger of the Narcissus" I knew that a great writer had appeared. Impossible not to feel the power of his imagination, the poetry of his vision, the truth of his expression, and the peculiar beauty of his style. There was, moreover, the emanation of something so rarely met with in English novels that its presence, even when unaccompanied by beauty, rythmical style, distinction and depth of thought, was a notable and memorable event, but which when it appeared, as in Conrad, strengthened and adorned with the qualities named, constituted a literary happening of the utmost importance and value. I refer to spiritual interest: the recognition by the writer of the innate and ineluctable seriousness of human life. Several of the men in whose company Conrad began his career also possess this quality, and, of course, other writers before and since the days of the *New Review* have also possessed it. It is the mark of a sincere artist in imaginative prose, as distinguished from the purveyor of literary entertainment. But Joseph Conrad stands almost alone among modern English novelists in that this deep interest in life is characteristically Catholic, and, therefore, in him it is truer and safer than in his clever compeers, such as Hardy, Meredith, Shaw, Wells, and other authentic artists.

No doubt this statement somewhat obviously requires explanation and justification. Let me make myself quite plain. For the purpose of making my point, novelists may, I think, be divided into two classes. One, by far the most numerous, are merchants in amusement; they write simply to entertain, and to make money in doing so. It is quite commendable, so long as they deal in good stuff, and don't traffic, like pandars, in vice and falsities. A great many of them do; but that's another story. The second class, a small, diversified, and exceedingly influential group, write with serious purpose. Either they desire to reflect an artistic vision of life, or they write with motives of propaganda—moral, immoral, or unmoral motives of sociological or intellectual, or, though rarely, religious propaganda. Among this group today are, to mention only a few, Shaw, Chesterton, Wells, Benson, James, and, of course, Conrad also. These writers may, and indeed do, amuse and entertain us, at least some of us, as much or more than the writers of the first-mentioned class; still, they differ from them radically; they are serious artists, and sources of serious influence.

This group, again, may be divided into two main and opposing camps of thought. Thus, no matter how widely Shaw may differ from Wells, for example, and Wells from Galsworthy, and Galsworthy from both, all three of them are firmly united by a sort of common atmosphere of thought. They and with them a host of lesser lights, both in England and America, are exponents in imaginative literature of that powerful spirit of modern thought which may be termed "humanistic." It is a school in which William James is a sort of prophet, and its fundamental assumption, the point upon which all these diversified writers seem to agree, is that Man is the superior force in the universe, or, at least, that he is becoming so. Although at present, they will admit, man may be cribbed, cabined, and confined by various circumstances, he will, by and by, after sufficient stimulation and instruction of his will (by themselves, and others who will follow them) become definitely conscious of his own supreme power. Then he will proceed to reconstruct the world in which he lives after patterns copiously provided by his mentors, and change its name from *vallis lacrymarum* to Utopia. This, I think, is a fair statement of the fundamental point upon which the modern philosophies, of which modern fiction is the chief disseminating agency, do agree.

The other group expresses the Catholic view of the world and its problems. However, for instance, Chesterton, Benson, or Belloc may differ on other things, they absolutely agree on one point, the exact opposite of that which the other school agrees upon, namely, the proposition that above man there is God, and that man is not in the world as a creator but as a creature, not a master, but a servant—an unwilling, or rebellious servant, mostly, yet a servant never-

theless whose only hope for improved conditions is to render dutiful, yes, and more than dutiful, loving, and willing service. Now, although Joseph Conrad never thumps a pulpit or a rostrum, although I know of no explicit credo, in all the range of his work, he is, just the same, a great Catholic artist; all his work is steeped in and can only be interpreted by a profound Catholic spirit.

I would rest my whole case as to this point upon one thing, namely, Conrad's consistent treatment, again and again repeated, of the mystery of evil. Contrast it with the treatment of the same theme by the humanistic artists, who either deny the reality of evil, sometimes perversely daring to call that which is evil good, or else they invent a score of ways, pray let us mark this well, in which man may evade the responsibility for his evil acts. This is the crux of the matter. The chief humanistic writers of today are men and women often of the most tender sympathies, of soft, pitying hearts. They look out upon the world and behold their brothers and sisters suffering, baffled, frustrated, sighing and dying in pain and loss, and they write of what they see and hear in blood and tears. But they will not see, at least will not admit that "from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies, . . . the things that defile a man." No, never! They pity man, but they add that the poor chap is really not to be blamed. Heredity is to blame, capitalism is to blame, the English nation is to blame, the German nation is to blame, or the Church is to blame. But all man's woe will be over, by and by, when, after becoming socialistic, or humanistic, or feministic, or atheistic, or superhumanistic, or something, he will banish pain and disease and death. Thus, though their books deal predominantly with evil, they will not term it evil, nor admit that for most evils man himself is responsible.

How different with Joseph Conrad! Remaining exclusively an artist, his sole aim being to reflect in his magical mirror a true picture of the world and of his fellow-men and women, he finds, as his fellow-writers do, that scenes of sorrow and suffering and darkness predominate, but he never tampers with the truth which over and over again he reiterates, directly and indirectly, that out of the corrupted heart of man proceed the most of his woes and pains and evil misfortunes. Nor does he try, as do so many of his powerful but deceived and deceiving fellow-masters of illusion, to explain the inexplainable, to reveal the mystery of evil precisely because it *is* a mystery. But, what man may know of this mystery, what indeed man does know, because the Eternal Truth has spoken, this dread fact Conrad's every story brings home to us in gloomy grandeur, in dark poetry, in impeccable artistry of style, namely, that man's sad heart is sinful, and he himself is the source of most of the evils that torment his exiled soul. I have left myself no space in which to speak of Conrad's other great qualities, his wonderful imagination, his beauty of style, his deep and potent poetry; but these are the obvious things. It is Conrad as the greatest exemplar of Catholicism in fiction that, after all, we must find most significant and vital.

Catholicism in art, in all its branches, has for some time been dormant, but is now resurgent. In the high places of the mind the pride and self-will of man has too long prevailed. With the appearance of such masters as Francis Thompson and Conrad and Mestrovic, and Belloc and René Bazin and Bourget and Claudel and Benson and Chesterton, with scholars and scientists and publicists sounding the Catholic note on all sides, in all lands, is there not reason to think that a new era of militant Catholicism in art and thought is dawning upon a world that, alas, so sorely requires consolation, ministration, and help?

MICHAEL WILLIAMS.

REVIEWS

The Pilgrim Kings. Greco and Goya and Other Poems of Spain. By THOMAS WALSH. New York: The Macmillan Company. $1.50.

If, as some aver, we are entering upon a Catholic revival of poetry in America, Mr. Thomas Walsh will figure in the future history of the movement as a conspicuous leader. His work arrests the trained eye and challenges criticism on a high plane of art. His inspiration is gentle and authentic; and his art is his business, scrupulously and conscientiously pursued down to its smallest detail. He has thereby gained serious recognition where his Catholic inspiration is discounted; and he has set an example of the "passion for perfection" where there may still survive the delusion that the beauty of Catholic inspiration requires less rather than more elaboration of art.

This second volume of Mr. Walsh's is of the same rich vintage as "The Prison Ships," with a refinement of flavor and a touch more of mellowness. The title-poem was well chosen. It strikes a note, characteristic of Mr. Walsh's work, which every true poet must strike; viz., that spiritual achievement may involve material failure, but is not therefore to be despised or ever to be degraded from its supreme importance in a man's life. This is an easy note to strike in clamorous and repellent fashion. But Mr. Walsh is no beater of brass gongs. The note steals from his silvern pipe with the insidious flattery of sweet music that scales the dull porches of the ear and finds lodgment in the mind before the master of the house is aware.

Spain, of whose Toledo he sings:

> Sultans, Kings and Primates gone,
> Crescent, Cross and gonfalon
> Shine but down a sunset world,

has exerted a strong influence on Mr. Walsh's development; and, we believe, fortunately for him. For it has saved him from the danger of that thin, false, hypertrophied spirituality which came into our literature with Emerson and still struggles in the shadowy and incoherent ramblings and sighings of contemporary agnostic verse. There is no New England bloodlessness here. On the other hand Spain's religion has kept the heady Spanish wine from superinducing brutish oblivion of the spirit.

This necessarily brief notice of Mr. Walsh's latest volume of poems has attempted to sketch broadly his main excellencies rather than to display his golden toll in too narrow compass. The desire to follow the latter course is not easy to relinquish. In the dramatic dialogues a silken tapestry of highly wrought speech is lifted for some ravishing glimpses of old Spain. Then we have "Invasion," "Sunset Balconies," "To Fray Junipero," "The Birth of Pierrot," "Georgetown Revisited" and Fray Luis de Léon's tender and beautiful "To Our Lady." "Egidio of Coïmbra" has for its subject, of all things in the world, a real, old-time, public disputation in scholastic theology. The confidence of the poet in his own resources on such a theme is amply justified by his performance. Though it is possible, since the great Suarez is the hero of it, that the present reviewer may be unduly prejudiced in its favor.

J. J. D.

The German Jesuit Fathers of Bombay. By an Englishman Who Knows Them: ERNEST R. HULL, S.J., Editor of the *Examiner*. New York: P. J. Kenedy & Sons. $0.35.

The Fall of Tsingtau. With a Study of Japan's Ambitions in China. By JEFFERSON JONES. With Illustrations. Boston: Houghton, Mifflin Co. $1.75.

A Hilltop on the Marne: Being Letters Written June 3-September 8, 1914. By MILDRED ALDRICH. Boston: Houghton, Mifflin Co. $1.25.

The Neutrality of Belgium: a Study of the Belgian Case Under Its Aspects in Political History and International

Law. By ALEXANDER FUEHR, Doctor of Law. New York: Funk & Wagnalls Co. $1.50.

The Log of a Noncombatant. By HORACE GREEN, Staff Correspondent of the New York *Evening Post,* Special Correspondent of the Boston *Journal.* Boston: Houghton, Mifflin Co. $1.25.

The Drama of Three Hundred and Sixty-Five Days: Scenes in the Great War. By HALL CAINE. Philadelphia: J. B. Lippincott Co. $1.00.

The Lusitania's Last Voyage: Being a Narrative of the Torpedoing and Sinking of the R. M. S. Lusitania by a German Submarine off the Irish Coast, May 7, 1915. By CHARLES E. LAURIAT, JR., One of the Survivors. With Illustrations. Boston: Houghton, Mifflin Co. $1.00.

Here is a bundle of recently published books bearing on the war. Though Father Hull proves conclusively in his excellent essay that the German Jesuits have for sixty years done the Indian Commonwealth eminent service by educating thousands of loyal citizens, a service, too, which the British Government has often acknowledged gratefully, and though he shows that the Fathers have carefully avoided saying or doing anything during the present war that could be reasonably considered a breach of neutrality, nevertheless he could not save his religious brethren. Yielding to a popular clamor, which seems to have been inspired to a large extent by English Protestants, the Government first interned and then transported all the German Jesuits of India, thus leaving the Catholic schools and missions practically destitute of priests. The little book is a notable tribute to the Fathers' zeal and a very readable account of their work in India.

Mr. Jefferson Jones is an American on the staff of the *Japan Advertiser,* who happened to be with the Mikado's army when the German fortress of Tsingtau was taken last fall. The author thinks the Japanese have made the war their opportunity for securing a new hold on China, and though Premier Okuma protests that there is nothing further from his thoughts than "territorial aggrandizement," nevertheless, in Mr. Jones' opinion, not only Tsingtau but the entire Province of Shantung are likely to remain in the hands of the Japanese after the war is over, unless Europe and America see that China's integrity is preserved.

In "A Hilltop on the Marne" have been gathered a series of letters written by a Massachusetts woman who courageously remained in her cottage at Huiry while the French and German armies were fighting in the valleys below for the possession of Paris. The author, whose sympathies are with the Allies, entertained, at different times, English, French, Irish and German soldiers, and had nearly every day interesting adventures which she vividly describes for her American correspondent.

A strong presentation of the arguments offered by the partisans of Germany regarding "The Neutrality of Belgium" is made by Dr. Fuehr. He gives facsimiles of the famous "Brussels Documents" and maintains that, as early as 1907, Belgium "bargained away her status as a perpetually neutral country by entering into a military compact with England."

The most remarkable pages in Mr. Lauriat's story of "The Lusitania's Last Voyage" are those bearing testimony that contradicts the findings of Lord Mersey's Court of Inquiry. The author maintains that the ship's portholes were open when she went down, that the discipline of the officers and crew was poor, and that the collapsible boats were not fitted with oars. Moreover, he "resents with every spark of manhood" in him the assertion that the "disastrous attempts of the frightened passengers to assist in the launching operations" added to the "difficulties" of the crew.

The publishers of Hall Caine's new book modestly describe it as "not only the most forcible but at the same time the most intimate study of the meaning of the characters and the thunderbolts engaged." But the average reader will probably find the book a commonplace collection of literary tidbits about the men and deeds of the present war which the decidedly pro-English author has made from his contributions to the press.

Mr. Horace Green, who wrote the fifth of the books on our list, chanced to be in Antwerp when it was bombarded and evacuated. He subsequently found himself, before he realized it, within the German lines, and suffered from no dearth of "thrills." In an interesting appendix about "Atrocities," the author asserts that the "reports of unprovoked personal atrocities" on the part of the Germans "have been hideously exaggerated," and maintains that the "German private as an individual is no more barbaric than his brother in the French, the British or the Belgian trenches."

W. D.

Recollections of an Irish Judge. By M. McD. BODKIN, K. C. New York: Dodd, Mead & Co. $2.50.

The Irish Abroad. By ELLIOT O'DONNELL. New York: E. P. Dutton & Co. $2.50.

Books about Ireland are enjoying a present popularity; even the classics of the Repeal and Young Ireland era have been reprinted with success. Judge Bodkin's "Recollections" deal with the Ireland of our own generation. A reporter and chief editorial writer on the Dublin *Freeman's Journal;* editor of the National organ, *United Ireland,* during the strenuous Land League days; a member of Parliament and a busy practitioner at the Bar, all these avocations brought him into intimate relations with the leading men of the time and made him an active participant in the stirring events that affected so seriously the political fortunes of the British Empire. He has fashioned his experiences into a series of anecdotes and stories about Gladstone, Parnell, Davitt, Justin McCarthy, Father James Healy, Father Tom Burke, Tim Healy, Baron Dowse, "Peter the Packer" O'Brien, Lord Russell of Killowen, Lloyd George, Joseph Chamberlain, Labouchère and many others whose names are inseparably interwoven with the events of the stormy period during which the battle for Irish autonomy was fought out.

"The Irish Abroad" is a very different compilation. In its preface Mr. O'Donnell informs us that "It deals with the Irishmen out of Ireland in the broadest sense . . . anywhere, indeed, save in his own country." His intention, no doubt, was excellent, so it is unfortunate that his manuscript did not fall into the hands of some competent editor who could have saved the author from the absurd statements and grotesque blunders with which his printed pages abound. Mr. O'Donnell is apparently a believer in the famous political axiom: What's the Constitution between friends? for he tells us, "J. K. Polk, a native of the North of Ireland, was elected President of the United States in 1845. He was the second Irishman to fill that post, General Andrew Jackson, as has already been stated, being the first." The Civil War enables the author to offer a bewildering hodge-podge, including the "fact" that during the New York Draft Riots, "Horace Greeley, the Irish proprietor of the New York *Tribune,* had his office windows smashed." Space forbids yielding to the temptation to cite similar absurdities from many other pages. Mr. O'Donnell, however, betrays what his Irish readers would call "the bad drop in him" by his account of the heroic Irish Brigade that went to the defense of the Holy See in 1860. If it were not so manifestly silly and untrue it might be considered specially malicious. Its historic value may be gauged by his statement that "Victor Emmanuel and Garibaldi were tremendously popular" in Ireland!

T. F. M.

BOOKS AND AUTHORS

Father Garesché contributes to the November *Queen's Work* a good summing up of the Y. M. C. A. discussion. He shows that the organization, with its 150,000 Catholic members, is keeping that many young men away from the influence of the Church, promoting indifferentism and undermining "that absolute strictness of loyalty and undivided faith which make a fervent Catholic." Another interesting paper in this issue is Mary de S. Bond's account of the excellent things "The Dominican House of Retreat and Catholic Guild" is doing for the working girls of Philadelphia. "Cupid and Campion," a new serial by Father Finn, starts in this issue.——The November *Extension* is a "Catholic book number." Among the notable papers are Mr. Kilmer's "Catholic Poets and Poetry" and Father Joseph McMahon's "How to Start a Parish Library." John Ayscough begins a serial story called "A Roman Tragedy," and various lists of books are given with which Catholics should be familiar.

The numerous friends that Jean Webster made for Judy, the witty heroine of "Daddy Long-Legs," are sure to be highly amused by the history of Sallie McBride's subsequent connection with the John Grier Home for Orphans. Sallie's "Dear Enemy" (Century, $1.30) is the dour Scotch physician of the institution, and the quarrels and reconciliations she had with him, and all the trials it cost to make the Home thoroughly modern are delightfully described in a series of letters, which the author has illustrated with little masterpieces that marvelously enhance the value of the work.——William MacLeod Raine's "Steve Yeager" (Houghton, $1.35) is a "red-blood" story of the Mexican border, where Broadway slang, it would seem, is punctuated with pistol shots and "primitive passions." Pasquale is a good likeness of Villa.

"The 'Summa Theologica' of St. Thomas Aquinas, Part II (First Part) Literally Translated by Fathers of the English Dominican Province, Third Number (Q.Q. XC-CXIV)" (Benziger, $2.00), and "Popular Sermons on the Catechism from the German of Rev. A. Hubert Bamberg, Edited by Rev. Herbert Thurston, S.J., Volume III, The Sacraments" (Benziger, $1.50), are the full titles of new volumes of valuable works that have already been noticed in AMERICA. The treatises on Law and Grace are taken up in this part of the Angelical Doctor's great work and are translated with the same care and literary skill that characterized the former volumes. The fifty-nine clear and practical instructions in Father Bamberg's book deal with grace, the Sacraments and prayer and bring his work to a conclusion.

The "Christopher Columbus" of Mildred Stapley (The Macmillan Company, $0.50) is a brief review of the leading events in the life of the great navigator. The facts are well grouped, the narrative is clear and simple, yet with an animation and coloring which lift the book from the level of dull chronicle. The writer, although she once applies to Columbus the harsh word "foolish" is in sympathy with the Genoese discoverer, but does not let her admiration warp her judgment. When criticizing men or things, she writes calmly and without bitterness. We are sure that with her fair-mindedness, she will be willing on better acquaintance to revise one or two rather sweeping strictures on the Middle Ages. Miss Stapley does justice to the heroism of Columbus and pays tribute to the apostolic zeal of Las Casas and the generosity of Isabella of Castile. We think, however, that Columbus was even more than Miss Stapley says he was, "one of the greatest products of the Renaissance." In spite of faults and blunders he was a genuine crusader, and to the culture and learning of the Renaissance, he added chivalrous devotion to ideals and the Faith of the Middle Ages.

"Lotta's Career" (Houghton, $1.00), by Elia M. Peattie, is a clean, wholesome and interesting story of a real girl who, finding out that she is not the musical genius that others had imagined she was, bravely accepts the situation, returns home, faces the ridicule of her townfolk, cheerfully takes up the care of her sick father's village store, and wins success for herself and restores prosperity to her family.——"The Burden of Honor" (Kenedy, $0.75), by Christine Faber, is a story full of incident, which tells of the troubles and experiences of a small group of interesting people. It deals with the ruin of the happiness of two persons brought about by the machinations of a mean and ungrateful woman. The discovery of this treachery leads to a tragedy, and in the complications which result the story is skilfully developed.

"'Common Sense' Applied to Woman Suffrage," (Putnam, $1.00) by Mary Putnam-Jacobi, M.D., is a second edition of a book first published over twenty years ago. No changes have been made, but a short introduction is given by Frances Maule Björkman. The book itself is an expanded form of an address delivered before the Committee of Woman's Suffrage of the Constitutional Convention of 1894, the text of which address is added as an appendix. No claim is made that any new arguments are to be found in the reprinted volume. The author's complete lack of perspective is not unusual in similar treatises where all ills are to be cured by the same social prescription. Her defective historic knowledge is sadly evident in her attacks upon the Church, her needless digression to insult Catholics in their most sacred devotion to the Holy Eucharist, and her ignorant slander that Christendom, down to the day of the French Revolution has held in regard to woman, "the profound mental and moral inferiority of her entire nature." Such absurdities are unpardonable. There is no doubt that woman has often suffered grievous harm and injustice but it was due to mankind's neglect or ignorance of the teaching and spirit of that Church which has been woman's champion through the ages.

BOOKS RECEIVED

Acropolis Publishing Co., Philadelphia:
Dante and Other Waning Classics. By Albert Mordell.

Benziger Bros., New York:
That Office Boy. By Francis J. Finn, S.J. $0.85.

Civilta Cattolica, Roma:
Manuale di Teosofia. Parte Terza, Cosmologia e antropologia teosofica. Seconda Edizione. Giovanni Busnelli, S.J. L2.00; La Reincarnazione. Manuale di Teosofia. Parte IV. Seconda Edizione accresciuta. Giovanni Busnelli, S.J. L2.50.

The Century Co., New York:
Dear Enemy. By Jean Webster. $1.30; The Lost Prince. By Frances Hodgson Burnett. $1.35; High Lights of The French Revolution. By Hilaire Belloc. $3.00.

Dodd, Mead & Co., New York:
The Hunting Wasps. By J. Henri Fabre. Translated by Alexander Teixiera De Mattos. $1.50; Storied Italy. By Mrs. Hugh Fraser. $3.50.

Doubleday, Page & Co., Garden City, N. Y.:
American Ideals. By Clayton Sedgwick Cooper. $1.00; The Gray Dawn. By Stewart Edward White. $1.35.

B. Herder, St. Louis:
Studies in Church History. By Bertrand L. Conway, C.S.P. $0.75.

Houghton, Mifflin Co., Boston:
Two American Boys in The War Zone. By I. Worthington Greene. $1.00; Steve Yeager. By William MacLeod Raine. $1.35; Prisoners of War. A Story of Andersonville. By Everett T. Tomlinson. $1.35; A Marriage Cycle. By Alice Freeman Palmer. $1.25; Smugglers' Island and the Devil Fires of San Moros. By Clarissa A. Kneeland. $1.25.

The Macmillan Co., New York:
What Is a Christian? By John Walker Powell. $1.00; Old Delabole. By Eden Phillpotts. $1.50.

G. P. Putnam's Sons, New York:
Memories and Anecdotes. By Kate Sanborn. $1.75.

EDUCATION

The Gary Plan in New York: A Criticism

THE frank but quaintly humorous presentation of the essential features of the Gary Plan in AMERICA for October 30, fortunately does not suggest in the remotest degree any of the puffs which Sheridan has characterized as the puff direct, the puff oblique or the puff collusive. Such a candid presentation is indeed welcome. Even the casual reader of the daily press must often marvel at the persistent but often injudicious exploitation of the educational scheme devised by Mr. Wirt. Father Blakely fails to do justice to this publicity campaign when he says that the Gary Plan has found its way to the Sunday Supplement, "where on occasion it has fought for space with the pictured antics of the Dingbat Family." He overlooks the fact that for months Cartoonist Goldberg's impossible humans have striven nightly, but in vain, to outshine the boxed column in the Evening *Mail,* devoted exclusively to an appraisal of the Gary school organization. This is a handicap for any plan, however great its merits. I honestly believe that Mr. Wirt has been treated with greater respect and more courteous appreciation by his critics, than by certain of his friends whose injudicious and extravagant advocacy has frequently aroused the suspicion that interests other than those of the children have impelled them to speak.

NEVER ACTUALLY DEMONSTRATED

What I wish to point out first of all is that our blank ignorance of the real value of the Gary Plan as tested in terms of practical administration is really amazing. Few indeed can fail to be roused to generous enthusiasm by the ideal type of school which Mr. Wirt contemplates, but which has never been actually demonstrated in any large school system. Father Blakely states that Mr. Wirt's "distinctive contribution to educational science is found in his synthetic treatment of hitherto unrelated community forces of educational efficiency." Yet, unless we can find this ideal concretely realized in some educational system, we may be pardoned if we assume the attitude of a doubting Thomas. We do not wish to lose through chaotic reconstruction what has been won by hard-fought battles in the cause of public education.

I know of no reliable data which show the extent to which the Gary system has been successfully operated under conditions such as exist in New York. Before fixing an educational budget with a resultant educational policy, we should know the number of cities in which the Plan has been tried, the size of the school population, the number of months or years during which the experiment has been conducted, and the consensus of the opinion of qualified observers as to its failure or success. Even credulous and naive persons are moved to doubt when sweeping generalizations are made, based on the alleged success of the scheme in such populous centers as Sewickly, Winnetka, Swarthmore, Kalamazoo and Gary. The aggregate school population of these towns is less than that of a typical school district of the lower East Side. Moreover our confidence in the practicability of the Plan is sorely tried when we find that the effusive appeals for the city-wide extension of the Plan in New York are in sharp contrast with the disapproval of the scheme in whole or in part, by Superintendents Maxwell, Ettinger, Haaren and Shallow of New York, and by Superintendents Clement of Elizabeth, New Jersey, Hughes of Syracuse, Spaulding of Minneapolis and Poland of Jersey City.

FAIR TRIAL IN NEW YORK

Furthermore, the advocates of the Gary Plan have little ground to complain of the opportunities offered them in New York for a thorough demonstration of the Garyized school. Seldom if ever in the history of public education has an educator with a purely theoretical scheme of reorganization been given a budget of practically one million dollars to show the efficiency of his schemes. This generous provision was made by the Board, despite the fact that the demonstration begun more than a term since in a Brooklyn school and in a school in the Bronx, has not proved the claims that had been presented. In these schools no notable economies have been effected, yet on the basis of a public campaign, intended to compel the adoption of the Gary Plan, the budget was voted by the Board of Estimate and Apportionment.

A constantly varying emphasis on the so-called essentials of the Plan and a lightning-like change in its administrative features were made the basis of a claim that there could be a saving of ten per cent of the present teaching staff; in addition, it was said that forty per cent could be saved in the cost of sites, buildings and equipment. As a result, the Gary Plan was seized by the Board of Estimate and Apportionment not as a broad educational scheme for the enrichment of school life, but as a device intended to effect certain economies. In short, during the last month, New York has presented an anomalous and deplorable spectacle of a board arrogating to itself a control over educational policies for which there is not the slightest warrant either in legal decisions or in the statute law.

AN EVALUATION DESIRED

Those teachers who have ever with an open mind demanded that a scientific attitude be maintained toward all the experimental work in the system, whether the work be organized by Dr. Ettinger or by Mr. Wirt, have been regarded as reactionaries. Yet they have merely held that before the Gary Plan be further extended, a scientific evaluation of Mr. Wirt's demonstration should be obtained. It is plain that the scheme involves a number of novel features in school administration, such as departmental teaching for all from the first year through to the eighth, supervision of classes by pupils instead of by teachers, a promiscuous grouping of the younger and older children for auditorium, laboratory and shop work, the omission of formal physical training, the deferring of scholastic work for young children until very late in the forenoon and afternoon; and the use of churches as a means of distributing pupils during the out-of-school periods. None of these features has as yet proved its value in either of the schools into which they have been introduced. Prudence then, would suggest that this experimentation be carefully examined before the city is committed to a system which may impair the present admitted efficiency of the schools.

HAZARD AND GRAVE RESPONSIBILITY

Prior to the present controversy, President Churchill of the Board of Education was always regarded as an inspired iconoclast in matters educational. His opinion of the proposal to adopt the Gary Plan for New York, is therefore of particular interest:

> To put the Gary Plan before full trial into general use throughout this city of many and divergent communities, aggregating upward of three-quarters of a million of children, would be an undertaking of such hazard and grave responsibility as to bid the most sanguine to pause. I believe in the influence of the layman in education to prevent the schools from drifting away from the needs of the world without; but despite criticism that may reasonably be made of the schools as they now exist, we should not ignore the experience of educators who have spent their lives in the study of the school problems of New York City.

Let us have a scientific evaluation of the New York demonstration before we commit ourselves unreservedly to the policy of adoption.

Manhattan. WILLIAM E. GRADY.

SOCIOLOGY

Are Parents Superfluous?

EVERY child loves a pirate. "Your little lad with dreamy gaze," for instance; what white imaginings are hallowed in the unsounded pools of his clear young eyes? Does his innocent vision, denied to us of grosser mold, penetrate the bounds of time and space, to where beyond these shoutings there is peace? Alas, no! Little Reginald is rapt into another world by the memories of his latest pirate. "As brave a gentleman as ever scuttled a ship," says the chronicler; and Reginald remembers with a thrill that ere the scuttling, great chests of bags, corpulent with doubloons and pieces of eight, had been transferred to the mizzen-deck of the Jolly Roger.

MISJUDGED PIRATES

Children, if the poets are to be credited, are excellent judges of character; no doubt, then, the general opinion that pirates are undesirable citizens, is founded on error. Pirates have virtues hidden from the general; their apparent villainies are heralded, but their motives are misconstrued. If now and again they scuttle a ship or line a shivering company along a narrow plank ten feet above the sounding main, they do these things in the spirit of the Walrus and the Carpenter, with sobs and tears, wiping the whiles their streaming eyes. Moreover they often break out into verse; simple, untutored rhymes evincing the deep faith of the piratical bard. There is a long poem on Death which cannot be quoted here in its integrity; but the concluding lines inculcate a valuable ethical lesson:

Take warning now from me,
And shun bad company
Lest you come to Hell with me,
I must die, I must die. (*bis.*)

This is indeed a most excellent philosophy, a rule of life better than anything in Ibsen or Shaw.

MODERN TYPES

Since, then, the pirate is a misjudged person, there is small reason for tears that he is still in our midst. He is not dead, he does not occupy a pedestal in a museum; he is very much alive, and as of yore, his favorite haunt is New York. Out of deference to modern prejudices, he no longer glories in the name of pirate; he is not a tarry-handed person with a cutlass, full of strange oaths. He disguises himself as an educator or a social worker; his chief weapon is a page of statistics and a volume on heredity; and his or her chief occupation is to scuttle homes or what seem the hulks of homes. Bitterness is removed from this truculent arraignment by the reflection that these pirates are actuated by the highest and holiest of motives. The flag nailed to the mast of their rakish sloop bears the legend "Get the Child"; their motto is *Fortiter in modo sed suaviter in re,* and they can roar you as gently as any suckling dove. What they do, may not always be regarded with approval by the old-fashioned person who believes that the authority of the fond parent should be strengthened at all costs; but that the intent of these pirates is heavenly, must be allowed as a self-evident proposition.

GETTING THE CHILD

Success follows their efforts to get the child, because in New York as in every large city, there are many parents who are so engaged with other interests that children can claim but little of their time and less of their attention. These are the homes, or the hulks of homes, upon which the social worker casts a baleful, piratical eye. Instead of endeavoring to patch up the wreck, he prefers to scuttle it, and to attempt the impossible task of building up a new home, according to the most approved modern social plans. His purpose is assuredly laudable; not so the ultimate results.

The problem which has brought the social pirate into being is this. During the late hours of the afternoon and even far into the night, and all day on holidays, thousands of boys and girls are running wild on the city streets. As a rule, their surroundings are decidedly unsanitary; worse than any physical evil, the companions whom they meet, and the sights which they cannot escape, are calculated to make these children useless, if not vicious, members of society.

DISSOLVING HOMES

What is to be done with these children? Only the most inane optimist will say that the problem does not exist, or that the solution is easy. The social worker of the usual type, honestly professes that he does not wish to do anything to break up the home; that he is loath, as he should be, to remove children from their parents. Yet his earnest efforts to solve this very difficult question must in the end substitute a worse evil for a quite undeniable present evil. He proposes, in effect, measures of relief which take from the parent the greater part of his responsibility toward his children. He will lengthen the school hours; he will have Saturday and evening classes; he will found neighborhood houses, and open a public playground for every half-mile section of the city. The child's physical health will be the care of the city physician; his mental progress is the business of the school; his vocation will be pointed out by his teacher or the physical director; his games, his clothes, his reading, his ambitions, all are "supervised"; even his soul may nowadays come under the care of persons who in the natural order of things certainly have no right to undertake this direction. From morning until night, the child is to be in the hands of the municipal authorities. That there is much in this supervision which is good and perhaps necessary, no one will deny. These varied activities assuredly keep the children off the streets, and place them, for the most part, in wholesome surroundings; but they have gone so far and propose to go so much farther, that one is inclined to ask what, after all, are parents good for? Are they to play no part in the education and formation of their children? Are they to be allowed and even encouraged to transfer all their responsibility to the State?

A PRINCIPAL'S TESTIMONY

The principal of a New York school in which the Gary Plan is now being tried, admits this dangerous tendency very frankly. "We cannot fail to realize," he writes in the *Mail* for September 21 of the present year, "that the more the school does for the children, the more it separates the children from their parents. In a word, the school tends to break up the home."

> It does this in two ways. The parents drift away from their children because they do not know what the children are doing. For hours every day the children inhabit a splendid mansion, filled with luxuries and conveniences that the poorer parents know nothing of. The children read books their parents never read. They do things the old people never did. The result is a breach which grows wider. The school further separates the child from his parents because he no longer works with them. He no longer shares in the common ambitions which once bound a family together. This is, of course, deplorable, and some means of restoring the lost balance must be found. The school is in duty bound to re-create the home.

The principal of this school thinks that the balance can be restored only when "the school and the neighborhood have been brought together for a common object." He finds this common object in gardening, and he would set the pupils of his schools at work with their fathers in truck-gardens in a corner of the school campus. No doubt gardening is a healthy occupation for the boy; but as a method of bringing parents and children together the plan does not seem practical. Few New York parents

are farmers or truck-gardeners; and the few who gain a livelihood by this ancient occupation will rarely be found willing to dig a plot in a school playground to edify their children.

SHIFTING THE BURDEN

What is good in these modern public movements for the benefit of the child deserves our encouragement and the sincere flattery of imitation. No one is disposed to criticize the shortcomings incidental to a work of such difficulty; but there is reason to fear that in endeavoring to meet a very real and urgent need common in modern city life, a large class of social workers are creating a greater evil than that which with creditable if short-sighted earnestness they are seeking to remove. Unchecked, they may make the "dutiful parent" as superfluous as a pterodactyl in a kindergarten.

It is freely admitted that some so-called "homes" are beyond all hope of reconstruction, but it is also true that these homes form a very small minority. This generous shifting of the responsibility of the parent to the State, so noticeable during the last decade, tends to weaken the very spirit which makes homes possible. It is but human to throw off all possible burdens; and a citizenry trained under a régime of state bureaucracy can evolve in nothing but a nation of dumb driven cattle. We are now spending millions, and social workers are devoting themselves, often in an admirably unselfish spirit, to make our cities better places for children to live in. Without abandoning what is necessary or even suitable for the supervision of the child, would it not be more profitable to spend some of these millions in the task of devising ways and means of teaching parents to care for their children? A small beginning has been made by those municipalities which through the Juvenile and Criminal courts and other public agencies seek to strengthen in negligent parents a proper sense of their responsibility to their children.

TREATING SYMPTOMS

The bane of social work in America is that we insist upon treating symptoms, closing our eyes to the disease. A neglected child is a symptom; the real disease is a negligent father or mother. Municipal social work for children has many admirable features; but just at present it is in serious danger of going to a fatal excess. It is training up a race of mild-mannered, earnest social pirates, as brave a crew of gentlemen as ever scuttled a ship. We have had enough of these picturesque swashbucklers. What we now need is a prosaic crew of rescuers who can tow these battered hulks of homes into dry-dock for repairs.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The organization of an International Federation of Catholic Alumnæ during the past year was an event of no slight importance in the history of Catholic educational development. The chance which such a society affords for exerting Catholic influence upon contemporary life cannot be overestimated. While affording constant assistance and stimulus to Catholic educational institutions and enterprises, the Federation can at the same time make its claims and power felt in the widest circles. For it is an organization of educated Catholic women, trained in the highest ideals of Christianity no less than in secular learning, whose united efforts should be productive of the best results. The second annual convention of this Federation is to be held in Chicago, on November 26-28. The main purpose of the meeting is the proposal of a constitution, carefully drafted by the permanent organization committee. The constitution to be submitted has met with the approval of members of the legal profession and of the clergy, and on adoption will no doubt prove not only a strong bond of union between the various alumnæ associations that make up the International Federation, but also an incentive to noble effort for God and the nation.

Not from those who have the silver and gold, but from the poor who have only their coppers to give does the money flow which supports Christ's Church and helps to extend His Kingdom abroad. A legacy was recently paid to the Society for the Propagation of the Faith by the sister of a deceased benefactor. "We had to work hard to gather the little money we have," she said, "but we decided that the one whom God left would enroll both as Perpetual Members." On inquiry it was found that their total estate was less than $300.00. "From an estate worth three hundred thousand dollars," aptly remarks the editor of the *Good Work*, "it is doubtful if we would have received half the sum given by these humble folk." It is a proof that God's blessing rests with His poor, and it is not unreasonable to suppose, as the editor does, that the same blessing multiplies the gifts of sacrifice. More precious than silver are those hard-earned pennies of the poor given with open-handed liberality to the most deserving of God's poor, the Church's missionaries. "At any rate our coppers somehow turn into gold in the results accomplished." If this were not the case, how could our foreign missions subsist? How do they subsist? we often wonder. God's hand is beneath them and sustains them, but our own cooperation is required to win this favor from God.

The Catholic readers of the Boston *Evening Transcript* for October 30 must have been agreeably surprised at Rollin Lynde Hartt's excellent article on "Chestnut Hill's Touch of Oxford: a Near View of the Unappreciated Architectural Splendors of Boston College." The author writes:

> Apparently, we Protestants accept the principle of a Baptist, Methodist, or Episcopal college, which turns out bachelors of arts and cannot by any means turn out bachelors of divinity, but balk at the notion of a Catholic college doing the same thing. It is high time we left off the follies. Nor is this difficult. Walk boldly in from Commonwealth Avenue, and see for yourselves. Catholics don't bite. On the contrary, they receive you with a charming Irish courtesy, sufficient reward in itself for your coming, while there are other rewards, some romantic, some esthetic, some moral; moral, that is, in the sense that you feel a tingle of enthusiasm over the fine, manly struggle that has made the institution what it is and braves the future with a spirit of consecrated pluck very splendid to observe. The mere walk from Commonwealth Avenue toward the magnificent recitation building, the one with the tower, of course, for the Faculty Residence on your left is still an affair of derricks, scaffolds and tawny gray walls of but a quarter their intended height, has thrills you never suspected. How that majestic pile gains in beauty as you come nearer and get its noble lines foreshortened! You might almost be strolling within the Cathedral Close at Canterbury, and looking up, up, at a wealth of Gothic loveliness and grace. To call it "one of the sights of Boston" is no extravagance. Nor do you wonder that the Catholics boast of choosing "the finest campus in America." From that undulated hillside, where twenty collegiate structures of the same tawny gray stone are to be grouped in dignified harmony when the plans are carried to completion, you look out across the twin lakes, the wooded shores, the Brookline ridges and hillocks, and, far on beyond, the dim prospective of Boston, where a faint, ghostlike campanile, the Custom House tower, seems hanging in air.

After that, every "oldest subscriber" of the *Evening Transcript* ought to take her knitting along and go right out to Chestnut Hill and see what those medieval Papists are doing there.

Evelyn W. Hughan encourages Socialists by telling them in the *Call* that there is no reason to fear that women voters will be more conservative than men. Those who entertain such suspicions, she says, have not looked carefully into the record of

the States which have given the vote to women. She then quotes with approval the following passage from the *Remonstrance:*

> That woman suffrage has already added materially to the strength of Socialism is apparent by the vote at the last Presidential election. The six full-suffrage States in which women were qualified to vote at that election gave Debs, the Socialist candidate, 159,496 votes. The six New England States, with a population nearly a million and a half larger, gave him only 30,170 votes.
>
> What the Socialists want is to increase their strength, through women's votes, in New England and other Eastern States. Their hope wherever woman suffrage is adopted is a reasonable one, because it is based upon experience in the States which already have woman suffrage. This is their slogan. It is for this that they exhort each other to "act, move, hustle."

However logical this argument may be, it is certain that Socialists in general build great hope upon woman suffrage and are everywhere its most consistent supporters. It is the belief of Evelyn Hughan that all the evidence in our country shows that the voting woman stands for "progressive" legislation. This she predicts will build up a class-conscious proletariat "that will work for and achieve the Socialist Commonwealth."

It is the opinion of the Commissioner of Immigration at the Port of New York, Frederick C. Howe, as expressed in the *Review of Reviews,* that immigration to America may in the coming years be followed by a change in the tide, culminating in a possible emigration sufficiently considerable to affect our industrial conditions. During the twelve months from August 1, 1914, to July 31, 1915, immigration gradually slackened and fell at the average rate of 32,444 per month. The decline for June, 1915, over June of the previous year was more than sixty-eight per cent. The immigration problem has been solved for the present and an emigration question may succeed. Owing to the possible effects of the war upon the land-owning nobles in Russia, Poland, Austria and Hungary, he believes, there may be a wider distribution of land ownership, as was the case in France after the French Revolution. The land thus broken up may be purchasable on easy terms and tempt many European immigrants in America to return to their native countries, taking with them substantial sums for the upbuilding of Europe. Doubtless contrary influences will likewise be at work to lead men to leave their native European soil. Most important among these will probably be the burden of taxation. Mr. Howe concludes with the following remarks:

> There will be little emigration from Germany, France and Belgium under any circumstances, for these countries have contributed but little to our ethnic composite during recent years. There may in fact be a reversal of the tide. Population may flow from the United States to Europe, and in any event, there is likely to be such a change in the position of labor that wages will rise not only in Europe, but in the United States as well. Wages may rise so rapidly and to such a point as to revolutionize not only the industrial, but the political status of labor even in the autocratic countries of Europe.

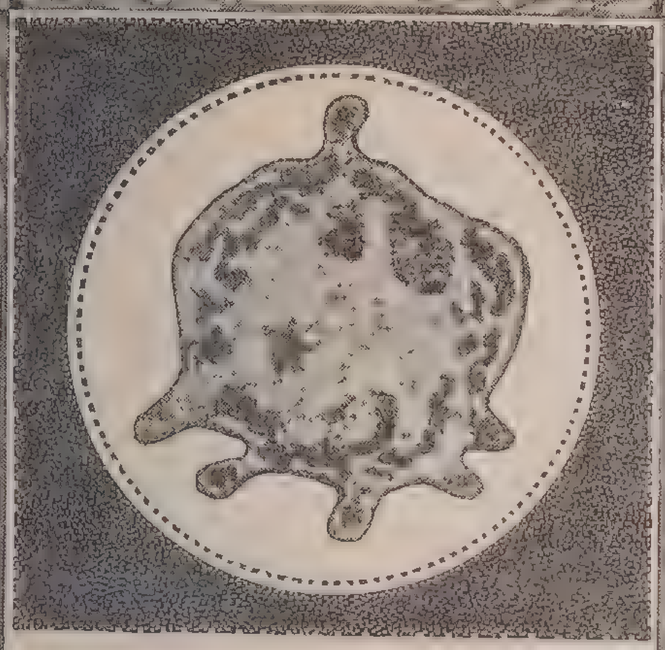
The lessening of emigration from Europe, and even the possibility of a certain measure of emigration from our own shores will be conditioned to a large extent by the skill of European governments in meeting a new situation by financial and administrative measures calculated to rehabilitate industry and agriculture. It is impossible to forecast with any certainty what the future may bring. Mr. Howe's point of view is perhaps novel and widely different from the supposition that there will doubtless be a general exodus from European countries at the end of the war, unless prevented by stringent laws.

Attention deserves to be given to the remarkable statement of the Rev. Elliot White, rector of St. Mark's Episcopal Church, Philadelphia, in regard to the action of the Board of Missions in deciding to send delegates to the Pan-Protestant Congress at Panama. The fact that his own sane judgment is endorsed by a number of clergymen is still more gratifying in face of the anti-Catholic bigotry fomented by men whose professed duty it is to bear Christ's message of peace and good will.

> The Panama Congress has been so hopelessly discredited that the question who should attend it is not in itself a serious matter. The spectacle of a gathering of men whose chief bond of union is hatred of the largest communion of Christendom is not one of which the present century has reason to be proud.
>
> Rome needs no assistance from us, nor does she ask any. She possesses in her fold men superior in wit, wisdom and piety to any this congress is likely to assemble. Our Board of Missions, it is to be remembered, is simply an executive committee, charged with collecting and disbursing of mission funds. When it goes outside of its province it cannot commit the church, and as I understand the present proposal to send delegates, the committing of our church to any principle or measure is expressly disclaimed. I regard it as unfortunate that the board has been pleased to place itself in opposition to the expressed decision of our bishops, who are our real leaders. Our delegates stand in an unenviable position. They attend the congress without power to do anything. They are without influence, because the church is not behind them.

The sanction of the Board of Missions, Dr. White concludes, does not indicate the true attitude of the Episcopal Church in America. That the valid reasons he gives for non-participation in an event whose bearing upon the Catholic Church has been made sufficiently plain should be disregarded by those who are bent upon antagonism to Catholicism at all costs, was to be expected.

Lucius Hopkins Miller, assistant professor of Biblical instruction in Princeton University, has recently seen fit to write a book and publish to the world at large the type of Christianity dispensed to the students of an institution which hails him as a teacher in Israel. The volume is most ineptly entitled "Our Knowledge of Christ," being mainly a display of the Professor's own lack of knowledge concerning the most vital subject of his Biblical instructions. "He denies the virgin birth of Jesus, His resurrection from the dead, His miracles, and that He was other than a human being." Such is the summary made of his doctrine by the *Presbyterian Banner.* The same organ then continues, in just indignation: "Is this the 'Biblical instruction' which Princeton University, with a Presbyterian minister for its president and with Presbyterian antecedents and history, gives to its students? Have the officers of this institution no responsibility in this matter?" To all which the author, unfortunately, has an answer ready made: "I can only say that these conclusions form the basis on which I have been able to maintain a vital, positive faith in Christ as Master, Lord and Saviour." Absurd as such a "basis" for "faith in Christ" evidently is, consisting in a denial of Our Lord's Divinity and of whatever constitutes our reason for accepting His doctrine, for worshiping and obeying Him, the question naturally suggests itself: By what authority can the Presbyterian Church, or any Protestant denomination, forbid the adoption of such conclusions? With the rule of private interpretation of the Scriptures accepted as the rock upon which their churches are established, in substitution for the authority of Peter, on whom the Church of Christ is built, it at once becomes the privilege of every man to interpret the Holy Books according to his own personal "lights," and so to wrest them finally to his own destruction. It is this reduction to absurdity, constantly repeated, which should lead men to see the untenableness of the position occupied by Protestantism and lead them back to the One Church, which alone can speak with the voice of authority, because to her alone Christ has promised the abiding presence of His Spirit, to teach her all truth even to the end of time.



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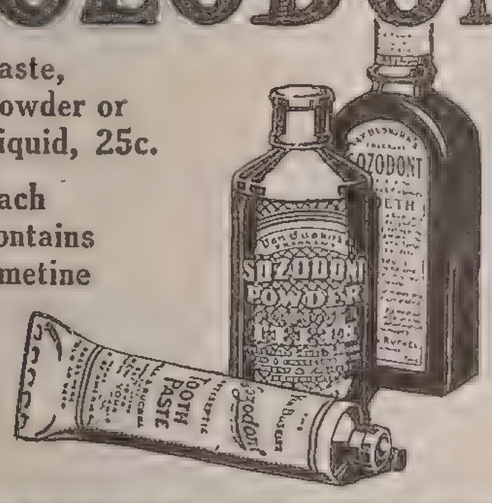
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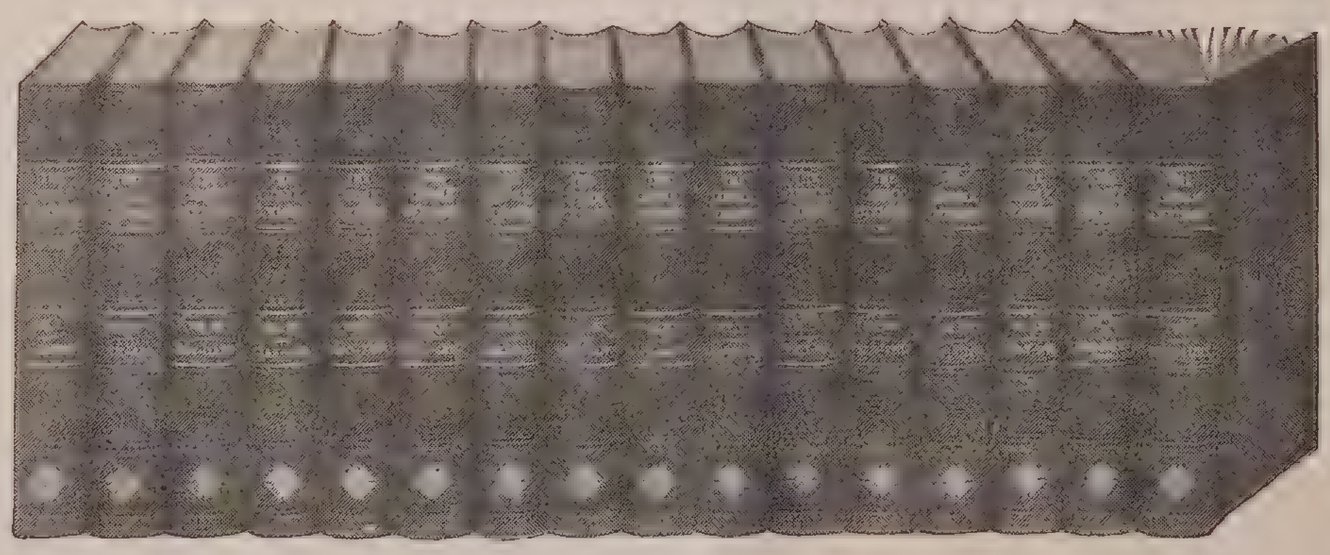
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TOPICS OF INTEREST
Wine, Cana, the Mass — The Ouija Board — What Women Wanted—Popular Hymnody—A Challenge to Catholic Laymen 125-132

COMMUNICATIONS
Votes for Women — Mr. Moore and Transubstantiation 132, 133

EDITORIALS
How to Lose the Hyphen—By Way of Comparison — Law in Wisconsin — A "Midrash" Merely?—*Life* and Mr. Carranza—Baptist Sympathy in Massachusetts.....134-136

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BOOKS RECEIVED 136-140

EDUCATION
We Practise What You Preach.....141, 142

SOCIOLOGY
Woman's Right 142, 143

NOTE AND COMMENT
Exhibition of Father Carrasco's Paintings — Municipal Ownership Fails of Approval in Detroit—Wealth and Income Conditions in the United States—Tomas Santos Garcia Reconciled to the Church—Twelfth Annual Meeting of the Catholic Educational Society — Recklessly Propelled Vehicles—Protestant Bible Propaganda—Deaths of Father David Fleming and Booker Washington 143, 144

CHRONICLE

The War.—Serbia is the only theater of the war in which anything of importance is reported to have taken place, and even here military developments have begun to slacken. On the western Montenegrin border, the Austrians apparently have made no progress. In Serbia the entire Austro-German line has been moved further south, the Austrians having advanced from Ivanjica, and the Germans from Kralievo and Krusevac, but in neither case has the advance been extensive. On the east the Bulgarians have driven the Serbians out of Leskovac, south of Nish, and are reported to have reached Kalkandelen, to the west of Uskub, in their efforts to cut off the retreat of the Serbians westward towards Albania. This report, however, is contradicted by the Serbian statement that their line runs south from Gilan through Kikanic to the Babuna Pass. This much is certain, that the Bulgarian attempt to outflank the Serbian army has not yet succeeded; for the latter is still intact, and although steadily retreating is disputing every step. Undoubtedly the Serbians are helped by the fact that the invaders have now reached the mountainous country and are experiencing constantly increasing natural difficulties.

Bulletin, Nov. 9, p. m.-Nov. 16, a. m.

The Campaign in Serbia

Another factor in the success of their resistance has been the increased pressure which the Serbians and the Allies are exerting on the Bulgarians in the south. Here, according to reports, the Bulgarians have been engaged by strong forces and have been obliged to fall back from Krivolac to the immediate vicinity of Kruprili. In Southern Serbia, however, although the Allies have been on the offensive, and for the most part have had the advantage of the week's fighting, no decisive change has been reported in the military situation.

On Tuesday, November 9, about the hour of noon, the Ancona, an Italian steamer, bound from Naples for New York, with a long passenger list, made up largely of women and children, was sunk off the coast of Sardinia. Reports of the sinking are still rather confused, but 208 people, among them nine American citizens, are believed to have been lost. The accounts given up to the present by survivors, while differing in details, are agreed that the submarine was flying an Austrian flag, that without warning she opened fire from guns mounted on her deck, that some time was given passengers to get into the boats, but before all were able to do so, a torpedo was discharged and the Ancona with those still on board soon disappeared. In Rome the Italian War Office said:

Sinking of the Ancona

> The Ancona did not attempt to escape, but stopped within 300 yards after the firing of the first shot. The liner was torpedoed while boats were being lowered and 100 passengers were still on board. The submarine being German, Germany opened hostilities against Italy without a declaration of war.

In a note to the Powers Italy says the same, but omits the statement that the submarine was German. The Austrian Admiralty has assumed full responsibility for the act, and has issued the following statement:

> The submarine fired a warning shot across the bows of the Ancona, whereupon the steamer went full speed ahead. . . . The escaping vessel was pursued by the submarine and fired at and she stopped only after she was hit several times. Forty-five minutes were allowed to the passengers and crew to leave the ship. . . . In spite of the time allowed the passengers and crew to get into the boats only a few of the boats were lowered and manned. This was due mainly to the action of members of the crew, who hastily rowed away. A great proportion of the lifeboats, which probably would have been sufficient to save all on board the Ancona, were unoccupied. After some fifty

minutes the submarine was obliged to submerge before a rapidly approaching vessel. She therefore torpedoed the steamer, which after another forty-five minutes sank. It is a gross invention to state that the submarine fired at the boats filled with people and on those swimming on the surface of the water.

The Captain of the Ancona is said to have given his affidavit that the submarine was German and that absolutely no warning was given before the attack.

Greek Parliament Dissolved

In Greece the King has taken a step which M. Venizelos is reported to have declared unconstitutional. The new Premier, M. Skouldoudis, refused to enter the Chambers unless assured of a vote of confidence. This vote M. Venizelos declined to pledge, because the Cabinet would not insist on the resignation of the War Minister who gave the offence which was the occasion of the fall of the last Cabinet. The King thereupon dissolved Parliament and ordered a general election to take place December 19. As a general mobilization has also been ordered which will keep the majority of voters from the polls, considerable feeling has been manifested throughout Greece, although the Chambers acquiesced more readily than was expected.

Austria-Hungary.—The subscriptions for the third Austrian war loan have exceeded expectations. By November 10 they had already risen to 4,015,000,000 crowns. A great spirit of sacrifice was shown by the ordinary bank depositors and the owners of land. The only class slow to contribute according to its means was that which is represented in particular by the directors of banks and great industrial enterprises. The very men whom the war is enriching are apparently the most loath to contribute their due share. Especial attention is called on the other hand to the energetic support given by the clergy. In printing the appeal of the Government authorities the diocesan paper of Vienna says: "In the spirit of this appeal the diocesan clergy is directed to help in the promotion of the third war loan with the same unwearied zeal which they manifested in connection with the first and second loans. They should do this by personally setting an example of generosity, and likewise subscribing to the utmost extent possible the means of the Church, of Church corporations and foundations, as far as these means can be disposed of for such a purpose. They should, moreover, with all possible earnestness urge the faithful, in an effective manner, to subscribe to the loan." The new war loan is advertised at the rate of five and a half per cent. The money loaned is to be repaid on October 1, 1930, the Government reserving for itself the right of anticipating this date on a three months' notice.

War Loan and Clergy

China.—Well-founded rumors that China was soon to change its form of government to a monarchy caused such concern last month to Japan, Great Britain, and Russia that diplomats of those Powers made representations to the Chinese Minister of Foreign Affairs. They pointed out that

A Protest and Its Answer

> The proclamation of a monarchy, while it would not alter the existing state of things generally, might very likely lead to disorders, owing to the strong republican party in different parts of China. They said that if disorders occurred, foreign interests would inevitably suffer, especially the missionary interests, and, consequently, they hoped that while the European war lasted no change would be made in the name or the title of the Chinese Government. They fully recognized the fact that the existing Government under Yuan Shih-kai formed the best guarantee for the preservation of order.

On November 1, however, the Minister, after politely thanking the Powers for their extraordinary interest in his country, assured them that the question was purely an internal one and as the movement was the outcome of popular sentiment, the Chinese Government could not suspend, delay or expedite the change. But he promised that there would be no disorders unless attempts were made to prevent the restoration of the monarchy. On November 4 eleven out of the eighteen provinces of China unanimously voted for the change, and later it was reported that the President intended to have himself proclaimed Emperor on November 10. Shortly before that date, however, a formal announcement was made that no change in China's government would take place this year, so it appears that the protest of the three Powers had some effect after all. Nevertheless, as President Yuan Shih-kai, the "strong man of China," is already king in all but the name, his people seem to desire an undisguised monarchy and that adequate provision be made for its maintenance after Yuan's death.

France.—The "inspectors of labor" recently reported the result of their investigations of 37,380 establishments employing, under normal conditions, 1,286,411 men. In August, 1914, more than half these establishments were closed in consequence of the mobilization; only 18,180, i. e., 49 per cent, remained open; the percentage of active establishments rose to 57 in October, to 70 in January, to 73 in April. In July last 29,465, i. e., 79 per cent, were active.

Resumption of Work

In August, 1914, the personnel of these establishments was but 35 per cent of the normal force; in October it was 59 per cent; in April, 64 per cent; in July, 1915, there were employed 885,341 men, i. e., 69 per cent of the normal number. If the number of mobilized workmen be thrown out of consideration, some 24 per cent of the whole personnel, the proportion of men out of work in July, 1915, was 7 per cent, as against 12 per cent in April, 18 per cent in January, 30 per cent in October, and 41 per cent in August. Establishments in the South seem most active. The following are citations from the reports of inspectors of two important cities. Bordeaux: "Not only are there no unemployed, but the

workshops and yards have been forced to appeal in a large measure to foreign handicraft." Toulouse: "Economic situation has not ceased to improve on the whole; the numerous industries which are working for the army are experiencing exceptional prosperity at the present moment, and the situation of the other industries, as well as that of commerce, leaves a favorable average impression." In general economic conditions seemed to have improved throughout the country.

Population

Some late numbers of the *Revue Pratique d'Apologétique* contain interesting statistics about the population of France, and other European nations. In 1850 the population of France exceeded that of Germany; in 1913 France was deploring an approximate shortage of 18,000,000 people. In 1911 births in Germany exceeded those in France by 1,126,000. Before the war France had nearly 2,000,000 childless families; there were about 3,000,000 families with one child each, while the number of marriageable celibates had reached 6,000,000. In the years between 1850 and 1900, France gained 3,701,000 inhabitants; Great Britain, 14,000,000; Germany, 20,000,000; Austria, 14,000,000; Russia, 62,000,000; Italy, 8,833,000.

Great Britain.—Foreign observers who have wondered why England has not adopted the policy of conscription fail to understand both the temper of the English people and the industrial conditions of the country. Conscription has never been an English method of recruiting, and while the course of events seems bringing it nearer, nevertheless even those who urge it realize that unless enforced with the utmost tact and caution, the measure may defeat the purpose aimed at. The needs of English industries form another motive for deferring conscription to the last. Had every Englishman, or a large proportion of men between the ages of nineteen and forty-one not engaged in munition work, left his employment for military service, the industries of the country would have been in a state of chaos within a week. If England must raise a large army, it is likewise necessary that she maintain "business as usual," and it is difficult to decide which is her more important or more necessary task. Yet in spite of the difficulties which will certainly arise, conscription is now felt to be imminent. Speaking in the name of Lord Derby, now in charge of recruiting, the official press bureau "expresses surprise that his [Lord Derby's] statement in the House of Commons on November 2 should be considered ambiguous." The document then proceeds:

Foreshadowing Conscription

> The Premier on that occasion pledged not only himself but the Government when he stated that if the young men did not under the stress of national duty come forward voluntarily, other and compulsory means would be taken before married men were called upon to fulfill their engagement to serve.
>
> Lord Derby is further authorized to state definitely that if young men medically fit and not indispensable to any business of national importance or any business connected with the general good of the community, do not come forward voluntarily before November 30, the Government after that date will take the necessary steps to redeem the pledge made on November 2. . . . Whether a man is indispensable to his business is to be decided by the competent authorities.

Lord Derby's original scheme, which called for 30,000 recruits weekly, is said to have been successful, but in spite of this, it is thought that conscription is plainly foretold in this official announcement. That the young, unmarried men of England must either volunteer now or be conscripted after November 30, seems to be the general opinion.

The War Council consisting of five members has been appointed. These are, besides the Premier, A. J. Balfour, David Lloyd George, Andrew Bonar Law and Reginald McKenna. Mr. Winston Churchill, Chancellor of the Duchy of Lancaster, and former First Lord of the Admiralty, has resigned his post and will join his regiment. In his letter of resignation Mr. Churchill says, referring to his exclusion from the Council, that he could not accept a position of general responsibility for a war policy, without any effective share in its guidance or control.

The New War Council

Ireland.—Statistics of population are appearing frequently these days in the Irish papers, and they make sad reading indeed. These figures are approximate only, and are not as a consequence entirely balanced. In 1841 the population of the country was 8,196,000, in 1915 it is 4,300,000. In Munster the population had fallen from 2,404,000 in 1841 to 1,035,000 in 1911; in Connaught, from 1,420,000 to 610,000; in Ulster, from 2,390,000 to 1,580,000; in Leinster, from 1,982,000 to 1,160,000. Munster is the heaviest loser. Today Kerry has but one-half of the population of 1841, 160,000 against 295,000; Waterford has lost three men and women out of every four; in 1841 it had almost 200,000 people, today it has 56,000; Tipperary has fallen from 435,000 to 152,000; Clare, from 285,000 to 104,000; Cork, from 854,000 to 315,000; Limerick, from 330,000 to 104,000. Seventy years ago Ulster had nearly 2,500,000 people, today it has 1,500,000. In that time Antrim has fallen from 355,000 to 193,000; Down, from 368,000 to 204,000; Armagh, from 232,000 to 120,000; Cavan, from 243,000 to 91,000; Tyrone, from 312,000 to 142,000; Derry, from 222,000 to 99,000; Donegal, from 296,000 to 168,000; Fermanagh, from 156,000 to 61,000; Monaghan, from 200,000 to 71,000. The loss in Connaught is still greater; Galway once had 440,000, it now has 182,000; Mayo has dropped from 388,000 to 192,000; Sligo, from 180,000 to 79,000; Roscommon, from 253,000 to 93,000; Leitrim, from 155,000 to 63,000. The Province of

Depopulation; Recruiting

Leinster is almost as badly off. Wexford has fallen from 202,000 to 102,000; Kilkenny, from 202,000 to 74,000; Carlow, from 86,000 to 36,000; Longford, from 115,000 to 43,000; Queens County, from 153,000 to 54,000; King's County, from 146,000 to 56,000; Westmeath, from 141,000 to 59,000; Louth, from 128,000 to 63,000; Meath, from 183,000 to 65,000; Wicklow, from 126,000 to 60,000; Kildare, from 114,000 to 66,000; Dublin, from 372,000 to 172,000.

These conditions have given rise to new and vigorous discussion about recruiting. A minister of Drumquin, Tyrone, has prepared the following table for controversial purposes:

		Ireland.		
	Great Britain.	Total.	Protestants.	Catholics.
1. Total for 62 weeks..	2,119,000	81,408	36,719	44,689
2. Average per week...	34,177	1,313	592	721
Recruits per Million of Population.				
3. Total for 62 weeks..	52,975	20,352	36,719	14,896
4. Average per week...	854	328	592	240
Percentage per Million.				
5. Percentages.	100	38	69	28

A letter in the *Irish Times* speaks of the table as "more ingenious than ingenuous," and *New Ireland* points out that the figures, 81,000 are incomplete, since they do not include any branch of the service except the infantry, thus excluding "cavalry, artillery, army service corps, army medical corps, engineers, and all the other services." The same paper judges that 30,000 or 40,000 should be added to the Irish recruits listed in the table, and for this and other reasons proceeds to denounce the comparison between the Catholic and Protestant recruits as unfair.

Mexico.—Apparently Carranza's promise of religious freedom was not intended to be binding in Yucatan. Persecution still continues there; the Cathedral has not been restored to Divine worship; on the contrary, it has been stripped of much of its furniture; four more priests have been expelled; rural parishes have been closed, and their pastors have been concentrated in Merida; more than 200,000 Catholics are without Mass and the Sacraments. The house of the Teresians, at Leon, has been confiscated; protests to the Governor brought forth this impudent reply: "You may protest wheresoever you like." One strutting Carranzista has declared himself "master of life and property." Meantime a near relative of Carranza is "dropping in" on Catholic institutions; confiscation follows the visit. Our Red Cross agent has returned to the States and the press has printed this statement from him:

Continued Persecution; the Week's News

Conditions in Mexico City are appalling. The women and children are starving, the death rate is exceedingly high, and it is difficult to get food. I have seen women, children and dogs digging in the same garbage cans for a bite of food, while in the outskirts of the city I have seen these poor creatures without a morsel of food and living wholly on pigweed, alfalfa and parts of the century plant.

Continuing, this gentleman said that the death rate is four times above the normal; manufacturing is practically at a standstill; business in shops, hotels, restaurants, and so on, is at the lowest ebb. Not many days ago courtesies were passed between our State Department and the Carranzista agency. The agency asserted that the United States had turned over to Carranza the customs collected at Vera Cruz, and would not press Mexico for the settlement of claims, until that country was financially established. Both assertions were repudiated at our State Department as false and unwarranted. Evidently our officials were somewhat embarrassed by this lapse from the standard of honesty and diplomatic etiquette. Meantime, if dispatches be true, Villa is meditating vengeance. The Washington *Post* of November 10 states that he is minded to tell a tale of woe to the effect that he has been deserted in the hour of defeat by "United States Government officials, court officials and prominent border and New Mexico Americans," to whom he paid $1,500,000 for protection and help of various kinds.

In answer to accusations made against them the Mexican Archbishops and Bishops have once again restated their mind. Their apology is in part as follows:

Neither Don Venustiano Carranza nor any other person need have a fear that Mexican bishops and clergy may be an obstacle to the restoration of peace in Mexico, since such restoration has been the aim of all our work, writings, prayers and exhortations to the Faithful during these last years of civil war in our unhappy country. We are longing to work among our people in behalf of the great task of assuaging the misfortunes of our country and of cooperating through our apostolic ministry for the cementing of national peace and prosperity. We can assert that we never contributed either by our sermons or by our writings, either secretly or publicly, and far less financially, to overthrow D. Francisco Madero's government for we recognized him as a legitimate ruler. On the contrary we are able to prove by trustworthy documents that the Mexican episcopacy condemned every uprising against that unfortunate President. We are quite sure of having conscientiously fulfilled our duties during the revolution; we have not violated, even in the least, the laws of our country and we do not fear any accusation against us. If we fled from Mexico, it was to avoid being a burden to our people, because heavy exactions would have been imposed upon us and as we would not be able to pay them, our people would have had to do so in order to release us from jail and from other vexations which would dangerously rouse the feelings of the people as in the case of the prelates of Durango, Tepic, Tehuantepec and Vera Cruz. No one ignores these facts, they were publicly known, also the terrible threats made against us as well as the exorbitant taxes levied on some bishops in spite of their lack of money. Our behavior toward Gen. Huerta's government cannot be blamed as criminal and delinquent, because it was a merely passive attitude, avoiding any interference in political affairs. It is very much outside of our mission of peace to foster uprisings or to support an armed opposition.

The chronicle of next week's issue of AMERICA will contain an account of the trial and execution of Granados.

TOPICS OF INTEREST

Wine, Cana, the Mass

To the Editor of AMERICA:

Now that Prohibition is so much discussed, an answer to the following questions would be pertinent: Was the wine obtained by the miracle of Cana, real fermented wine? Was the wine used by Christ at the Last Supper fermented wine, and was this kind of wine used for the Mass in the early Church?

Rochester, N. Y. J. R.

THE questions proposed are: (1) Was the wine obtained by the miracle at Cana real fermented wine? (2) Was the wine used by Christ at the Last Supper fermented wine; and was this kind of wine used for the Mass in the early Church?

The moral and religious issue involved in these questions is now of grave concern to Christians at large and to Catholics in particular. The State of Arizona has recently adopted among its fundamental laws one which prohibits absolutely the use of any fermented beverage. But such legislation cannot manifestly be just and binding in conscience if it reflects on what Christ did at Cana and stands in direct opposition to what He ordained at the Last Supper and ever since has been carried out by His Church. Hence it behooves us to answer briefly the questions proposed. As to the first, the exact kind of wine which Jesus miraculously supplied at Cana can be easily ascertained by taking into account the various particulars bearing on it which are found in St. John's narrative, ii: 1-11. The reader is therein told of a "marriage," at which the Mother of Jesus was present and to which Jesus also was invited, together with His disciples. The very mention of a marriage intimates one of those joyful occasions when the Jews of old considered the use of real fermented wine as indispensable to "rejoice men's hearts." It was indeed such "wine" that "failed" at this particular marriage, as is plain from the use here of the Greek word *oinos,* which in its literal sense throughout the New Testament denotes the fermented juice of the grape, and also from the fact that in John ii:10, the master of the feast regards such *oinos* as capable of blunting the palate of the guests at the marriage feast. When the Mother of Jesus tells Him: "They have no wine," she has manifestly in mind the same fermented wine, and delicately asks Jesus to remedy its present deficiency. When in compliance with her confident request, Christ bids the waiters fill up six waterpots with water, one naturally expects that this is for the purpose of supplying the want of real fermented wine already referred to, and this expectation is confirmed by the new direction of Jesus to the waiters that they should "draw out now and carry to the master of the feast." Jesus knew that "the water which had become wine," was a wine of the kind now wanted and fit to stand the test of a man manifestly used to judge of genuine fermented wine. Having "tasted the water become wine," the master of the feast has no doubt that this is "wine" indeed. Therefore, in addressing the bridegroom, he does not reproach him with supplying a different kind of wine, an unfermented wine which he would naturally deem inferior to the fermented wine already consumed. On the contrary, to his mind, this wine is of a superior quality, one which on this very account would have been served at the beginning of a festival like the present, and which consequently was really fermented like the wine used hitherto. Whoever then examines carefully St. John's narrative of the miracle at Cana, cannot help seeing that the wine obtained by Christ's power at the marriage feast was real fermented wine.

In the second question proposed, we are asked, first: "Was the wine used by Christ at the Last Supper fermented wine?" To this query the following is our brief answer: According to the Gospels, the Last Supper was undoubtedly a Paschal celebration, and one actually prepared after the usual manner among the Jews of the time. This is plain from the fact that on the appointed day, the disciples asked their Master not *how* but *"where* wilt Thou that we prepare to eat the Pasch?" and on having found the place indicated in His answer, "they prepared the Pasch," knowing full well what Jesus meant by His general direction to them: "and there prepare" (Cf. Math. xi: 17-19; Mark xiv: 12-16; Luke xxii: 7-13). That such preparation included a supply of wine, and indeed of fermented wine to be used at the Paschal supper admits of no possible doubt. No other kind of wine was then used by the Jews for the Paschal celebration, and no other kind has been used by them for this purpose to the present day. In fact, no other kind of wine could then be procured, for the Pasch came half a year after the grape harvest, and there is no hint in all the literature of the Jews that they used in Christ's time any device to keep the juice from fermenting.

While reclining at table for His Last Supper, Jesus did not raise any objection to the fermented wine which had been prepared, and no objection can reasonably be supposed to have been raised by Him, for in regard to the use of fermented wine, Christ's conduct was the very opposite of that of His forerunner, John. The son of Zachary rigorously abstained from every fermented beverage, wine included (Cf. Luke i: 15; vii: 33); the Son of Man, on the contrary, "drank" wine, and expressly resented the charge of being a "winebibber" directed against Him on this account by His relentless enemies (Cf. Luke vii: 34). In the eyes of Jesus, the wine poured into the cup at the Last Supper was indeed fermented, for in speaking of "this fruit of the vine" (Cf. Math. xxvi: 29; Mark xiv: 25; Luke xxii: 18), He used the familiar Jewish expression to denote fermented wine both in the Old Testament and in the formula used by the Jews of His time to bless the Paschal cup. Finally, according to Christ's own declaration,

"this fruit of the vine" is to be contrasted not with any other kind of wine, an unfermented wine for instance, that could be obtained on earth, but with the "new" wine to be supplied only in the heavenly bliss where all things will be "new" (Math. xxvi: 29; Mark xiv: 25).

A few words remain to be said anent the last query of the second question proposed, viz.: "Was this wine (i. e., fermented) used for the Mass in the early Church?" In the First Epistle to the Corinthians (x: 14-22), we readily see that the members of the early Church offered to God the Sacrifice of the Mass. In their meetings, they blessed the wine of "the cup of blessing" and broke "the bread" with a view to "communion" with "the blood" and "the body of Christ" (x: 16), and they performed a sacrificial act of Divine worship as did the non-Christian Jews ("Israel according to the flesh") who offered "sacrifices" at their own "altar" (x: 18), and as did the Gentiles who, however, "sacrificed to demons and not to God" (x: 20). Our query, therefore, amounts to this: Was the wine used for "the cup of blessing" real fermented wine? And to this we must decidedly answer: It was that kind of wine. Under the pen of St. Paul, "the cup of blessing" manifestly refers to the cup denoted by this very expression at the Jewish Pasch; the Christians blessed it as the Jews did in their Paschal celebration, and as Jesus had done in the Paschal celebration of His Last Supper; and such identity of both expression and rite evidently points to identity of contents for "the cup of blessing," viz., to real fermented wine. Again, in I Cor. x: 21, the cup which the early Church blessed at Mass, is called by St. Paul: "the cup of the Lord." Now one can easily ascertain the exact meaning of this expression by referring to the next chapter of this very Epistle, where the Apostle again calls "the cup of the Lord" (xi: 27) the cup drunk in the meetings of the early Church. He thus designates this cup after recording the institution of the Holy Eucharist even "as he had delivered it unto the faithful" (x: 23, sqq.), and after concluding his record of Christ's blessing of the cup with these words: "This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the cup, you shall show the death of the Lord, until He come" (xi: 25, 26). From these words any one can readily see that "the cup of the Lord" wherewith "the death of the Lord" was commemorated at Mass in the early Church was to be identical in respect to contents with the one prepared and used at Christ's Last Supper; fermented wine had to be poured into it, and this was to be observed "until He come," that is, for all future time. The early Church knew that this was the Lord's most express ordinance, and complied with it by using fermented wine for Mass purposes; in the following ages, the same Church ever felt bound to do this and actually did it; and at the present day, she does so, and cannot but feel bound to act this way.

FRANCIS F. GIGOT.

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The Ouija Board

WORD comes from St. Louis that a certain "Patience Worth" has produced a small library of poems and plays, aggregating some thirty thousand words. We are assured by no less an authority than a former Lieutenant-Governor of Missouri, that these "are of excellent quality." If we are to trust the St. Louis *Times*, "Patience Worth," is "a mystic from spirit-land" who conveys her messages to the "earth plane" through the medium of the Ouija Board, operated by an estimable St. Louis lady. There is no need of suspecting conscious fraud on the part of the human factor in the phenomena. It may be readily admitted that some thirty thousand words have been registered and duly recorded during the past two years, and that these by reason of their external form may be styled by courtesy, "poems and plays."

But we do seriously question their "excellent quality." The market value of good verse, not to say poetry, is rather high, and a really "excellent" play is a gold mine to those who possess the acting rights. One who has waded through the endless pages of balderdash carefully collected by the Society for Psychical Research and published in their "Proceedings" may be pardoned for doubting the literary merit of any of these "communications from spiritland." Those which are not utterly incoherent or meaningless are banal generalities in colloquial diction inculcating kindness, helpfulness and a vague hope in a still more vague hereafter. In those infrequent cases where there is some display of "the form and pressure of high thought," the result to a literary critic is disappointing. They suggest nothing so much as the outpouring of a shallow school girl in a moment of petty spiritual elation; there is the same cloying sweetness, the same sickly sentimentalism. When we are privileged to read a really meritorious sonnet or a clever bit of dramatic dialogue, the authentic and unaltered product of "Patience Worth" and the Ouija Board, we shall modify our judgment. When a single one of her numerous poetical outpourings passes the test of acceptance by a reputable magazine on its literary merits alone, we shall admit that there is something new in "spirit-messages." But judging by past performances, we are compelled to doubt.

In its outward appearance, the Ouija is a very harmless toy. It may be purchased for a few dollars at almost any toy shop or department store. It consists, as many of our readers are doubtless aware, of a varnished board about the size of a desk blotter on which are painted the twenty-six letters of the alphabet, the ten digits and the words "Yes," "No," and "Goodby." A small triangular table about the size of the extended hand, moves easily over the varnished surface on three legs padded with felt. It is necessary for the operator to lay the tips of the fingers gently on the top of this small table. Any question may then be put and the table

will move over the smooth surface of the board indicating the successive letters which spell the answer. And there you are!

Three theories have been put forth to explain the phenomenon of an intelligent effect from a seemingly inadequate cause. The first of these is natural, the second and third are preternatural in the assigned causality. The first hypothesis, elaborated by the late F. W. H. Myers in the two large volumes of his posthumous and incompleted work "Human Personality and Its Survival of Bodily Death," is known as the Theory of Subliminal Consciousness. Mr. Myers, who was for some years the President of the Society for Psychical Research, devoted the greater part of his life to the scientific investigation of occult phenomena, patiently pursuing his labors, as he tells us, *"per incertam lunam, sub luce maligna."* According to this author, many of these strange phenomena are due to the intellectual and volitional activities functioning through speech organs, or nerve and muscle, but not rising to the supraliminal consciousness of the agent. In other words, while the intellect understands and the will acts in accordance with that intelligence, the soul is not conscious of either willing or understanding.

Thus, let us say, the operator of the Ouija Board has mislaid an article of value. The board when questioned, declares the whereabouts of the missing object, and investigation shows the accuracy of the revelation. According to the theory of subliminal consciousness applied to this particular instance, the owner knew consciously at one time where the object was, but subsequently, as we should say, forgot it. According to this theory, however, nothing is ever forgotten; it merely sinks below the threshold of consciousness and gradually loses its power to arise at the bidding of the will. Moreover, we are to believe that there is no experience of sense, however slight; no thought, however fleeting; no passing remark, however unimportant; no phrase or sentence or paragraph, read and seemingly forgotten long ago, which does not pass into the subconscious repository of the soul, ready to be manifested at any time in the same subconscious plane. Thus it is easy to understand how one who had read a deal of poetry or frequented the drama might subconsciously reproduce through the Ouija Board stray fragments of poetic or dramatic form, fused, it may be, into new relations. The intellect subconsciously supplies the thought and language; the will subconsciously guides the table across the board; the operator may with perfect honesty disclaim any conscious agency in the result.

Such an explanation, if admissible, would, of course, place the marvels of the Ouija and its predecessor, the Planchette, within the sphere of purely natural phenomena. The reader may judge for himself whether it is consistent with the testimony of experience or the dictates of reason.

The agency of departed spirits, however, is the explanation of the Ouija Board and kindred phenomena, most commonly urged. From the days of the Fox sisters, in 1848, this belief has been accepted by thousands, and, in spite of countless instances of fraud and charlatanism, has risen to the dignity of a religious creed. The Ouija and Planchette, spirit lights, spirit photography, levitation and materialization, form an ascending scale of extraordinary phenomena upon which this belief is based. That these phenomena do occur, cannot well be doubted; that they are guided by an intelligent causality, seems to be beyond dispute; that this intelligence is extra-mundane, is at least a plausible hypothesis. Is that extra-mundane intelligence, the spirits of the departed? Do they revisit thus the glimpses of the moon, to lead men on with more assured hope to the dawn beyond the night of death? Are their "intents wicked or charitable"?

Here we are confronted by one of the most extraordinary, as it is one of the most significant facts of all the observed phenomena of the occult. *These messages are, for the most part, of the most trivial, lying, contradictory or even blasphemous character!* There is no more doubt of this circumstance than there is of the objective reality of the phenomena themselves. It may be verified alike from the admissions of sincere investigators and from the many volumes of the "Proceedings." "If we are to learn anything of goodness and truth beyond the grave," declares one disillusioned investigator, "it must be from other sources than the tramps and frauds and liars who frequent the tables of the *séance*."

Now the messages of the Ouija are, as a rule, trivial, rather than evil in their purport. But we cannot accept the belief that souls detained in the cleansing fires of purgatory could engage in the Puck-like nonsense and silly revelations associated with the Ouija. Even more shocking would it be to assume that souls in the enjoyment of the Vision of God, could stoop to the fooleries of locating a hidden bracelet, or revealing the love secrets of an embarrassed girl. We are forced then to the reluctant conclusion, that if these messages are from the souls of the departed, they are the voices of those who have "no inheritance in the Kingdom of Christ and of God," whose end is destruction and whose hands drag down to hell.

Finally, for those who reject both of these explanations, there remains the only alternative of direct demonic origin. It is "Satan transforming himself into an angel of light"; the enemy of God and man in the harmless guise of an innocent parlor amusement. Such an explanation is at least in perfect accord with the history of the Old and New Testament and with the spirit of the Church praying for protection against the powers of hell "wandering through the world, seeking the destruction of souls." If the Ouija Board is the least harmful of these means of destruction, may it not, by reason of its easy accessibility and seeming innocence, be one of the most insidious? It leads to more daring experiments in the dark ways of Spiritism; it appeals to

the latent curiosity of all men to venture into strange paths; its final end is the substitution for that Faith which is "the evidence of things not seen," the alluring evidence of sensible wonders. And the dark road of Spiritism leads in countless instances to infidelity, suicide or the madhouse.

CLAUDE J. PERNIN, S.J.

What Women Wanted

THE post-election agitation in favor of votes for women makes pertinent a discussion of an article in a recent issue of a popular magazine, by Mrs. Forbes-Robertson. The article, which is the author's version of the book "What Women Want," is well calculated to win adherents to Feminism, providing its perusers accept without earnest question, Mrs. Hale's various statements. A good pinch of reflection, however, serves to explode her airy doctrine.

Were it true that the woman's movement made for transforming the wife from a "drudge" into a "partner," a "plaything" into a "friend," and a "servant" into an "equal," men would undoubtedly be foolish not to endorse it. But it would seem that, if woman assumes the duties of civil life in addition to those of domestic, she will be more of a "drudge" than ever. Politics are no less a laborious matter than spring house-cleaning, especially when women have it in mind to accomplish the Herculean task of cleansing the Augean stables of city government. Notwithstanding indignant female protests to the contrary, one thing must obviously be sacrificed in part to the other. If a woman turns from the home to the forum, she is less an efficient wife; if she turns from the forum to the home, her value as a politician depreciates; if she turns to both, she excels in neither. The world will really be little the loser if she stays where she is.

Of course, it is with truth that fortune-favored devotees of Feminism declare that domesticity and female suffrage do not clash: servants may be hired to attend to the one while milady is looking after the other. But unfortunately the majority of women are, and must be, their own servants. To be sure, it takes little time to cast a vote; certainly it consumes much to conduct a campaign. And Feminism sets itself a broader purpose than mere voting; it gazes determinedly into flattering vistas of prospective sex-equality and civic achievement. Were the ballot all that women desired, many men might say "welcome." But it is through the polls that women are essaying to break pell-mell into an exposed sphere teeming with dangers which many of them either do not see or do not understand. What will their excellent intentions profit, if the evil circumstances, surging in the new life, gulp them under? Men succumb; can frail women triumph? It matters little what they achieve, if they lose perfect womanhood, which is their greatest achievement. And assuredly the nearer they approach the male standard, the farther they depart from the world's ideal of the true wife and mother. Women can acquire some idea of the bad logic of their belligerent attitude, by considering how ridiculous it would be for men to encroach upon feminine prerogatives. Yet it would be just as logical for men to invade woman's domain as it is for woman to assail theirs. The gentler sex will have to admit that they possess many choice privileges which do not obtain in man's life; it would be well for them not to forget these blessings when they feel inclined to bemoan their bonds. Christianity has gained so much for women that, if they demand much more, they want the moon. It exalted them to such a high dignity that men were compelled to look up to them with reverence. Now, expressly animated with a desire still higher, they are incongruously ready to drop to man's level and thus be poised half-way nearer to the debased plane from which Christianity originally raised them. Women should awaken to the hideous peril they are beckoning into their lives. In proportion as they lose their appeal on men's ideals, they will unleash his brute passions. Then equality will violently pass into inferiority. Let the grim significance of the outrageous assaults, so frequently and recently perpetrated by men on the persons of female seekers of suffrage, be duly appreciated. If women stir up the volcano of man's lower nature, they must expect to suffer by the ensuing eruption. It is only by being superior to man that they can be safe from him, worshipped by him, and helpful to him; not by being equal. Modern equality is a huge step toward ancient inferiority.

Mrs. Hale is not justified in calling woman a "drudge." The upper female class are so free from duties of any kind that they literally do not know what to do with themselves, and hence are unrestrainedly given to fads, among which is Feminism. The middle class divide their duties with servants, thereby precluding any hint of drudgery and largely opening their days to an incursion of the fads which beguile the rich. The lower class indeed toil hard in the home, but no harder than men do outside of it; and husbands in general work the harder that the bearers of their children may labor the less. Incidentally, Feminism finds it hardest to make proselytes in this lowest grade whence, if it possessed the appeal of real merit, it could draw them most easily.

And Mrs. Hale herself, further on in her article, admits, with charming inconsistency, that "our modern American women are brought up too softly to develop heroic, or even deeply womanly, qualities." Wherefore it certainly seems, from her own assertions, that they need a dose of drudgery, at least *quasi* drudgery. We should suggest that they depend less upon their servants and, in imitation of their poor but happier sisters, be mothers to their children in person and not by paid proxy; that they learn to consult their family's taste in preference to mastering sedulously the nonsensical variations of tango; that they become as familiar with the

kitchen as they at present are with the parlor. Naturally women find little to do in their own world and are discontented with their lot, when they surrender entirely to hirelings the most sacred offices of true womanhood. Surfeited with leisure, they extravagantly desire suffrage; a taste of genuine domestic interest and industry would surely sober them, for it has kept sober most of the noble women of the lower social stratum.

Nor is woman man's "plaything," except in so far as she makes herself such by ceasing to be a woman. It would be nigh impossible for a sensible man to esteem highly for long a help-meet who puts far more time on the outside of her head than the inside; more jewels on her arms, neck and fingers than in her heart; more interest in bridge-whist than in her bairns. Such an artificial creature, and she stands undeniably and deplorably typical of a class of Americans, is nothing but an animated puppet that can attract only the eyes, not the soul, of men.

As for woman being a "servant," Mrs. Hale, after referring to her as such, demonstrates fairly well that she is not, provoking a smile.

She lays stress on the companionship between the sexes that would result from Feminism. It is desirable but unlikely. Men are not usually attracted to manly women, at least to the point of proposing matrimony. They like only manly men and womanly women for their soul-friends. As they abominate an effeminate man, so they find it repugnant to tolerate an ultra-strenuous woman. There is something intrinsically abnormal about both. Man finds an assuagement to his native roughness in woman's native gentleness; Heaven help women, if that gentleness should be swept away on the energetic and aggressive wave of Feminism!

Mrs. Hale tells us that "the average man avoids marriage with an intellectual woman, conceiving her incapable of tenderness." Hardly. If she really possesses tenderness, he will be as quick to discern it as to detect her intellectuality. One is as apparent as the other. And an intelligent man could not but be proud to have an intelligent mother for his child. The ideal of womanhood, as conceived by men who are not primitive, puts no ban on brains: it welcomes women to improve their heads as sincerely as it reminds them not to forget their hearts. The modern woman is well educated: this is a blessing. But she inclines to give the gold of her learning to the world, before it has passed through the mint of the home: this is regrettable. Her wisdom can never gain due currency unless it bears the stamp of true wifehood and motherhood. The home is woman's throne from which she can rule the world. Man must admire her the more, if she proves an intelligent ruler. Can he admire her at all, if she steps down from her glittering heights into the sordid fray and gets spattered with mud? Such a course would seem to him indicative of lack of intelligence.

Mrs. Hale calls attention to woman's "deep racial needs" of "love, children and work." But the home being the peerless producer of all three requirements, why should women look and reach beyond it for happiness?

"Women could not be free," she observes, "under feudalism, under patriarchism, nor under priestcraft." Feminism can thrive only in an era of democracy. As man advances to liberty, so must his wife and partner. But the lady apparently forgets that women advanced more under "feudalism," "patriarchism," and "priestcraft" than they have since. Their step from servile inferiority to gleaming stardom, effected in the days of chivalry, was decidedly greater than their trip from domesticity into the humdrum world, accomplished in these modern times of cheap schemes and expensive failures. If women would be wiser, with the wisdom of the past, they would be more content with the conditions of the present and more discreet in their plans for the future. The more meritorious Feminist movement would be, not a rush to wholesale "liberty," but a return to the glorious ideal which the maligned Middle Ages set them and which they then happily attained. Women are not fashioned for man's life, being limited to their own by physical disadvantages which are periodically increased by the advent of motherhood. It is clear that they need a provider and protector. If, however, they continue to assert their own powers of self-protection and provision and goad men on to giving them a chance to exercise these alleged possessions, one is appalled to ponder what little room will be left for the child. Wives, steeped in the cares and worries of a new existence, will hardly be over-inclined to add travail to their woes. Accordingly, as Feminism waxes, maternity will be likely to wane. Thus will the richest gem fall from woman's crown; and when she ultimately realizes the gravity of her loss, as our gray-haired, be-pearled, childless and sad-eyed possessors of Pekingese spaniels are today doing, she will probably appreciate that medieval standards would have been worth seeking after all.

It is true that many women have "learned a trade or profession which brings them economic independence." But their number is insufficient to constitute them representatives of the feminine class. Besides, they generally end their business careers when they begin the loftier one of matrimony; at any rate, they necessarily desist from them at the call of motherhood. Hence "economic independence" is not a particularly strong argument for female suffrage and Feminism, since such independence is neither adequately stable nor extensive. Indubitably, if women as a class were economically free from man, they should mingle in the world's doings on an equality with him. But comparatively few of them are, and all are not potentially.

It would seem that the Creator has consigned to men the coarser and commercialistic duties of the human struggle for existence, but has favored woman with a custodianship of the world's ideals. And so she has un-

limited opportunity to advance within the very sphere of which she is now queen: the more cultured she becomes, the more effectually will she accomplish her mission, by illumining her husband's life and causing that of her children to blossom with virtue. And the more richly will she be repaid for this pleasant work in terms of contentment and love. Such is the true evolution of woman which will place her on a higher altitude of nobility than even chivalry did, because it will inspire a stronger chivalry.

That there are many and grievous social evils which could be remedied by a better understanding between the sexes, cannot be ignored. But women seem to be intensifying the difference by making it all the harder for men to understand them. Men could comprehend, sympathize and comply with a feminine concern for control in matters pertaining to such indirectly domestic questions as school elections, public sanitation, and so forth; but it is beyond their ability to comprehend the sense of the sweeping demands of Feminism, and it is naturally beyond their prudence to yield to them. Women should remember that the masculine brain has almost wholly done the world's business thinking for centuries, is quite capable of doing so for centuries more, and that consequently, though it may not be exempt from the charge of bias, there is strong probability that its judgments in social, civil and economic matters, may be a bit more correct than those of Feminism. The need and worth of women as a permanent and equal factor in the outside world neither appears nor appeals to them. If women would regard this more, men would misunderstand them less.

EDWARD F. MURPHY, M.A.

Popular Hymnody

THE subject of a vernacular hymnody is one that has engaged the attention of the ecclesiastical authorities in the English-speaking portions of the Catholic Church for some time, and it is generally agreed that so far, the question has not been adequately settled. To compare Catholic hymnals with those of the Protestant sects to the disparagement of the former is not only ridiculous, but entirely unfair, and helps us on not a whit. After all, the use of English hymns is but a minor portion of the Church's devotions; with Protestants it forms, together with the sermon, practically the whole of public worship. Yet, at the same time this does not dispose of the question of having as one of our cherished possessions an English hymnody worthy to rank beside the literary gems that are enshrined in the Latin Liturgy. The mean lies between a sacred poetry that shall not be tedious to the more educated by reason of its mediocrity, nor unintelligible to the more simple on account of the exclusiveness of its high-flown poetic diction. This throws us back to the ranks of the hymnologists as distinct from the poets and versifiers. The distinction is as real as that between the composers of music and the composers of hymn tunes, whose art, alas! has well-nigh died out.

The search for the definition of a hymnody that is both popular and democratic takes us to the early hymns of the Roman Church. The entire absence of anything in the English language in the nature of prosodic *quantity* makes it difficult to define satisfactorily, save to Latinists, the complete revolution that was brought about by the substitution of *accent* for *quantity* by the writers of the ecclesiastical Latin hymns. In place of the elaborate and somewhat artificial laws of meter governing the construction of Latin verse, laws appreciated only by those who had received a considerable education in the works of the classical authors, the first writers of Church Latin hymns, Prudentius, Venantius Fortunatus and others, substituted the idea of accent, of natural rhythm, a thing which even a child can understand; and in the alternation of accented and unaccented syllables lay the beauty of this new Latin verse. The rejection of the laws of quantity brought into use many popular words which had been debarred from classical poetry: so the popular tradition was begun, to be developed by later writers, finding its climax in such outbursts of poetic and devotional feeling as that of the hymn of St. Bernard:

> Jesu dulcis memoria,
> Dans vera cordis gaudia:
> Sed super mel et omnia
> Eius dulcis praesentia. . . .

In the despised Middle Ages the populace sang hymns of this kind as they went about their work, and they became a vital part of the poetry of the times. There is also in the better known example from St. Thomas Aquinas a strain that is both popular and devotional:

> O Salutaris Hostia,
> Quæ coeli pandis ostium:
> Bella premunt hostilia,
> Da robur, fer auxilium. . . .

In such hymns we have a perfect model of what should be found in popular hymnology: assured orthodoxy, simplicity of language, and indisputable poetic instinct.

The same spirit that inspired the Latin hymnologists was caught, here and there, by a later generation of Catholics. The following by Venerable Robert Southwell occurs in the "Armagh Hymnal":

> Behold a simple tender Babe,
> In freezing winter night,
> In homely manger trembling lies,
> Alas! a piteous sight.

an admirable example of Catholic sentiment without sentimentality. Crashaw, too, has the same noble gift:

> The gloomy night embraced the place,
> Wherein the Noble Infant lay,
> The Babe looked up and showed His face;
> In spite of darkness it was day.
> It was Thy day, sweet, and did rise,
> Not from the East, but from Thine eyes.

In discriminating between poetry and hymnody Mr. Shane Leslie sums up the matter thus: "Although the perfect poem is seldom a hymn, the perfect hymn should possess some relation to lyric poetry." His own rendering of *Felix dies quem proprio* is a happy exemplification of this dictum carried into effect:

> O happy day, which with His Own
> Redeeming Blood hath Jesus sown,
> O happy day, which saw begin
> The work of saving us from sin.
>
> Scarce was He born, the Holy Bud
> Poured forth a stream of Baby Blood;
> It is His far death's offering,
> The Love of Love's first preluding. . . .

A more popular character is seen in the well-known hymn of Father Caswall:

> Glory be to Jesus
> Who, in bitter pains,
> Poured for me the life-blood
> From His sacred veins. . . .

But enough has been shown to indicate some of the excellencies we possess in our English hymns, but against so much that is excellent we have to set a great deal more that is far from excellent: piety that has over-run into cheap sentimentalism, jingling rhymes that could scarce hope to find a place among magazine verse; often enough, too, the fervor of many amateur hymn writers leads them into what may be termed theological indiscretions, certainly they venture upon delicate ground. The Sacred Heart, the Blessed Sacrament, the life of Mary, form the favorite excursions of the pietistic rhymster, who forgets that a Catholic hymn requires not only a gift of poesy, and this is essential, but also the habit of accurate theological statement. To appreciate the lesson, compare these stanzas:

Conceived, conceived immaculate!
Oh, what a joy to thee:
Conceived, conceived immaculate!
Oh, greater joy for me.

Virgin wholly marvelous,
Who didst bare God's Son for us,
Worthless is my tongue and weak
Of thy purity to speak.

The former is absolutely lacking in poetic fancy; in the latter there is an adequate poetic expression combined with sound orthodoxy.

If, then, our English hymns are ever to find a worthy place among the literary treasures of the Church, it will only be obtained by subjecting them to a scrutiny and a comparison with the best models, the sacred Latin poetry. A careful study of the Breviary hymns will show that there is in them as definite a principle as in other poetical forms, and with the realization that hymnography is an art in itself, the day will not be far off when the incomparable genius of the Catholic Church will leave an abiding impress upon the hymns of her English-speaking children. An impress which has stamped itself imperishably upon the hymn of the heroic Irish Zouaves:

Who dares to fight the fiercest fight,
That God-like men have fought?
Who dares to stand for Peter's right
With heart and soul unbought?

Who dares enrolled in war below
And leaving hearth and home,
With Paul and Peter sworded go
To hold the gates of Rome?

Nor fear the girding cry of foes
Who hem the stricken flock,
Nor when the scorner's music grows,
Where God hath set His Rock.

Let hearts rise high and strong again,
Where fear and hate were sown,
The sons of martyrs yet are fain
To win the Pope his own.

And men salute the Holy See
The great Apostles' dome,
Whence Paul and Peter scorned to flee
But gave their blood for Rome.

O never think to sell for tithes
What Judas gave for gold,
In vain the Church is bound with wythes,
The keys are not yet sold.

Let pass the thought of pleasant peace,
The hope of distant home;
With Paul and Peter do not cease
To hold the gates of Rome.

Nowadays we need more hymns as full of courage and faith as that of the Irish Zouaves.

HENRY C. WATTS.

A Challenge to Catholic Laymen

AFTER much thought and discussion a striking poster has been designed by the Protestant Laymen's Missionary Movement, to be displayed successively in seventy-five of the leading cities of the United States, from October, 1915, to April, 1916. It represents two distinctive scenes to attract the attention of the passer-by.

Enclosed in a circle of black, in the right upper portion of the picture, is the monstrous squatting figure of the bronze Buddha of Kamakura in Japan. Stolid and unmoved by human need and misery, the great idol sits, wrapped in dreams, with vast eyelids closed over visionless orbs. The huge bronze petals of the lotus flowers in the gigantic vases before him are not more cold than he or less stirred by the sighs of the worshippers prostrate at his feet. This is a true symbol of paganism, but paganism only on its negative side, for there is no revelation here of the passion that accompanies paganism.

Below, to the left of the picture, is a figure more familiar to us, an immigrant newly come to our shores. With bundle and satchel in hand, he stands, helpless and bewildered, facing the new world that opens up before him. In the background may be seen the tops of towering apartment houses, and near by a church with barred doors and forsaken look, cold and uninviting. The church conveys to him no message and makes no appeal. His steps are timidly turning into other quarters, where the broken barrel and the rubbish at the door tell their tale. Soon the great city will absorb him. Its dangers and temptations will encompass him. Who can be surety for his soul?

"Men Wanted," is the notice written in large letters over the poster. "Enlist for World Service," is the invitation. "National Missionary Campaign. Conventions in Seventy-five Cities," is the announcement telling of the interdenominational propaganda on the part of Protestant laymen for their home and foreign missions, a campaign begun at Chicago, October 14, and closing in the capital city of the nation during April, 1916. Superlative opportunities, its promoters urge, constitute a superlative call.

The Women's Missionary Societies have in the past given mighty assistance to the Protestant missions. But it was desired above all to interest the men, and in November, 1906, the Laymen's Missionary Movement made its beginning. In 1909-10 the first real attempt was made in the United States to vitalize this movement by seventy-five conventions held in the leading cities. Seventy-five thousand men were thus brought together, the *Christian Advocate* writes, "to consider their missionary responsibility. The whole nation was challenged and stirred." During 1913-14 as many as 500 conventions were held at the invitation of the federated mission bands. The support which the Protestant press is giving this Laymen's Movement and the vast amount of space it is at all times devoting to missionary endeavors, together with the thorough development of national and local organizations for this purpose, must of necessity produce success both in the enlistment of recruits and the obtaining of adequate resources.

To quote a single instance, the first that comes to hand, the Epworth League alone, a Methodist organization, collected, during the last six years, $750,000 for special mission work and has at present 1,200 Epworthians preparing for foreign service. Their volunteer recruits for the year 1915 number 100. They do not expect personally to capture the non-Christian world, but will try everywhere to educate a native ministry in the doctrines of Methodism. "They will be seeking for strategic men, for children who can get the training of a whole youth-time in a Christian schoo[l

every sort of material that promises to produce leadership in the growing native church."

Even Mormonism is in the field and the disbursements of its church for missionary work in foreign lands during the year 1914 was $228,000, or over one-tenth of the total collection of the organization for that year. What proportion of the total collections of the Catholic Church in America has gone to her foreign missions? What amount of space in our press, what degree of energy in our pulpits has been devoted to the extension of God's Kingdom in these lands so ripe for harvest? How do we compare in all this work with the divided Protestant sects? The Congregational churches alone have collected during the past year $1,104,565 for their foreign missions. Many other denominations have gathered hardly less and some considerably more. Where do we stand?

We have everything that is wanting to these denominations. We have the Sacraments, the Presence of Christ in our ever-open churches, the absolute unity of creed throughout the world, and a great central power to direct all our efforts. We have the certainty of an infallible Faith handed down to us from the days of the Apostles and the commission given to our priesthood and episcopate to teach all nations and make them one with us and with Christ in the Sacrament of Holy Baptism. What alone is needed is a realization of the truth, forcibly brought home to us by the most competent Catholic mission authorities, that unless we now combine our energy and organize effectively for a strong mission propaganda, the most populous and intellectual mission countries of the world will, humanly speaking, fall under the influence of Protestantism.

It may be difficult to understand why, at a time when Protestants have in great numbers lost their belief in the vital truths of Christianity, and are openly denying the Divinity of Christ and the inspiration of the Sacred Scriptures, the sects should nevertheless develop a new and widespread missionary propaganda. It is needless to suggest reasons; the fact remains. In their missionary campaign, both at home and abroad, Protestants have practically brought about for the present a working union, agreeing to disagree about their religious principles. Their motives or methods in this propaganda do not concern us here. One thing we know from past experience: that even though they fail to produce lasting religious results, they too often succeed in implanting in the mind of the foreigner among us, and of the native in distant lands, a profound misunderstanding and a senseless hatred of everything Catholic.

The ways of God are inscrutable; but may we not suppose that the great modern mission campaign of Protestantism is to serve us, at the present moment, as a mighty stimulus for bringing about more speedily and more perfectly the extension of God's Kingdom upon earth, His Holy Church? Already there is a thrill and throb of response. Already new mission impulses are felt throughout the Catholic Church of America. The idea of more adequate organization and unification of our efforts has seriously been advanced. The Church has abundantly provided us with opportunities ready at hand. The Society for the Propagation of the Faith, the Holy Childhood Association, and all the various missionary institutions are only waiting to be utilized. They are seeking for men and means and cooperation of every kind.

In the Protestant Laymen's Missionary Movement a challenge has been thrown down to us. Catholic laymen cannot hesitate to accept it. Delay might mean disaster. The time is pressing. World-conquest and world-service are the mottos of the hour. They belong to us; they have ever been our own; they must now more than ever be upon our lips.

JOSEPH HUSSLEIN, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Votes for Women

To the Editor of AMERICA:

May I, through your columns, voice a most indignant protest against the wholesale arraignment of my sex indulged in by Martha Moore Avery in her article "Spread of Social Disorder"? That some women are vile is undeniably true; that more men are vile is equally indisputable; but that by far the vast majority of women are decent, self-respecting, moral, and conscientious in the performance of their duties as wives, mothers, sisters, daughters, and that the majority of married women *do* willingly, cheerfully and gladly bear and rear children, I most emphatically assert and believe.

Now, as to suffrage: I have been an active worker in the Woman Suffragist Party for three years and I have met suffragists of high and low degree. I have met the woman of means who believes in suffrage, because she believes that the taxpayer should have a voice in electing the officials who pass on the financial outlay of city, State and nation, quite irrespective of whether that taxpayer be a man or a woman. I have met the factory girl and the shop girl who believe in suffrage, because they see that women are discriminated against by laws which say that man must not be obliged to work more than eight hours a day, but that woman, the weaker vessel, is strong enough to work nine hours a day. I have met the woman in the home, the intelligent wife and mother, who believes in suffrage because she sees, as women are coming to see more and more every day, that there is scarcely a question with which government has to deal today that does not in some way, directly or indirectly, affect the home. Tariff, pure food laws, sanitary regulations, school administration, in fact the most vital questions which have to be decided in this and following generations are those relating to human welfare, a field in which women have a tremendous interest and a large experience.

Nowhere have I met the "leading suffragists" who "advocate" any "vile practice." I cannot imagine to what or to whom Miss Avery refers. Suffrage has to do with *one question* and *only one*, and that is the right of a citizen to use, for the protection of his rights as a citizen, the instrument which was designed by government for that purpose, viz., the ballot. Feminism, whatever that may be, and I have never yet found two people who defined it alike, has nothing to do with the plain proposition of "votes for women," and it is only begging the question and befogging the issue when our opponents attempt to obscure the perfectly plain, clear, common-sense proposition of "votes for women" by dragging in and erecting a "straw man" that is not a part of the proposition at all.

The majority of the men of New York State decided on November 2 that they were unwilling to try this new order of things, and suffragists have accepted their decision for the present. But that there are more than half a million men who registered their faith in women at the polls on November 2, is a great reason to believe that the sentiment for justice for women is growing among those who give it serious thought, and that a few years more of a campaign of education will bring an overwhelming majority to see that women as well as men should have every right to express their opinion about the administration of the government under which they live, whose laws they must obey, to whose expenses they must contribute, and to which they must be loyal under all circumstances.

Brooklyn. AGNES HULL PRENDERGAST.

To the Editor of AMERICA:

Why does not the Catholic press support "Woman Suffrage," asks a contributor. How can the Catholic press consistently

ally itself with a movement which has sprung from anti-Catholic sources, and is supported almost entirely by anti-Catholic bodies? It appears "all the forces of evil are arrayed against" the suffragist, and the help of the Catholic press is desired to obtain "votes for women." If Catholic women want to fight "all the forces of evil," why do they not rally to the standard of the Catholic press? Their support, moral, social and financial, their interest, zeal and enthusiasm are wofully needed. If the Catholic suffragist believes "votes for women" merely a political issue, why try to drag the Church into it? If she admits it is a moral and religious issue as well, how can she consistently belong to a party whose aims and ambitions are utterly at variance with the teachings of the Catholic Church?

What strange creatures we women are! Shall we arm with the sword of truth and righteousness to gain a wooden wand? Shall we deck ourselves with the "pearl of great price" to win a brass ring for our noses?

How Satan must smile at the thought of the "intelligence" and "purity" of the women that are going to "vanquish" him by means of the vote! The devil fears no woman who fights with merely human weapons. He knows how much of the greatly-vaunted "purity" of Eve's daughters is the result of mankind's instinct to barricade the child-bearing sex from the evils rife in this devil-harried planet. How he must smile as he sees the modern Eve peering wistfully over her barricade at the "man's world" beyond, while with curious fingers she assiduously picks at the hard-caked clay of "ignorance," and exults as the heavy logs of "prejudice" and "man-made laws" topple down before her vigorous onslaughts! It is the mighty feminine intellect, forsooth, that is to put him to rout! The same old sins, pride of intellect and disobedience to God's laws! All that was needed was the same old weapon of "flattery," the same old lure of "god-like power" and "knowledge of good and evil," and how Eve tramples poor, stupid, blundering Adam's "tyranny" under foot and holds out both hands for the prize! Does not Cardinal Gibbons declare the suffrage agitators "the worst enemies of the female sex"? Do not a tremendously great majority of the clergy agree with his views? How can the Catholic press, then, support these agitators, or a Catholic woman delude herself to the extent of joining their ranks?

There is only one woman the devil fears; only one whose purity blinds him, whose intellect confounds him, over whose immaculate soul he never had and never can have sway, "Mary, the pattern of humility," the Virgin and Mother of Nazareth who quietly went about her duties in the household. Let the Catholic woman who yearns to fight "the forces of evil" emulate the second great Mother of humanity, not the first. Satan himself hesitates to approach the threshold of a good home. Eve, if Adam slips and falls in the mud, what good will that "scrap of paper," the ballot, do you?

Lansdowne, Pa. E. C.

Mr. Moore and Transubstantiation

To the Editor of AMERICA:

At this juncture the issue between myself and Mr. Moore is this: Whether or not the twenty-eighth "Article" officially repudiates Transubstantiation. He says no; it simply condemns a *theory* held by a certain school of Roman Catholics. A glance at the "Article" is the best answer to this ludicrous assertion:

> Transubstantiation, (or the change of the substance of bread and wine), cannot be proved by Holy Writ: but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner. And the means, whereby the Body of Christ is perceived and eaten in the Supper is Faith.

There are two parts here: The first part explicitly and clearly defines Transubstantiation as taught *dogmatically by the Catholic Church,* and then explicitly and clearly declares that such a doctrine is *repugnant to the plain words of Scripture* and *destructive of the very nature of a Sacrament.* That is, the first part of this article condemns and officially repudiates as false the *official teaching of the Catholic Church, known as Transubstantiation,* not a *theory* of a *certain Roman Catholic School.* This is point one, the point at issue. But as if to clinch this error the Article does not rest here, it proceeds to set up an absolutely un-Catholic doctrine about the Eucharist, in the place of the true doctrine, which it rejects in such unmistakable terms. For in the second part the Article says: "The Body of Christ is *given,* taken and eaten, *only* after an heavenly and *spiritual manner.* And the means whereby the Body of Christ is perceived and eaten is *Faith* (Italics inserted). In other words Christ is not "truly, really and substantially" present in the Eucharist, body, blood, soul and divinity, under the species of bread and wine by the power of the priest's words as a causal agent, to *be received sacramentally and really,* as the Catholic doctrine has it. On the contrary He is there spiritually and is *given,* perceived and eaten by *Faith only.* (Italics inserted). Lest we might mistake the meaning of this plain error Ridley and Cranmer to whom the Anglican church is chiefly indebted for these formularies, leave us in no doubt about its precise significance. The former says:

> The true Church of Christ doth acknowledge a presence of Christ's Body in the Lord's Supper to be communicated to the godly *by grace and spiritually.* . . . and by a sacramental significance, but not by the *corporal presence of the Body of His Flesh.* II. That heavenly Lamb is, as I confess, on the table; but by a *spiritual presence,* and not after *any* corporeal presence of the Flesh of the Virgin Mary.

Enough, but not all of Ridley. Now for Cranmer: "I say . . . that we receive Christ *spiritually, by faith with our minds* eating His Flesh and drinking His Blood." . . .

At other times Cranmer denied that the "bread was changed in substance." God simply added thereto a "high property" . . . so "that the bread doth shew unto us . . . that *we be partakers of the spirit of God, spiritually* fed with Christ's Flesh and Blood." Again he denied "a real and substantial presence:" that Christ is received "by a real and corporal presence," and he moreover asserted: (1) That Christ is received only "by a spiritual and effectual presence." (2) That our union with Christ in the Eucharist is as our union with Him in baptism, nothing more.

Hence the second part of the Article by itself and in itself plainly sets up the false doctrine that Christ is *given, taken and eaten* only after a heavenly and *spiritual* manner, *by faith.* This is confirmed by Ridley and Cranmer. The Catholic Church on the other hand declares: "Should any one say that Christ existing in the Eucharist is received (eaten) *spiritually only* and not *sacramentally and really also,* let him be anathema." To sum up: The first part of Article twenty-eight declares the Catholic dogma of Transubstantiation plainly unscriptural and destructive of the very nature of a Sacrament; the second part of the same article openly asserts a doctrine condemned in express words by the Catholic Church.

More might be said. I forbear to mention, save in passing and as contributory evidence, the horrid oath denouncing Transubstantiation, taken for centuries by each successive *Supreme Head of the Anglican church.* I omit too, the Westminster Confession of 1647, which rejects the same doctrine. Here my case rests. True Mr. Moore has made many other statements. But one thing at a time: I shall meet all his statements in due time. Most of them are ridiculously false, and one is in my favor.

New York. GEORGE RUSK.

AMERICA

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How to Lose the Hyphen

TO give "first aid" to New Englanders whose ancestors are lost, strayed or stolen, one of our contemporaries has long maintained a wonderfully effective "Genealogical Department." So competent and clever is the editor of the page that if you offer him a mere name or two, and possibly a single date, he can soon supply you with a complete line of distinguished forefathers. For example, if "Thomas Lilly and Rachel Vane, of Boston, whom he married September 30, 1725," seem desirable ancestors to some one bearing either of those names, the given data furnishes the genealogical editor with abundant material for building up a noble family tree. For several of his numerous correspondents will haunt so persistently old grave-yards, and others will ransack so carefully domestic archives and parish registers, that in a few weeks the Vane in question will be unmistakenly traced back to one of that name who came over in the Puritan migration of 1630, or the aspiring Lilly will be proved beyond all cavil a Pilgrim's great-grandson.

The inquirer can then easily follow his family back to the Conquest, the barbarian inroads and the Deluge, secure his coat-of-arms, join the Sons of the American Revolution, provide himself, at a moderate expense, with the proper number of ancestral portraits and a sufficient supply of heirlooms in the form of china, silver and furniture, and then pass the evening of his days comforted by the thought that none of his posterity will ever be called a "hyphenated American."

For it is a remarkable fact that men of English extraction can become thorough Americans much quicker than can those of Irish, German, French or Italian ancestry. Prominent lawyers, for example, whose grandmothers accepted the hospitality of our shores about 1845 are still called Irish-Americans, and successful physicians whose grandfathers fought in our Civil War are generally described as German-Americans. But an "Anglo-Saxon" from London, a "Scotch-Irish" from Belfast, or a canny Scot from Edinburgh, particularly if they are stanch Protestants, can become so thoroughly Americanized in half a generation that their children can resent with just anger the charge of "hyphenation." Yet by his descent from Old World ancestors is not every person in this country "hyphenated"? The only true American in existence is the Red Indian: and even he is probably of Asiatic origin.

By Way of Comparison

FROM the House of the Holy Childhood at Ningpo, China, comes a cry of sharp distress. It is only one of many similar calls for help. Thirty little waifs are lying outside the convent gate as the Sister writes, telling of her pressing need; thirty motherless babes crying to be fed; but there is not enough for the hungry little mouths within. "Unless help comes, every penny we have must go to buy rice and the babies outside must be left to die." There is anguish at the heart of the good Sister as she pleads for help, and her tender instinct strongly asserts itself: "We are the only mothers these children have!" The money annually sent for the support of this work has been cut down by the ravages of the war to one-fourth of its former amount, and still the same number of mouths must be fed daily. Only a handful of rice is wanted, but there is no money to buy it withal. The diminished support is far from sufficient to pay for the 250 mites already put out to nurse, besides the hundreds of others within the convent walls. Fifty cents are needed to keep a Chinese child in rice for a month. Surely little enough, but a prosaic fact that must be met by equally prosaic means. Charity is not purely a matter of sympathy, but of assistance and cooperation.

A glance from this appeal to a Protestant announcement reveals a different story. No particular boast is made. Thirteen denominations, grouped together there, have received during 1914 no less than $11,098,517 for their missions abroad. At the same time a daily paper at hand briefly conveys the laconic news that the Methodists of the North, "just closing their year, contribute $2,600,000 to the foreign missions."

Here, then, are two pictures which Catholics may profitably compare: the opulence suggested by the latter figures and the poverty suggested by the Sister. Perhaps the cases cited are extreme, nevertheless they convey a practical lesson. Catholics may not have the wealth that is to be found among the members of some of the Protestant sects, they doubtless have expenses which Protestants are not called upon to meet; but even a mite from each of us would suffice. The wail of the little

ones at least should touch our hearts. There are mighty interests at stake and God has made them largely dependent upon the good will of this generation of Catholics in the United States. We are more than equal to the task without neglecting our home interests. Resolution alone is required to do our full manly part in making known the danger to our Catholic missions and the magnificent opportunities now presenting themselves to Americans of extending God's Kingdom, or in offering our actual contributions of means and service for the foreign missions. The Society for the Propagation of the Faith, the Holy Childhood Association and our other missionary institutions are waiting for our cooperation. It is God's cause. His grace and strength will not be wanting.

Law in Wisconsin

TO sentence a man to be hanged and to take up the trifling matter of his trial in connection with the post mortem, was once thought to be legal procedure as understood on the comic stage. The inference was incorrect. It is, apparently, legal procedure as understood in the State of Wisconsin.

If the press reports are to be credited, an iniquitous law prescribing mutilation not only for criminals of a certain degraded kind but for imbeciles, was recently enforced in that State. Forty "patients" were to be treated; in the event, however, but ten were subjected to the surgeon's knife. Thirty were reprieved on the ground that "it was thought well to await and report the results of the operation."

If the results of this operation were not known, why was it prescribed by legislative action? Presumably Wisconsin enacted this barbarous and beastly law, to attain a definite purpose; after its passage she began a series of experiments to discover whether or not the purpose could be attained by the law. The whole incident is an excellent illustration of what has been happily termed "fool law." And fools can be dangerous as well as silly.

The physicians who carried out the State's bequest will perhaps be defended. Speaking generally, however, it is well to remember that the world has an ugly and expressive name for the physician who subjects his patient to medical or surgical treatment not calculated to cure the disease.

A "Midrash" Merely?

AMONG those who have been observing the growth in the attitude of criticism of certain parts of the Bible, it has been a commonplace that outside the Catholic Church rationalism was making deep inroads into faith. Often ministers who have not dared to speak openly in the pulpit, have had no difficulty about expressing advanced ideas in books and magazines. An example in point is a recent Biblical article written by a certain Presbyterian divine of Brooklyn, and published, of all places, in the New York *American*. He says in part:

> Despite these difficulties and many more some of the best people you know of will go on accepting, line for line, as unquestionable and solemn fact the Bible account of Jonah. The earnest, scientific Bible scholars today practically unanimously reject this old view. What do these make of the book of Jonah? A parable, a midrash, as the elder Hebrews called a fanciful, spiritual story built partly upon some real fact or person.

Such statements make "good copy," no doubt; but they are nevertheless false. It is not true that there is practically unanimity among earnest, scientific Bible scholars in their rejection of the literal, historical character of the account of Jonas. Catholic scholars make no such rejection, and their name is legion. Moreover, for earnestness and scientific scholarship they are easily on a par with the advanced school. There is not a single Catholic Biblical scholar of any prominence today who does not assert that the prophet of Nineve was actually in the belly of the whale, or fish—for they are not concerned about identifying the species—for three days. As for the difficulties that have lead the rationalists to reject the miracle, such as the natural action of "the death-dealing gastric juices," and "the whale's nausea," they are either trivial, and would equally militate against all miracles; or else they are wholly inconclusive. For instance, the absence of all mention of the fact in the Cuneiform inscriptions loses all weight when set against the actual record of the fact in the equally historical document of the Book of Jonas, and the explicit testimony of Josephus.

There is a subtle danger in the rejection of this particular miracle, as it has a very striking parallel in the New Testament. Christ says, speaking of his future Resurrection, "For as Jonas was in the whale's belly three days and nights: so shall the Son of Man be in the heart of the earth three days and three nights." (Matt. xii: 40.) Here we have two events asserted by Christ to be similar. Reject the fact-character of one, and it is easy to destroy the fact-character of the other. Behold the trail of the serpent. True, well-instructed Catholics are not deceived. However, many unwary parents are allowing their children to read the "higher" criticism of penny papers, often to the ruin of their youthful souls.

"Life" and Mr. Carranza

"LIFE," ventured the aged man, in the accents of Polonius, "is a very solemn thing."

"I agree with you," rejoined the pert twentieth century child, "especially if you refer to the New York publication."

Out of the mouth of babes. This New York weekly *is* a solemn thing, and with solemnity goes slowness. Mayhap the editor of *Life* lives far from the madding crowd atop the Metropolitan tower, or mayhap again, in a moated grange like Marianna. Whatever or wher-

ever his domicile, he is no modernist; the news of the day percolates but slowly into his consciousness. Under date of November 11, 1915, he owns to a slight doubt touching the real status of Carranza, scholar and saint. "Carranza," states *Life* carefully, as one who in the presence of savants, hazards a theory on the Fourth Dimension, "has the reputation of being the persecutor of the Roman Catholic Church."

Next week, very likely, we shall be informed that Woodrow Wilson has the reputation of being the President of the United States, and that the minor differences between Germany and the Allied Powers have the reputation of being a war. It is not well to commit oneself rashly. But whatever information the editor of *Life* may graciously impart to an expectant public, he can give us nothing more precious than his comment on this new-found bit of news about Mr. Carranza. It merits a line all to itself.

Of course, this won't do.

The middle name of *Life's* editor is Daniel. The first is Solomon.

Baptist Sympathy in Massachusetts

A POOR-SPIRITED timorous body is the Massachusetts Baptist Missionary Society; very like the trembling, hypnotized sweet Alice in the song. Just at present, it is hypnotized by the astounding rise of "Jesuitism" in this country, and is trembling away under the frown of "the Jesuit college which looks down from fair heights upon this city of Boston, whose free institutions are imperilled." On bright sunshiny days, it would be advisable for the members of this Society to bide within doors. Should they catch a glimpse of their shadows, the mortality rate would be higher than at any time since that holy year, 1620.

Like most timorous persons, the gentlemen who make up this body, lack a sense of humor. The Rev. Frederick L. Anderson, for instance, answering the question, "What Must Massachusetts Do to be Saved?" expressed his desire to "speak sympathetically." He then discoursed on "the sea of trouble prepared for us by Roman domination," on "the Roman Church with its reign of priestcraft, with its magic and fears; its decrease in the power of morals and lowering the standards of civilization." To accuse the Catholic Church of lowering the standards of civilization and morality, would be a fairly serious indictment, were it not ridiculous. If this is "sympathy," what is "serious criticism"?

Back of the drivel so liberally indulged in at this "Missionary" meeting, lies the old prejudice, utterly at variance with facts, that Catholics owe civil allegiance to a foreign potentate. This venerable calumny has furnished texts to non-Catholic pulpits and to malodorous ex-priests for many a year, but no amount of disproof makes it less dear to its friends. Yet no one but a fool or a knave questions the loyalty of American Catholics. From that splendid gentleman who presides over the Supreme Court of the United States down to the smallest child in the parochial school, every Catholic knows that patriotism is a duty imposed by religion. To die for one's country is a fair test of loyalty; and from the dark years of the Revolutionary period even to that April day when young Haggerty gave his life at Vera Cruz, Catholics have stood the test triumphantly.

LITERATURE

The Bear That Walks Like a Man

IT would be a relief to meet a man who would tell honestly why he likes Artzibashef and some of the rest of the modern Russian realists. It would be a relief to have some young radical say: "Yes, I know Techekhoff is dull and prolix, but then the atmosphere of his work is delightfully unwholesome, and every now and then there is something pleasantly morbid, like the man with phosphorous poisoning in 'The Steppe,' and his agreeable custom of eating live fish. And then there's dear Michael Artzibashef. Of course his style is no better than that of Laura Jean Libbey, and his plots are cheap melodrama, but you can't deny that he is consistently nasty. And I do like to read about sexual depravity."

But the young radical of this sort is hard to meet. Instead we find the lofty-foreheaded young man who praises Artzibashef's psychological insight, Gorky's sympathy with humanity, and—actually!—Tchekhoff's humor! Of course he does not mean what he says. He likes "Sanine" for the same reason that he likes "Three Weeks." But he would not dare to confess a liking for "Three Weeks" because that book is English trash. And "Sanine" is Russian trash. And from the point of view of intellectual snobbery, there's all the difference in the world between these two sorts of trash.

Now, it would of course be absurd to condemn all modern Russian fiction, or to characterize all admirers of contemporary Russian novelists as hypocrites and sensualists. Americans and Englishmen who know almost by heart the great poems and stories of Pushkin, who know Larmantov as they know Byron, and Gogol as they know Dickens, who were brought up on the novels of Turgenieff, have every right in the world to seek for new delight among the outpourings of the presses of Petrograd and Moscow. But the sort of person who is feverishly enthusiastic over Gorky and Artzibashef has discovered Russian literature, in all probability, during the few years which have passed since his graduation from Harvard. His most serious offence is not that he prefers that which is evil to that which is good, and praises untrue and inartistic work because the worst part of his nature responds to its salacious appeal. His most serious offence is that he thinks that the Hall Caines and Marie Corellis of Russia really are representative writers, and that he insults a race of great romanticists and great realists by calling works that are thoroughly morbid and vile "very Russian."

What is the remedy for this unfortunate condition? The ideal course to pursue would be, of course, to spank the serious-minded young men who think that the Russian novel is a cross between Nijinsky's dancing and a pogrom. They should be sentenced to a year in solitary confinement, during which they should be obliged to read daily a very thoroughly expurgated edition of all Artzibashef's works. This would convince them that it was not Artzibashef's "power of psy-

chological analysis" that attracted them, and they would return to the world sadder and more honest men.

But this most desirable course has not the virtue of practicality. Perhaps some of the recent activities of American publishers will so educate the public that they will no longer be impressed by critics whose acquaintance with Russian literature is confined to "Sanine" and some of Gorky's plays. The Frederick A. Stokes Co. recently published Stephen Graham's admirable translation of Gogol's "Dead Souls," a novel which in its rich humor and sympathetic realism suggests "Pickwick Papers," while its whimsical romanticism brings to mind some parts of Don Quixote. It is one of the world's classics; no one who has not read it has a right to an opinion on Russian literature. The John Lane Co. has published Tolstoy's "The Death of Ivan Ilyitch," a book of short stories by the great novelist, half genius and half mountebank, who wasted his genuine talent in developing a new religion, which is merely a grotesque parody of Christianity. The stories in this book are compelling, in spite of their somewhat mad philosophy, for they faithfully reflect Russian manners and certain picturesque phases of Russian idealism. In the Home University Library Series, Henry Holt & Co. have published Maurice Baring's "Russian Literature," the best one-volume work on the subject in existence. And it is to be hoped that Mr. Alfred A. Knopf, in his interesting new enterprise, will publish those Russian novels which really belong to literature, rather than those which are of interest chiefly to the pathologist and alienist.

But meanwhile the market is flooded with viciously sensational works which are tolerated only because their exotic quality gives them a certain distinction in the eyes of the provincial. Here, for example, is Maxim Gorky's "Submerged," published by Mr. Richard G. Badger. Mr. Jerome's "The Passing of the Third Floor Back," and Mr. Charles Rand Kennedy's "The Servant in the House" were sentimental, but on the whole, effective treatments of a very dangerous theme: that of the miraculous reformation of certain phases of modern society or groups of individuals through the appearance on earth of a man possessing Divine attributes. Gorky's play has a similar plot, but, of course, he differs from the two English writers in making vice triumph in the end. The poor wretches who have endeavored to regain a little of their lost decency are thrust back into the slime. The people who make up this typical Gorky offering are drunkards, thieves, depraved creatures of every kind. They are utterly lost and the author seems to gloat over their depravity and misery. But then what else is he to do? He must live up to his name. Gorky, you know, is a pen name meaning "bitter," and Mr. Alexei Maximovitch Pyeshkov feels that he must justify the title he has so proudly assumed. But ridiculous affectation it is! It is as if Matthew Arnold had called himself "Matthew Sweetness and Light."

And here, from the press of Duffield & Co., comes a translation of Leonidas Andreief, "The Red Laugh." This is an attempt to flash upon the astonished world the novel idea that war is a very, very unpleasant thing. Mr. Andreief spills gore on every page, and the publisher assists him by making the title of the book blood red on a black ground. All the characters in the book go mad, and the author's utter inaptitude for literature turns what might have been passable third-rate melodrama into a farce. As a contribution to letters, and as a piece of pacifist propaganda "The Red Laugh" is inferior to "I Didn't Raise My Boy to Be a Soldier."

And then there is Artzibashef: he is being boomed and press-agented; the radical magazines praise his "assault on ordinary morality" and his "desperately poignant artistry"; long-haired young men with large eyes are telling the women's clubs all about him. Well, of course, "desperately poignant artistry" means nothing at all, and "artistry" is meaningless when used in connection with a man like the author of "The Millionaire." He doesn't write novels, he merely throws something evil-smelling into the reader's face.

If the scene of "The Millionaire" and "Nina" were laid in the United States, these stories would never have been printed. They are without literary merit; they are the crudest melodrama, but their grossness makes them appeal to the prurient, and their foreign origin charms the literary snob. To say that they reflect Russian life is to insult Russia grievously. They do reflect, it is true, the basest part of Russian life, the part which no friend of Russia or of literature can wish reflected. They reflect the gross and hideous bestiality of the Russian criminal class, they reflect the life of people who have added to their native savagery the vices of civilization. They call to mind a picture of the Russian people as something at once bestial and human, a monstrosity, a nightmare: perhaps the thing that Kipling had in mind when he wrote of the bear that walks like a man.

JOYCE KILMER.

REVIEWS

Lessons in Scholastic Philosophy. By MICHAEL W. SHALLO, S.J. Philadelphia: Peter Reilly, $1.75.

Every sincere attempt to bring scholastic philosophy within the reach of the English-speaking world should be encouraged. Not that we would disparage the scholarly Latin works, or replace them by texts in the vernacular; the former are invaluable, and should be in the hands of those who read Latin with sufficient ease to appreciate them. But to many Latin is an unknown tongue, and in consequence scholastic philosophy is not so widely read nor so well understood as it deserves to be. Of recent years some admirable manuals in English have come from the press, but scarcely in any of these have we met with such breadth of view, such depth of thought, such clearness of expression and such brevity of style as in Father Shallo's book. Ethics excepted, it contains a rapid but masterly survey of the whole field of philosophy; the positive doctrine is ably explained and defended; ancient and modern errors are briefly indicated; the main arguments of erroneous systems are proposed and refuted. And this is all accomplished within the compass of 398 pages. The book has been introduced already into many schools, and thoughtful readers who have not the leisure to attend regular classes will enjoy the volume and derive much enlightenment from its pages. A table of contents and copious examples would greatly add to the usefulness of the work. It is marred also by frequent typographical mistakes, and surely the book was worthy of being printed on far superior paper.

D. J. C.

High Lights of The French Revolution. By HILAIRE BELLOC. With Illustrations. New York: The Century Co. $3.00.

In a series of brilliant essays Mr. Belloc describes in these pages the telling moments in the most dramatic hour of modern history. The revolt of the Commons, the flight to Varennes, the storming of the Tuileries, the death of Louis XVI are some of the subjects he treats, and they are connected by introductory notes briefly outlining intermediate events. Interesting and vivid with all the flash of Carlyle, yet not blinding with Carlyle's prejudice, Hilaire Belloc grasps the salient facts of the revolutionary era and presents them in a style at once simple and strong. The writer's power in character study is remarkable. The King and Queen, the revolutionary leaders, as well as the minor actors during France's great upheaval, appear on his pages as living persons, with all the strength and weakness that life unfolds. Belloc has penetrated the genius of the Gaul, and he writes as no mere spectator, but as one whom ties of blood and sympathetic, accurate study have enabled to feel and

know. Probably his appreciation of Lafayette is the queen-jewel in this literary crown. In it we see the idol of the American Revolution weighed in the balance of careful criticism that is kindly as well as fair.

Hilaire Belloc in this late effort has clinched his claim as the foremost English critical historian of the most momentous period in French history. Others have given us their views on the Revolution; Mr. Belloc gives us the Revolution in its strongest phases, and his critical analysis is too keen to be "viewy": it is thought-compelling. G. C. T.

Storied Italy. By Mrs. HUGH FRASER. With Illustrations. New York: Dodd, Mead & Co. $3.50.

Into this ornate holiday volume the author of "A Diplomatist's Wife in Many Lands" has gathered a dozen interesting papers, some of which are historical while others describe modern life in Italy. "September, 1914," is a good sketch of the election and career of Pope Benedict XV, "the Pontiff of Peace," and in "A Roman Christmas" there is an amusing account of an adventure an Italian prelate had in New York. He was returning from South America, and not knowing how priests dress "in the States," donned "a rough gray traveling suit, a turndown collar and tie and a pot hat," and, thus attired, went to the Cathedral to say Mass. But when the ecclesiastical authorities rightly insisted on seeing his papers, Monsignore was so indignant that he stalked out of the church and hurried over to Newark, where he found some one who knew him. Throughout this volume Mrs. Frazer's stanch Catholicism is in evidence. In "Romana di Roma," which is a charming little biography of St. Frances, she has an excellent answer for readers who say: "Tell us more about yourself: that interests us, the Saints don't," and observes: "The public that will swallow greedily any silly personal anecdotes about great people, any old scandal wittily related, that besieges the libraries for memoirs that the censor should have suppressed, calls itself too 'educated' to believe in the adventures of the Saints in their warfare for God." In another chapter the author gives a vivid description of the earthquake at Avezzano. If a new edition of this book is called for, perhaps the price could be lowered. W. D.

An Idyl, Some Sermons and a Song. By OWEN A. HILL, S.J. New York: The Fordham University Press. $1.00.

Father Hill's little volume deserves a place among our best religious poetry. Its verse is careful and dignified, it abounds in beautiful conceptions, its phrases are rich in suggestion, and into many a line has been infused the warmth of a thoroughly Southern heart and the reverence of a deeply spiritual faith. There are four poems in the book. The first is well called an idyl for although it lacks something of idyllic simplicity it has descriptive passages of much beauty. A love poem, like the idyls of Theocritus and Tennyson, it comes nevertheless with fitness from the pen of a priest, for it tells not only of an earthly love of idealized purity, but also of its sacrifice on the altar of zeal to the higher and more imperious call of the love of God. Although earlier in composition and different in development, the main idea is slightly reminiscent of one of Mgr. Benson's later novels. The second part of the title, which, aside from its being misleading, is forbidding and therefore unfortunate, comprises two poems. The first is a metrical development of the ascetical ideals of the Exercises of Saint Ignatius, which sets forth the tragedy of the Son of Man and the tragedy of the individual soul, each working its way from sin and darkness through sorrow to final triumph and peace. "Atheism, Heresy and Faith" is the strongest of the poems, being a fearless arraignment of the folly and unreasonableness of the enemies of God and Christ, and a delicate presentation of the peace promised to Faith and good-will. The last poem, which is the most subtle in thought, and the most finished in diction, has for its burden deathless hope. The strength and the weakness of the volume is in the harmony and the struggle between the poet and philosopher; but they harmonize far oftener than they clash. J. H. F.

That Office Boy. By FRANCIS J. FINN, S.J. New York: Benziger Brothers. $0.85.

Father Finn has once more given us a book which will be a source of delight to young and old. He has quaffed of the fountain of perpetual youth and years have not robbed him of that buoyancy of spirit and mirth of heart which are the charm of all he writes. He has a secret of his own, an art which is incommunicable and which wins its way straight to the heart of the reader. Years have only brought with them, as his latest story shows, a deeper sympathy, a broader vision and a richer fund of personal experience. His humor throughout is gentle and his fun contagious. His grasp on the realities of life is sure and firm, and he teaches a better social lesson than can be learned from crowded shelves of problem stories and "uplift" essays, with Christianity eliminated. But the finest quality in his works is the deep religious influence of all he writes. "Father Finn's books are a spiritual tonic," some one recently remarked to the reviewer. In them is preserved for us all the bloom of Christian ideals and chivalry which was the charm of the Ages of Faith. The spirit which animated those days of tender yet sturdy Christianity still lives on and we need but rediscover it, as Father Finn has done, in the homes of the Catholic poor. The reader who has well begun "That Office Boy" will be loath to lay it down until he has read to the end and closes it, as the author hopes, "rejoicing." J. H.

Escape and Other Essays. By ARTHUR CHRISTOPHER BENSON. New York: The Century Co. $1.50.

Mr. Arthur C. Benson's latest book of essays should prove deeply interesting to all thoughtful readers. His style is highly transparent and delightfully imaginative and emotional; and in the gentle shepherding of his thought he displays an ease and refinement which, as it clearly emanates from the inmost depths of a truly engaging character gives to the personal element in his writing a peculiarly pronounced, if somewhat subtle, attraction. His interpretation of life is large and generous and his range of vision is considerably wider than in his earlier works. The first eight essays are by far the best. The following seven, beginning with the one entitled "Dreams," suffer from being a bit overdrenched with personality, to the extent of striking the reader as slightly too particular and thus losing something of the universality of their emotional appeal. On the other hand there is a decided wistfulness running through the whole work, that lends something of a Virgilian pathos to his thought. This is due in large degree to a certain paleness of conviction, in the face of the realities and deeper mysteries of life, which was characteristic of the beautiful but pagan mind of the Roman poet and which is responsible for a good deal of the supineness of modern literature. Mr. Benson seems to forget that "an overflowing certainty of the true values of life" was no less characteristic of the Catholic Middle Ages than it was of the "earlier teaching of the Gospel"; and if he is out of sympathy with St. Augustine's ascetical attitude toward the beauties of this world and misses the charm in St. Francis' ideas on the value of preaching by example; or if he lays repeated stress on the opposition of what he calls ecclesiastical religion to our sense and yearning for the beautiful, he himself plainly suggests to us from what angle he is judging when, with reference to Puritanism, he says, "We shall take a long time before we can crawl out of the shadow of that dark inheritance." M. I. X. M.

The Latin Church in the Middle Ages. By ANDRÉ LAGARDE. Translated by ARCHIBALD ALEXANDER, PH.D. New York: Charles Scribner's Sons. $2.50.

This is one of the volumes of the "International Theological Library," which claims as its parent the late Professor Briggs. The question presents itself: Why should there be such a thing as an International Theological Library? One does not see that nationalism and theology have anything in common. The matter of theology is Divine Revelation and the doctrinal declarations of the teaching Church; and it makes little difference whether these are discussed by a Frenchman, a German, an Italian, or an Irishman. The theologian, as such, is a Christian, a member of the Kingdom of Christ that, throughout the world, knows limits of neither time nor place. The very term, "International Theological Library," implies heresy and schism. But even so, the title is misleading. The library of such pretentious name contains only thirty-five volumes. Of these, one is by a German sectary, another, besides the present book, by a French sectary, the remaining thirty-two are by Americans and Englishmen of various denominations and degrees of unbelief. Perhaps the book before us is assumed to be the Catholic contribution to the library. Were it so, we might have asked: *Que diable allait-il faire dans cette galère?* As it is nothing but a heaping together of everything that has ever been said against the Church, the product of an embittered mind, we will occupy ourselves no further with it. H. W.

The Will in Ethics. By THEOPHILUS B. STORK. Boston: Sherman, French & Co. $1.25.

Through some two hundred pages the author of this work has made what cannot fail to impress the reader as an honest attempt to answer "an important, perhaps the most important, question in ethics, 'What a good will is.'" In an introductory "shop window" word he essays to acquaint his patrons in a general way with the nature of his thesis and its development. This he does that it may be seen at a glance whether there is "anything within worth looking at under any circumstances by anybody," and further, supposing that there is, whether "this worthy anything is of any worth" to the particular individual who stands hesitatingly on the threshold of the latest door opened by the hand of modern philosophy to show the way to truth. Were one to answer these questions with an eye fixed solely on the subject-matter of the volume in hand, the reply would be in both cases unquestionably affirmative. "The particular will and the Universal will and their mutual relations to each other is," or ought to be, "the most absorbing and important theme that the intellect of man can dwell upon," making, of course, as we should, these two assumptions: First, that by the particular will the author understands that dominant faculty in man whose function it is to express the one necessary tendency of his being towards a goal, very definite and specifically proper to his complex but single nature, and whose actions it is the province of ethics so to guide according to the principles of right reason that they will infallibly bring man to the attainment of that goal. Second, that by the Universal will is meant the will of the Maker of the universe, whose existence as a Personal Being distinct from His creation every sane system of ethics presupposes, and whose infinite intelligence and all-holy purpose in dealing with the works of His hands are the true beacon lights that illumine the way that man should walk on earth. But neither of these two fundamental truths seem to have been grasped by the author.

"The particular will is part of the Universal will, not to be understood or treated as separate, but only as part of the Universal." "The Universal will is made up of the particular wills; they are part of it just as it is part of them." "There is (in man) the craving for reconciliation, not merely with man, but with the all of which men are but a part." These words lead dangerously near to the brink of the pantheistic precipice from which, in at least one passage of his work, the author is sensible enough to shrink in terror. Considerable space is devoted to a discussion, not over clear, of the problem of free will. Here the author's notions are distorted as a consequence of his view of the will itself. He seeks an intricate explanation of that tremendous problem: how may the will act in response to a motive and yet be free? Perhaps a certain prejudice against the schoolmen which Mr. Stork permits to show itself in the last line of an otherwise rather clever foot-note, on page 21, barred his way to the writings of men who could have saved him from this pitfall. J. F.

BOOKS AND AUTHORS

L'Ecole en Chine is the name of an educational monthly which the French Jesuits of the Shanghai Mission started in September. As the Church is now pushing on its work with great vigor in China, the new magazine ought to be very timely and useful, if the contents are always of as practical and valuable a character as are the papers in the first number. *L'Ecole en Chine* is published at Zi-ka-wei, Shanghai, and the subscription price is $2.00 a year. AMERICA wishes every success to the venture.——Abbot Aelred's letter in the fall *Pax* is more hopeful than heretofore, and the Caldey Benedictines' prospects seem brighter than they were. The monks are very grateful for the help received from American Catholics. In this number of the quarterly there are good papers on Ruskin, on Borrow's "Wild Wales," on the primacy texts in the twenty-first chapter of St. John, and on a recent work about St. Benedict's rule.

"The Grand Duchess Benedicta" (Longmans, $1.00) is an amusing story that A. E. Burns has written for Catholic schoolgirls. It tells the story of a practical joke that led to direr results than the perpetrators intended, for Sister St. John's aggrieved pupils exploited the Grand Duchess with unexpected success.——"The Nowadays Girls in the Adirondacks" (Dodd, Mead, $1.00) tells how four girls of the modern type, who can fish, play hockey, run a motor-boat, drive an automobile, and dance the newest dances, have many stirring adventures during their vacation days. The episode of the lost "maniac" is quite dramatic.——"The Children's Book of Thanksgiving Stories" (Doubleday, $1.25), edited by Asa Don Dickinson, who had previously brought out a volume of children's Christmas stories, contains thirty-one well-chosen tales by various authors, some of which are meant for quite little boys and girls. P. J. Stahl's "Kingdom of the Greedy" and Eugene Field's "Ezra's Thanksgiving Out West" are among the best selections.

"Solid Truths Slightly Sugar-coated," is the apt description given by the Rev. C. D. McEnnery, C.SS.R., to his collection of "Father Tim's Talks with People He Met" (Herder, $0.75), for it contains important instructions that are presented more attractively than is common in books of this kind. The paper on "A Happy New Year," and on "The Awakening of Dormant Forces," will give some new ideas to most readers of the volume. In fact there is scarcely a talk that does not bring out some new idea, or at least put an old one in a striking way. Father Tim evidently knows human nature too. He has met it and studied it from its manifestations in the lad who thinks more of where he left his "mitt" than he does of your erudite lecture, to the wooden-headed father who first determines not to send his

child to the Catholic school and then sets about finding a reason for his action. This is a good book to place in the hands of Catholics, either for their own instruction or to give them a practical example of how instruction may best be imparted to others.

"National Floodmarks: Week by Week Observations on American Life as Seen by *Collier's*" (Doran, $1.50) is Mark Sullivan's selections from the editorials that have appeared in *Collier's* since he became editor of that journal. Under twenty-three such headings as "Peace and War," "Some Human Beings," "Here Are Ladies," "Home Matters," etc., are arranged the reflections on men and things that Mr. Sullivan and his staff have been moved to publish. We are told that "The only rule there has ever been about the editorials in *Collier's* is that each should be the sincere expression of either a conviction or a mood. They have never been written to order." The campaign waged by our contemporary against dangerous nostrums and the makers of drunkards is particularly praiseworthy, and many will enjoy the tributes the editor pays his stenographer and his proof-reader.

In "The Man Jesus" (Harper, $1.20), Mary Austin's "brief account of the life and teaching of the Prophet of Nazareth," Our Lord is painted not as He was and is, but as modern criticism and sentimentalism dream He should have been. "The Man Jesus" is a pietistic travesty. It abounds with good descriptions and archeological data; it is, in the main, well-written, but is withal a travesty. It distils the so-called legends of the Gospel narrative, lifts the veil with which Christian piety has shrouded the Prophet of Nazareth, discounts the story of the virgin-birth, desupernaturalizes the Evangelical miracles, revamps an obsolete theory to explain the Resurrection appearances; in a word, depicts Jesus as a mere man, extraordinarily united to "God, the Divine Mind, The Eternal Purpose, of the nature of which men are partakers, as the son partakes of the father."

"Noble Lives of a Noble Race" is a series of reproductions by the pupils of St. Mary's Industrial School, Odanah, Wis. It first appeared in the class-room in manuscript form, and its object was simply to acquaint the Indian children with the characters and qualities of their race, and to familiarize them with such literature as dealt particularly with their people. At the earnest solicitation of friends, and with the hope of materially aiding the school, these pages are now given to the public. Reflecting credit alike on the devoted Franciscan Sisters of the Perpetual Adoration and on their diligent pupils, the volume will afford hours of instructive, entertaining and edifying reading.——The Rev. James Linden, S.J., has recently compiled an excellent "Catechism of the Catholic Religion" (Herder, $0.25). It is quite complete, and is so arranged that it may be used in different grades. Questions marked with an asterisk may be omitted when the catechism is first studied; important questions are underscored, while frequently helpful explanations and suggestive applications are added in small type.

Mr. Gilbert Murray, the famous classicist, has done well to put in permanent form his Conway Memorial Lecture, "The Stoic Philosophy" (Putnam, $0.75). For the book, though far from acceptable on a few points, is yet a lucid exposition of the central principles of an organized system of pre-Christian thought worthy of study. The style of the lecturer is simple, his thought clear, though not always compelling, a defect due rather to the system under exposition than to the expositor himself.——The La Salle Extension University of Chicago has sent out Hugo Münsterberg's "Business Psychology" ($2.00) in a form that leaves nothing to be desired in binding, paper and print. The book, which is intended as a text book, is extremely interesting, and though there are portions of it that cannot be recommended for orthodoxy, yet there are other portions that will prove of great value to employers and employees in search of direction in their daily tasks.

In his "Life of George Washington, Father of Modern Democracy" (Longmans, $1.00) the Very Rev. James O'Boyle, V.F. shows himself an enthusiastic admirer of the person, character and achievements of George Washington. He has read extensively about the American Colonies, the Revolution and our Government. Perhaps he tends toward the ideal in sketching the early days of his hero. He does not pretend to have made any original investigations about his subject, but follows the standard authorities. Washington has been credited with the authorship of the "Rules for Civilities," which have come down to us in his handwriting. But it is known that many of them were in use long before his time, in Jesuit colleges in France and that they found their way to Fredericksburg, Va., by way of England. The lesson of Washington's devotion to the cause of democracy will always be inspiring and it is peculiarly valuable to Ireland at the present time.

BOOKS RECEIVED

Richard G. Badger, Boston:
Religious Education, and For the Healing of the Church. By W. A. Lambert. $0.75.

Dodd, Mead & Co., New York:
Interpretations of Literature. By Lafcadio Hearn. 2 Vols. $6.00: Modern Austria: Her Racial and Social Problems. By Virginia Gayda. $3.00; Court-Life from Within. By H. R. H. The Infanta Eulalia of Spain. Illustrated. $2.50.

George H. Doran Co., New York:
Over There. War Scenes on the Western Front. By Arnold Bennett. $1.25; Theism and Humanism. By the Rt. Hon. Arthur James Balfour, P.C., F.R.S., D.L., M.P. $1.75; These Twain. By Arnold Bennett. $1.50; Through Terror to Triumph—Speeches and Pronouncements of the Rt. Hon. David Lloyd George, M.P., Since the Beginning of the War. Arranged by F. L. Stevenson, B.A. (Lond.) $1.00; Vagrant Memories, Being Further Recollections of Other Days. By William Winter. $3.00.

Doubleday, Page & Co., Garden City, N. Y.:
France at War on the Frontier of Civilization. By Rudyard Kipling. $0.50; The Children's Book of Thanksgiving Stories. Edited by Asa Don Dickinson. $1.25; Kipling's India. By Arley Munson. $1.50.

E. P. Dutton & Co., New York:
Back to Shakespeare. By Herbert Morse. $2.00; Fate and Free-Will. By Ardaser Sorabjee N. Wadia, M.A.; The Story of the Bible. By Eugene Stock. $0.75; Katrinka, the Story of a Russian Child. By Helen Eggleston Haskell. $1.25; Attila and the Huns. By Edward Hutton. $2.00.

Harper & Bros., New York:
Plashers Mead. By Compton Mackenzie. $1.35.

Henry Holt & Co., New York:
The Bent Twig. By Dorothy Canfield. $1.35.

Houghton, Mifflin Co., Boston:
More Jonathan Papers. By Elisabeth Woodbridge. $1.25; America at Work. By Joseph Husband. $1.00; Scally, the Story of a Perfect Gentleman. By Ian Hay. $0.75; A History of Medieval and Modern Europe. By William Stearns Davis, Assisted by Norman Shay McKendrick. $1.50; The Baby's First Two Years. By Richard M. Smith, M.D. $0.75; The Book of Musical Knowledge; the History, Technique, and Appreciation of Music, Together with Lives of the Great Composers. By Arthur Elson. $3.50.

P. J. Kenedy & Sons, New York:
Thoughts of the Servant of God, Thérèse of the Child Jesus. Translated from the French "Pensées," by an Irish Carmelite. $0.60.

Longmans, Green & Co., New York:
The Inquisition, a Critical and Historical Study of the Coercive Power of the Church. By E. Vacandard. New Edition. $0.50; The Church of Christ, Its Foundation and Constitution. By Father Peter Finlay, S.J. $1.00.

The Macmillan Co., New York:
The Road to Dublin, the Adventures of Seumas Beg. By James Stephens. $1.00; The Ways of Woman. By Ida M. Tarbell. $1.00.

The Page Co., Boston:
The Spell of Belgium. By Isabel Anderson. $2.50; Pollyanna Calendar; the Glad Book. Compiled by Eleanor H. Porter. $1.50.

Chas. Scribner's Sons, New York:
The Heart of Europe. By Ralph Adams Cram, Litt.D., LL.D. $2.50; Fountains of Papal Rome. By Mrs. Charles MacVeagh. $2.50.

Pierre Téqui, Paris:
L'Apostolat de la Jeunesse pendant l'Année de la Guerre. Abbé L. J. Bretonneau. 2 fr.; La Sainte Eucharistie. R. P. Ed. Hugon, O.P. 3 fr., 50c.

EDUCATION

We Practise What You Preach

THE eminent professor of psychology sat meditatively gazing into his grate, warming his soul at the brisk fire. The attitude was conventional and the exterior person of the professor was conventional; but aside from that there was little conventionality in the man. On the table near at hand lay the manuscript of the lecture he was to deliver to his class on the morrow, and now he sat conjuring up the faces of the two hundred young men who would drink in his revolutionary doctrine with something akin to excitement. All the afternoon he had labored at that lecture; blow after blow of his trip-hammer logic he had aimed at the obsolete doctrine of free will, and now the lecture lay there a miniature bomb ready for the terrific explosion.

THE THEORY

Beginning with the self-evident proposition that man is a mere physico-chemical machine without more soul than a billiard ball, he had traced the compelling power of heredity and environment upon the actions of that machine. "There is no such thing as sin," so ran his triumphant conclusion; "crime is but a psychical disease. Man is no more responsible for his crimes than he is for his weak tonsils, his falling hair or his tendency to insanity. With the delusion of free will, primitive man tickled his vanity. Science knows that it is as false as his creed in a happy hunting ground. Man is not free, but a slave."

The flame in the grate flickered, died down, then leaped into new life. There was an uproarious shout in the street such as only college boys can or dare utter. A moment's pause and then was heard a sharp rap at his door.

"Come in!" said the professor, who prided himself on his personal interest in his students. The door was flung open upon a youth whose clothes were a taunt to dignified reserve. He stood for a moment abashed in the sacred shrine of learning, and then impulsively offered the professor his hand.

"I've just dropped in," he said, "to congratulate you on your afternoon lecture on free will. It was the most important event in my life."

For a moment the professor was puzzled. He glanced at his desk calendar. To be sure, he had delivered that revolutionary lecture this very afternoon. Why had he fancied it was to be tomorrow?

"Sit down, my boy," he said, and his glowing countenance cast the flickering fire into complete shadow. "Delighted! Glad you liked it. It's a satisfaction to know that the undergraduate appreciates the fruits of years of mature study. Here, sit in this comfortable chair."

"Thanks," said the youth, "but I can't. The fellows are waiting for me. We're off for a night of it—down there."

The youth pointed through the window out into the night. Instinctively the professor turned to follow the line of his finger to where a blaze of white light glowed against the dull sky of a winter evening. It was a mysterious light, compounded of arc lamps and incandescent bulbs, of flashing diamonds and shimmering shoulders, of candles burning at both ends and the scorched wings of moths.

THE APPRECIATION

"I've never been there before," said the youth; "I've sort of clung to the creed of my youth which made me pray to be delivered from temptation. I felt a responsibility for my future, and I didn't want to take risks. But thanks to your lecture, I know that all this talk of responsibility is poppycock; and so I'm off with the crowd. The fellows say that down there it's glorious until midnight, and it's glorious to the fifth power. Why didn't you give that lecture months ago? I've been a fool in missing the fun."

"My boy," said the professor, wiping away the sudden dampness that chilled his brow, "sit down a moment. You see—er—that is, you mustn't take my words too literally. I——"

"Look here," said the youth almost fiercely, "you're not backing down on what you said this afternoon, are you?"

"Oh, no, no!" cried the professor, snatching wildly at the house that he saw falling suddenly about his ears. "Not that, but——"

"Well, that's all. Good night! I'd feel like the deuce hitting the pace if I really were responsible for it. But you said yourself a chap can't fight down his wild, hereditary impulses; he can't resist the chemical and physical forces that draw him on in spite of himself. I'd fancied I had succeeding in breaking the devil in me; but I know now that I was no more free in doing good than I shall be in tripping the primrose path. And the second's a lot easier. Thank you and good night!"

"My boy," the professor's voice was pitched high, "won't you stay with me instead. I'll explain further just what I mean. You don't quite grasp——"

The young man hesitated just a moment. There was a warning shout from the street below.

"No," he answered, "thanks just the same. I've given the crowd my word I'd go. I've fought them off for a long time with my conscientious scruples. When they invited me for a night of it, I told them honestly I had to take care of my soul. But after the lecture I didn't dare say that; and when they joked me about flattering myself that I was free to care for what does not really exist, you had left me no answer. So I pledged my word.

RESULTS

"You're lucky, Professor; you're not free to be bad if you wanted to. Here with the fascination of your books and studies, hedged in by strong public opinion, with your chemical forces as quiet as a crystalline compound after evaporation, everything forces you to be respectable. But study doesn't attract me, and life and light and laughter and love, and the whole alliterative group, do. There is no public opinion for me except that all college men have a certain acreage to be sown plentifully with wild oats, while the chemical forces of my nature are boiling and effervescing like Dante's sulphuric baths.

"And now I can take the whole group of "L's" to my heart, scatter wild oats till the seed sack is empty, and let the chemical forces of my nature bubble up and boil over; for I'm no more responsible than the Frankenstein was for the ruin in its wake. When I believed in free will I was a slave; with the knowledge of slave will, I am free."

As another shout from below reached the lad, he turned to go. "I'm off," he said, almost sadly, "I'd rather hate to have mother and the girls hear of this; but even if I smash their hearts I'm not responsible for that either; so I've got to take the risk. If I sleep in class tomorrow, Professor, I'll not be to blame for that either."

The door slammed and the professor rushed wildly to the window. Below a crowd of boisterous youths were welcoming the recruit with enthusiasm. Into the throbbing cars they tumbled, and away they went into the darkness that lay between the college and that seductive strip of light, with horns shrieking and the gleam of their lamps piercing a rent in the shadow of the night.

Trembling, panic stricken, at the sense of his own responsibility, the professor stood with his eyes following that flying car. It was he who had stripped the youth of the one thing that had held him back from moral ruin. His hands had flung down the bars to these turbulent passions. The sins of the youth were on his doddering old head. What though his theories were right,

that free will was a foolish dream, had it not been better a thousand times that he had never spoken? Oh, to be able to bind in once more the wild passions he had loosened, he would give——

SCIENCE TRIUMPHS

The flame in the grate flickered and died down and then leaped into new life. The professor half sprang from his chair. On the table lay his lecture with the ink fresh upon it. The desk calendar registered the day previous to the day set for its delivery. With a quick movement he seized the manuscript and thrust it toward the flame. He paused; smoothed the crumpled page gently, his eyes turning slowly toward that light still glowing against the wintry sky. He read the opening sentence thoughtfully, and then carefully laid the paper back on the table.

"Let science prevail," he murmured, "though the heavens fall."

DANIEL A. LORD, S.J.

SOCIOLOGY

Woman's Right

I SAW a picture the other day in the window of a department-store. Its gorgeous frame was an offense to the eye, the coloring was garish. Only its theme, hackneyed as the sunrise or spring violets, redeemed it. For it represented a mother with two little children at her knee, and the legend was written below, "Now I lay me down to sleep."

There is a beauty in this picture that many will not find in the choicest treasures at the Metropolitan, and so much purity and sweetness that one stands before it as in the presence of a holy thing, with head uncovered. And it is sacred. God who saw in motherhood a type of His own great love for the world, has consecrated it and has enjoined upon mothers duties that are only less than sacerdotal. In the heart of woman He has placed the world's great miracle, mother-love, and into her hands He has given the souls of these little ones to be loved and cherished and trained, and in the end returned to Him from whom they came.

REVERENCE FOR WOMAN

We go afar into the dreary fields of lost souls and broken bodies to study the causes of human wreckage; we build up a great mass of theory to explain why men have thrown themselves away; we elaborate measures of prevention or reconstruction; and in the end we wonder what all this endless speculation is worth. In the wonderment is recognition, unacknowledged perhaps, that the cradle of all morality and civilization is the home made possible by the love and sacrifice of a mother. So long as the world has mothers who are mothers, and women who like Una, walk innocent and unafraid, our civilization is secure. But when man's reverence for woman dies, or woman's reverence for herself, when motherhood is regarded as a burden or a social crime, and to keep one's soul unspotted is thought the mark of imbecility, then the world has fallen into the ways of perversion that lead quickly and inevitably to the downfall of society.

A LOST VIRTUE

There was a time in the history of the world when all flesh had worked corruption, and it repented God that He had made man. Are we striving to reproduce that fatal period in the twentieth century? To keep society from becoming wholly vile, a latent respect for womanhood seems often to survive in hearts utterly unworthy, like embers under ashes. But how long can this feeble glow be sustained after man's lack of reverence for woman, and worse, woman's lack of reverence for herself, has become a public menace?

Consider the public's amusements, the stage and the opera; scan the pages of the books that sell, and the magazines which boast a million subscribers and six million monthly readers, and their common theme, the dishonor of woman, is readily discernible. Were a dweller in Mars to visit the most crowded theaters what conclusion could be drawn other than that in America woman is but a toy for moments of ignoble ease, a shirker of most sacred duties, a rebel against the restraints of common decency, a wrecker of homes, a mere animal, and a thing of public shame? "This is an exhibition," wrote the dramatic critic of a New York newspaper, "in which the word 'woman' is never mentioned without a sneer, a grimace, a wink or a leer." The millions who during the year return like the sow and the dog of Scripture to contemplate the "artistic triumphs" of this stage, soon lose what lingering reverence they may have cherished, not perhaps, for their mothers and sisters, but for the integrity of womanly virtue, the preservation of which is of the supremest importance for right order and right living.

MODERN LIBERTY

Against this attack on womanhood, sometimes open, sometimes insidious, sometimes made with an artistic pretense but oftener frankly indecent, none but weak and beggarly legal measures may be taken. The drunkard who throws a brick through the window of the theatrical promoter's automobile is properly jailed; the promoter himself, battening on the degradation of womanhood, will proceed unhindered by the fragments and splinters to a meeting of the Civic League, where he will discourse oilily on the ethical (and commercial) value of the drama. For we are wedded to our idols; personal liberty is our chiefest deity; the worship of Astarte in public places we hold to be a matter purely personal, of no concern to the guardians of the public weal. We trade in lubricity and call it life; we muddy the very sources of human existence and proclaim it an emancipation from the slavery of medieval marriage laws; and the very finest flower of individual liberty is freedom to think as we please, to publish what we please, and to act as we please, within the limit of lax laws indulgently interpreted. Let others care for themselves; they are of age. Meanwhile learned societies with sprats for members who talk like whales, discuss with pompous futility the prevalence of the social evil.

FALSE LEADERS

Nor can woman evade her share of the responsibility for the low plane which she is now taking in public estimation. The greater social and political movements in which she has engaged most assuredly have not increased, nor have been calculated to increase, woman's truest right, which is to be held in reverence. By self-appointed leaders much has been written and spoken on the rights of woman; very little if anything on the duties of woman, for we do not accept their grotesque and wholly unwarranted notion of what duty is. In public conventions they have prated loudly and with an abysmal ignorance of the facts of human nature, of the tremendous reforms to be wrought through the ballot and by woman's participation in the functions of government, in every phase of social, mercantile and political life. They have cuddled the factory child, they have sobbed with the downtrodden shopgirl, they have wept mightily over the harried outcast; and proposing to abolish these acknowledged enormities by votes, they rested their case.

DESTROYERS

But we do not recall a single convocation in which the advocates of Feminism either dared one word against pagan education, indecent fashions in dress, a degraded stage, race-suicide or divorce; or showed that in these vile outcroppings they recognized the least degree of danger to the State; or urged woman's peculiar fitness and duty to fight against them. On the contrary,

the world has come to associate the new woman with a new and hideous code of immorality. But a few days ago, one representative of this new dispensation, announced that it was the duty of all married women to make homes impossible until such time as women were granted the vote; nor is this an isolated instance, as the pages of the metropolitan press during the last year will bear witness. When woman has reached the pass in which she has no reverence for herself and is willing to proclaim her shamelessness in the public press, we must hold up as types of womanly excellence, not our mothers, but the degraded denizens of the African West Coast.

BUILDERS

It is well for the world that so many in it "show us," in Wordsworth's fine phrase, "how divine a thing woman may be made." One thinks at once of the Sisterhoods, those guardian angels of our schools, our hospitals, our countless refuges for the friendless, for the sore and wounded in soul and body; of our wonderful Catholic mothers; of our young Catholic women who either in the home or beyond its walls, prove the salutary influence of religion in their daily lives. And there are thousands of households outside the Fold, where the noblest ideals of true womanhood are held in reverence, homes where nightly some good woman after the work of the day, bows her tired head to listen to the simple prayer that rises from the heart of a child to the Heart of Christ. Homes such as these, and only these, can keep the current of our social life clear and untainted. Without them children are lost, save by a moral miracle, to all good influences, even to that of the Church itself, and the wisest schemes for social regeneration are as the mere crackling of thorns under the pot.

REVERENCE OR DESECRATION

The only body which today as always, dares boldly rebuke the invader of the home and the desecrater of woman is the Catholic Church. May God grant that through her hallowing influence, all who believe that woman must be held "a thing ensky'd and sainted" if she is not to be regarded as something lighter than a dicer's oath, may find and spread an increase in this needed spirit of reverence for woman. Not votes for women but reverence for woman from all men, and more reverence for woman from herself, is the great want in this evil day. "Earth's noblest thing," writes Lowell, "is a woman perfected." She reaches that perfection not by arrogating functions which neither God nor society has assigned her, but by giving herself, with the full devotion of mind and soul and body, to the great work which God has put into her hand.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

A collection of paintings by Father Gonzalo Carrasco, S.J., is now on exhibition at the Loyola School, 65 East Eighty-third Street, New York City. "There is a richness of color in Father Carrasco's work," writes a critic, "striking yet subdued, carrying with it a thought of glaring sun-lit squares without, and cool shaded porticoes within; a gentleness, a purity and an indescribable something that may best be defined as national temperament. Father Carrasco has strongly impressed upon his work the force of his own personality and the expression of the highest artistic ideals of his native Mexico." The artist, a man of unusual genius, who has spent his whole life in artistic and educational labors, was exiled from Mexico by the direct orders of that eminent patron of the good, the true and the beautiful, Mr. Carranza. The exhibition will remain on view at Loyola School for some weeks.

The recent defeat of a new municipal ownership proposition at the polls in Detroit is of more than passing significance. Detroit had already shown a leaning toward municipal ownership of public utilities in acquiring its own electric lighting plant. The latest proposition placed before the voters related to the municipal ownership of traction lines. The price for these was to be set by the circuit court. The management was not to be entrusted to politicians, but to three "of the biggest and most thoroughly trusted men in Detroit." One of these was James Couzens, who until lately had held no less responsible a position than that of vice-president and general-manager of the Ford Automobile Company. Yet the measure failed to receive public approval. Cleveland, Detroit and Chicago, the three cities which have greatly agitated the traction question, have all contented themselves with assuming public control or regulation of the transportation systems rather than by adopting municipal ownership of them.

In a recent study of wealth and income conditions in the United States, Dr. Willford Isbell King comes to the conclusion that wealth is distributed pretty much the same way in Great Britain, France, Prussia and our own country. "In every instance the richest two per cent of the people own considerably more property than all the rest of the population. In no instance does the poorer sixty-five per cent of the inhabitants control much more than one-twentieth part of the property." Our rich have been steadily growing richer: but it does not follow from this that the poor have become poorer. They too, are gaining in wealth, though not in the same proportion as their wealthier brethren. His general conclusion therefore is that all classes are gradually becoming richer. This can be accepted as sufficiently accurate, though it still leaves the world filled with misery and poverty. The immense fortunes of the few, moreover, and the vulgar display of money continue to arouse the envy of the poorer classes and to furnish fuel for the fire of popular discontent.

The famous Spanish Socialist and freethinker Tomas Santos Garcia was recently reconciled to the Catholic Church. His defection from the Faith of his childhood he attributes to the reading of pernicious literature. Rejecting the authority of the Church he became by degrees one of the foremost Masonic and Socialist leaders of Spain. His case may be considered as typical of almost all who pass from Catholicism into the camp of radical Socialism. Socialists themselves are best aware of this. A press campaign conducted to rob men of their loyalty to the Church and its priesthood is considered the first step towards the perversion of Catholic workingmen. Though the victims of this propaganda frequently see the true inwardness of the movement and the sham for which it stands, yet only too often they have been so tinged with the scarlet dye of class hatred and infidelity that they refuse to return to the truth they foolishly cast aside. It was the splendid Christian example of the President of the St. Vincent de Paul Society at Vigo, and the unselfishness of his practical charity, which won the heart of Señor Garcia and brought him back into the Fold. The argument of personal self-sacrifice used by Ozanam to refute the Saint Simonians has again produced its effect in the case of the modern Socialist and freethinker. "Behold how they love one another" is a test which can find its perfect application only in the Saints of God. Experience had convinced the disillusioned Garcia that ninety-five per cent of the leaders in the radical movements are merely hypocrites, serving their own pockets rather than the cause of humanity, for which they plead in such thrilling tones.

The Report of the Twelfth Annual Meeting of the Catholic Educational Association has come to hand, with its wealth of

suggestive ideas and its inspiring appeals for Catholics to aim at ever higher levels of perfection in their educational institutions throughout the country. The Association has become a necessary factor in the development of Catholic activity. It unites our Catholic educators not merely for progress along educational lines, but for a solid defense of Catholic education itself which is still surrounded by dangers on every side. Constant watchfulness alone can preserve our interests in these critical times and prevent the insidious workings of anti-Catholic lobbyists. For this purpose association is necessary, no less than a high standard of individual efficiency in our teaching faculties and the heads of our many Catholic schools. These schools themselves are being better understood and more fully appreciated by the American public as the years advance. In the very opening discourse printed in the extensive Report of the Association Archbishop Ireland refers to this fact:

> Our shrinkage from contact with the secularized school was interpreted as opposition to knowledge itself, as a covert effort on the part of the Church to hold her people in the darkness of servitude. Catholic schools among the most efficient in the land, priests and people eager to uphold and multiply them, unlimited sacrifices that all our children be educated and rise high in scholarship, have made clear that the Church in America is the friend and abettor of education, from the lowest primary schoolroom to the most learned university. He who runs may read: he who still in America prattles of the Catholic Church as the fosterer of mental ignorance is incapable of seeing the sun in the splendor of its noonday ray.

It is to be desired that those interested in Catholic education who did not have the opportunity to attend the convention itself will familiarize themselves with the printed pages of its proceedings. The various papers and their discussions cannot fail of being instructive and inspiring. Non-Catholics too should be interested in learning to know at closer range that system which offers "the only considerable educational work done in this country based on the principle that religion is the foundation of all true education," a system which at the same time represents "the most important educational work carried on under free initiative without the aid of public taxes, or the revenue of large endowments."

"Slaughter in the Streets" is the expression used by the New York *Times* for the deplorable loss of human lives due to recklessly propelled vehicles:

> Within the city limits in the month of October forty-three persons were killed by automobiles, six by trolley cars and four by wagons. Manhattan shows the greatest increase in automobile accidents of this kind. If as many persons were killed in one month by one contagious disease, such as diphtheria or smallpox, the whole community would be aroused. Within the first nine months of this year 142 persons were killed by automobiles in the city. In the October record twenty-seven of the victims were children under seventeen years.

This slaughter can be stopped or at least lessened. Eighty-seven persons were arrested in New York City on a certain day for reckless driving. The consequence was that there were very few occasions for arrest for the days immediately following. The strict enforcement of the law and due support given to the police would rapidly reduce the evil, now unfortunately on the increase, and prevent, save for some unavoidable accidents, the "slaughter in the streets."

Protestants are calling for ever greater funds to make possible their Bible propaganda. The New York Bible Society distributed throughout New York City itself 300,000 copies of the Scriptures during the past year, besides giving 31,181 volumes to the immigrants landing at Ellis Island, and 15,702 to the seamen on vessels in the harbor of New York. The Bibles thus distributed were printed in forty-seven languages and in raised type for the blind. While the promiscuous distribution alone of the Holy Scripture is far from sufficient and the volumes thus scattered can by themselves produce but little, if any effect, the fact must not be overlooked that Pope Benedict XV has given special encouragement to the Catholic propaganda of judiciously spreading the Holy Scriptures. Attention has already been called in the Catholic press to a Roman letter, dated June 15 of this year, and addressed to Dr. Korum, Bishop of Treves. The Prelate is earnestly commended by the Holy Father for the important apostolate undertaken by him. The official letter of approbation sent to Dr. Korum from Rome says:

> The work in which your Lordship is so zealously engaged, the wide distribution of the Scriptures, has in our days become a mission of greatest charity, because of the fact that the sublime book can be used for the comfort of the war prisoners and the wounded, for which the present edition is destined. Meanwhile the Holy Father expresses words of deepest praise and encouragement to your Lordship and all those that have supported and assisted you in this holy apostolate, granting at the same time as a token of his fatherly benevolence the petitioned Apostolic Benediction.

It is to be noted, however, that it is not the mere distribution of the Bible the Holy Father approves, but the spreading of the Bible accompanied by the proper explanation. The special handy pocket edition here in question, published under the auspices of the Bishop of Treves is a translation prepared by Professor James Ecker and highly praised by the Pope not only for "the excellent language in which it is written," but likewise for "the addition of notes from the Fathers." Without the light of the Church cast upon the open pages of the Sacred Book the reader can but exclaim with the eunuch of Queen Candace in answer to Philip's question: "Thinkest thou that thou understandest what thou readest?" "And how can I, unless some man shew me?" The same Spirit of the Lord who spoke through Philip must speak to the reader of Scripture through the Church and her appointed teachers.

A recent dispatch from London announced the death of the distinguished Franciscan, Father David Fleming. Born in Killarney in 1851, he entered the Franciscan Order in 1869 and was ordained in Ghent in 1875. From that time till his last sickness his career was active and distinguished. Many and arduous duties fell to his lot, and he performed them with singular prudence and success. As professor of philosophy, superior of convents, Definitor-General of the United Franciscan Order, Vicar-General of the Order of Friars Minor, secretary to the Commission on Biblical Studies, Consultor of the Holy Office, he won the admiration and praise of all who were thrown into contact with him.——A second death of the week was that of Dr. Booker T. Washington, which took place at Tuskegee, Alabama, on the morning of November 14. In his early struggles "to make something of himself," to use his own phrase, Dr. Washington presents a rare example of pluck and perseverance. As a small child he toiled in a factory from four in the morning until late at night, but his desire for an education never left him, and the stenciled addresses on the barrels rolled into the factory formed his first primer. To find larger opportunities he walked from his home in a little West Virginia town to Hampton Institute in Virginia, where his first assignment, given by way of a combined entrance and character examination, was to sweep out the class rooms. The degree of Master of Arts was conferred upon him by Harvard in 1896, and in recognition of his work among his people, Dartmouth made him a Doctor of Laws in 1901. In sharp contrast to the visionary and somewhat revolutionary schemes proposed by others of his race, Dr. Washington's well-considered plans for the education of his people met a large measure of success.

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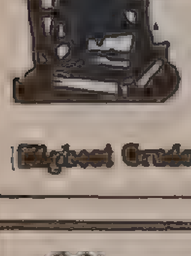
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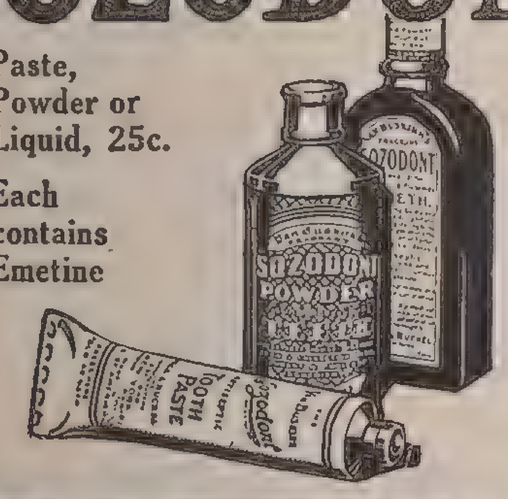
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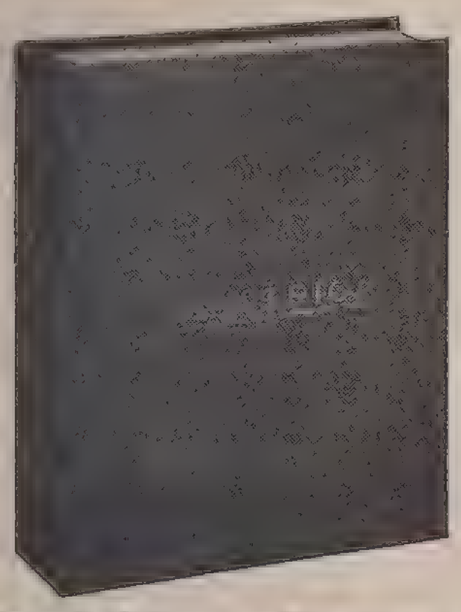
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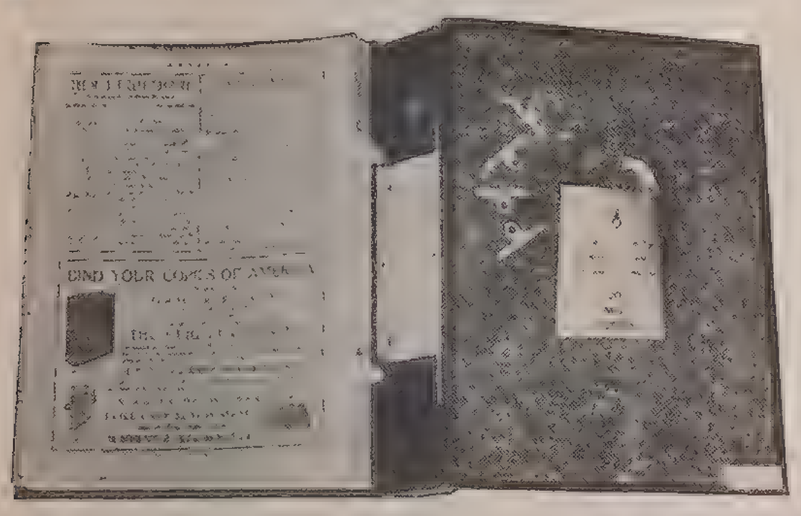
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CHRONICLE
The War; Bulletin, Nov. 16, p. m.-Nov. 23, a. m.—Central Serbia—Southern Serbia — Greece's Dilemma. Austria-Hungary: Reconstruction. France: War Toll of the Missions. Germany: Polish University Opened. Great Britain: Closer Coordination. India: Saving the Missions. Ireland: The New Recruiting Campaign. Mexico: Granados's Execution; Recent News.....145-148

TOPICS OF INTEREST
The Fate of Defective Babies—The Boys of Our City — A Catholic News Association — Darwin and Dickens—Madeleine the Euchite....149-155

COMMUNICATIONS
The Catholic Press—No Compromise with Heresy—Correspondence Courses in Catechism. 155-157

EDITORIALS
Pope-Baiting Still — Is Speaking the Truth "Heresy"? — The Breakfast Temper — Wisconsin's Esthetic Kine—The Catholic College's Advantages—Krishna or Christ?.....158-160

LITERATURE
XIV–St. Thomas Aquinas.
REVIEWS: The Church of Christ—A Primer of Peace and War—Over There—France at War—Belgium Neutral and Loyal—Through Terror to Triumph—Between the Lines—In the Hands of the Enemy—Historical Records and Studies—The Complete Poetical Works of Robert Browning — The Case of American Drama — A Budget of Paradoxes — The Modern Study of Literature—Sumerian Epic of Paradise.
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BOOKS RECEIVED 160-165

EDUCATION
The Gary Plan: A Popish Plot.....165, 166

SOCIOLOGY
Child Legislation 166, 167

NOTE AND COMMENT
The "Stockholm System"—Catholic Schools for Adult Immigrants — The Portland Case — The *American Israelite* and *The Outlook* — An Unconstitutional Anti-Alien Law.....168

CHRONICLE

The War.—In France despite continuous artillery fire, which has been very heavy, especially on the side of the Allies, there have been no developments that have in any way altered the general situation. Between Riga and Dvinsk the advantage has been almost completely on the side of the Russians, who seem to have the situation well in hand and to have effectually blocked the German offensive. At Czartorysk and along the Strypa, the Austrians and Russians are still fighting vigorously, but with no appreciable gain of a permanent character for either side. Italy is still attacking the Austrians at Goritz, but the fall of the city is not yet in sight. The British report some slight advances in Gallipoli. No action has been taken on the recommendation of the new British Commander, Sir Charles Monro, that the campaign in the peninsula be abandoned, nor will any action be taken, according to Lord Lansdowne, until Lord Kitchener has studied the situation.

Bulletin, Nov. 16, p. m.-Nov. 23, a. m.

The subjugation of Serbia is proceeding irresistibly and with increased rapidity. The invading armies have closed in on the central Serbian forces from the north and east. The Austro-Germans have captured Novo Varos, Sjenica, and Novibazar, so that their line now runs in a southeasterly direction from Prijob to a point somewhat to the east of Mitrovica, the present capital. Here the German forces join the Bulgarians who are engaging the Serbians a little to the east of Pristina. Further south the Bulgarians have made progress to the west of Gilan, Kakanic, and Kalkandelen. The semicircle which partially envelops the Serbians is steadily narrowing, and the Serbians, whose numbers have been depleted by large losses through capture, are retiring toward the Montenegrin border, and in one place are reported to be fighting side by side with the Montenegrins in the Montenegrin mountains. The day seems not far distant when they will no longer be able to present a solid front, but must take to guerrilla warfare.

Central Serbia

The condition of the Serbians is still more desperate in southern Serbia, where they have been driven out of Krusevo, the Babuna Pass and Prilep. They are also reported to have evacuated Monastir, but for this report there is no official confirmation. That they will be obliged to retire from Monastir in the near future seems certain, unless it be true, as has been repeatedly asserted, that British troops have reinforced them at this point. In any case they are in serious danger, for the Bulgarians have apparently thrust a wedge between them and the Allies. The Allies, who are holding the line north of the Grecian border, have not made progress at any point, but have succeeded in resisting the increased pressure which the Bulgarians are bringing to bear on them. According to Paris the Allies have so strengthened their positions from Krivolac to Doiran that they cannot be dislodged by the Bulgarians. On the other hand the Bulgarians seem to be moving most of their forces to southern Serbia, and experts are of the opinion that both the Serbians and the Allies, if they are not heavily reinforced, will find it necessary to withdraw from Serbia to Greece.

Southern Serbia

That such a move is viewed as a possibility is indicated by the fact that there are persistent rumors that Greece intends, in the event of this taking place, to disarm and intern the Serbians. It is even hinted that Greece might revoke the privilege of free passage for the Allies

Greece's Dilemma

through Grecian territory that has been granted up to the present. That some alarm is felt as the attitude that King Constantine may take is clear from the fact that Lord Kitchener, in behalf of Great Britain, and M. Denys Cochin, a French Minister without portfolio, in behalf of France, have gone to Athens to confer with the King. Nothing is known as to the result of these conferences. But the curtailment of privileges granted Greeks in the ports of the Allies and a pacific blockade of all Greek waters are taken to be the preliminaries of more vigorous action, should Greece show any pronounced signs of going over to the Central Powers. The position of Greece is very difficult, and it is hard to see how she can keep from joining one side or the other before long. The King's great desire is to preserve a benevolent neutrality, but it will need skilful diplomacy to get him safely through the present crisis. The Central Powers are said to be resolved to follow the Allies and Serbians should they retreat into Greek territory, unless Greece disarms them. On the other hand the guns of the Allied warships are ready to destroy Greece's fairest cities, if she does disarm them. It is an extremely perplexing dilemma.

Austria-Hungary.—The great work of reconstruction is rapidly progressing in the sections of Hungary which have suffered enormous material losses as a result of the war. Aristocrats like the Széchenyis are said to be rebuilding entire villages. Corporations, cities, and societies and taking part in the patriotic labor. The reconstructed parishes are not only supplied with churches, schools and popular libraries, but the latest hygenic methods are employed. Deep wells are being bored, channels dug for drainage, and houses are being erected on the most sanitary lines. Count Khuen-Héderváry is at the head of the movement, and the President of the Ministry, Count Tisza, has provided a commission and a commissary officer to direct the work of reconstructing the villages and to apportion the available funds. The renovation of the parishes is carried on by means of the State Aid Fund. The buildings thus erected or restored cannot be sold, rented, leased or mortgaged for ten years. After that date the Aid Fund has first claim for reimbursement. At the sale of the property the sum thus expended will be repaid into the hands of an official appointed for that purpose. In eastern Galicia and Bukowina the work of reconstruction was immediately begun by the troops themselves as soon as the land was cleared of the foe. Often the cultural work of the soldiers was carried on almost directly behind the battle lines, so that they were accomplishing a twofold task, a labor of war and of peace. Thousands of soldiers, army wagons and horses were employed in the fields, assuring the country a rich harvest. The engineer corps, too, was engaged in the building of streets, bridges and railways. The pure water question which had formerly caused such perplexity was solved by the cleaning and building of wells and old sources of epidemic were removed by general hygienic and sanitary labors which have brought great benefits to the inhabitants. Many industrial enterprises to supply the various needs of the army were, moreover, developed on a large scale under military supervision.

Reconstruction

France.—A mission journal referring to the losses sustained by the Catholic missions owing to the war gives some interesting statistics of the number of French religious of different Orders serving under the colors in various capacities. The White Fathers, the Lazarists, the Fathers of the Holy Ghost and the Lyons Mission Seminary have each furnished approximately 200 men. The Paris Mission Seminary has sacrificed even a larger number, sending 200 missionaries, 4 directors, 2 lay-brothers and 103 candidates. On September 19, 1914, only 8 candidates received Holy Orders, and only 3 new missionaries have been sent to mission fields since the war began. During the year 1914 the Seminary lost by death 36 of its apostles. The Franciscans, according to their own organ, have 182 men in the service, of whom 86 are under arms. The missionaries of the Sacred Heart of Jesus and the Marists together have 100 men serving as soldiers. It is impossible, we are told, to obtain figures from any of the other missionary Orders and Congregations, excepting the Society of Jesus, which by July 31, 1915, had 615 members in the country's service, of whom 281 were priests. The Jesuits have suffered by far the greatest losses. The cost for them of the first year of the war has been 47 dead, 18 prisoners, 7 missing, 37 wounded but on the way to recovery, and 22 whose wounds will cripple them for life. The organ of the Lyons Mission Seminary writes that there is great danger that the Seminary itself, the fruit of seventy-five years of labor and sacrifice, will be utterly ruined, since the sources of supply are failing, one after another. "The need is greater and more pressing than we can say."

War Toll of the Missions

Germany.—The official organ of the German Government comments with satisfaction upon the reopening of the Technical High School and the University of Warsaw, as Polish institutions. An ardent desire of the Poles has thus been realized. Particularly impressive were the ceremonies of the opening of the University. They began with a High Mass celebrated by Archbishop Karvosky of Warsaw, and were attended by Bishop Russkiewicz and noted Polish professors. The President of the University, Baron von Brudhinski, welcomed the Governor General von Beseler in the University hall, where the latter expressed the Emperor's wish that the youth of Poland might now "begin a new life of the spirit, freed from the tension of the battle for existence, and aim at the highest ideals of love for their fellow-man." Besides the various secular courses which

Polish University Opened

have already been instituted, preparations are being made to organize a faculty of Catholic theology. The lectures are given in Polish, and the appointment of a number of Austrian and German professors is only temporary, being valid for only one year. Comparing these conditions with the University's former state the *Norddeutsche Allgemeine Zeitung* writes: "Under the Russian yoke professors of Polish nationality were almost entirely excluded. The lectures were given in Russian. The students were not permitted to use any other language in recreation and were under continual police surveillance in their dwellings."

Great Britain.—The new British War Office has been striving to effect a closer coordination between the Allies. It is generally believed that lack of singleness of purpose has been largely responsible for the want of success which has characterized the campaigns in Gallipoli and in Serbia. In striking contrast to this has been the absolute unity of plan and subordination of private interests manifested between Germany and Austria and between the Central Powers and Bulgaria. To remedy this defect and to devise measures by which Greece might be brought into line with the Allies, three of the four members of the British War Office, accompanied by Sir Edward Grey and a number of naval and military experts, met representatives of France at Paris and discussed the present situation. No details of the discussion have been published. Simultaneously, however, with the meeting, commercial restrictions were put upon Greek shipping, which prohibit future loading of Greek ships in the ports of the United Kingdom, and which warn Greek ships not to sail from British waters until further notice. At the same time, seemingly in pursuance of a common policy, the Italian Government is reported to have issued an order empowering the requisition of German and Greek vessels in Italian ports and territorial waters. How great a share Great Britain is taking in the financing of the Allies' share in the war is shown by the figures published by Reginald McKenna, Chancellor of the British Exchequer. According to his statement the loans, either made or promised to other countries since the beginning of the war, amount to $2,374,125,000.

Closer Coordination

India.—In the Bombay *Examiner* for October 16, Father Hull tells what is being done to supply the places of the German Jesuits the British Government is sending back to Europe from the Bombay-Poona mission. All but the Archbishop of Bombay and half-a-dozen aged priests and brothers were ordered to be ready to leave about November 1. As 95 out of the 124 priests, scholastics and brothers working on the Bombay mission are Germans, Europe, India and America were appealed to for help. The German Province sent five acceptable Jesuits, four Fathers are leaving the Maryland-New York Province for Bombay, and the other Indian missions supplied secular priests and religious of various Orders to the number of twenty in all, so that now with shrewd management Father Hull believes the work of the mission can be maintained to a considerable extent. He writes:

Saving the Missions

> No better advertisement of the brotherly spirit and the principle of self-sacrifice for the general good could be exhibited than this noble list, which actually averts the immediate collapse of the Bombay-Poona Mission. But of course it is to be understood that in almost every case the men lent are men torn away from duties in their own mission which cannot well be foregone, so that each aid to the receiver is a crippling of the resources of the giver. It is a case of distributing our own local burden piecemeal over a large part of India. It is obvious that the supplies are altogether temporary, merely in order to fill in the sudden gaps and to give time for getting permanent substitutes from elsewhere. Still the main point is secured. In consequence of this accumulation of recruits the result is a happy one. It means that at the present no part of the mission enterprise falls to the ground. . . . In the schools it may be necessary to curtail the number of the boarders, orphans or pupils generally. But still it is the indomitable desire of the mission authorities not to give up any part of the work; not to abandon any mission station or close any institution.

The work of the German nuns in India will also be seriously affected, owing to the fact that the Government has interned them in their own convents.

Ireland.—Though 130,000 Irishmen, it is estimated, have been on the firing line, or are on their way thereto, Lord Wimborne, Viceroy of Ireland, is asking 35,000 more to join the army. He wants 10,000 recruits before the end of November and after that a steady flow of 1,100 volunteers a week. But the response to his appeal is far from enthusiastic. Prominent churchmen are of the opinion that Ireland has already shouldered more than her share of the imperial burden. Dr. Foley, the Bishop of Kildare, believes that: "It would not be reasonable to expect as large a proportion of the population of Ireland as from the rest of the United Kingdom. As a matter of fact this town of Carlow, especially the Nationalist portion, has furnished a fairer share in proportion to its population than most of the cities and towns in England and Scotland have done," and Dr. O'Dwyer, the Bishop of Limerick, has sent the press a trenchant letter in which he said:

The New Recruiting Campaign

> They [Irishmen] do not want to be forced into the English army and be sent to fight England's battles in some distant part of the world. They are supposed to be free men, but they are made to feel they are prisoners who may be compelled to lay down their lives for a cause that is not worth three rows of pins to them. This war may be just, or it may be unjust. Any fair-minded man will admit it is England's war and not Ireland's. Yet poor fellows who do not see the advantage of dying for such a cause are to be insulted as "shirkers and cowards." If there is to be conscription let it be enforced all around, but it seems to be unjust to leave English shirkers by the millions go free and then coerce a small remnant of the Irish race into a war which they do not understand.

Meanwhile the Government's treatment of the Irish Volunteers' organizing instructors is considered by *New Ireland* very severe. Desmond Fitzgerald, for example, was sentenced to six months' imprisonment for making seditious speeches and for having entered County Dublin without leave. Says our contemporary:

> The speeches for which Mr. Fitzgerald was convicted have been published in the press; and we are astonished at their moderation. Mr. Devlin or Mr. Dillon, even Mr. Redmond, have made speeches time after time which assert exactly the same principles in language quite as strong. "I say here plainly," Mr. Fitzgerald is reported as having said, "that under no circumstances whatever, or at any time whatever, or in any place whatever, will I fight for any country save Ireland, whether force is brought to bear upon me or not." Is there a genuine Irish Nationalist living who would not endorse that speech? Why else are our walls plastered with posters showing that this is "Ireland's war?" Is not every recruiting speech devoted to showing that the Irishman who joins the new armies is fighting for his own country? No other reason could lead Irishmen into the war. Why, the speeches for which Mr. Fitzgerald has been arrested contain only the platitudes of Irish Nationalism; and they no more justify his imprisonment than would Mr. Asquith's speeches on the Home Rule Bill. But the same law has long ceased to hold good equally for Irish Nationalists and for members of other political parties in Ireland.

Ireland, moreover, being an agricultural country is less able to bear taxation than is an industrial nation like England. Nevertheless, Ireland, according to Government reports, has for years been paying more than her quota of taxes, and now that the war is making still heavier demands on the country's financial resources, no one can justly charge the Irish with remissness in their duties toward the Empire, for in supplying both money and men they have been far more generous than was warranted by Ireland's wealth or population.

Mexico.—The execution of Granados for complicity in the murder of Madero has given rise to the usual amount of pamphlets and newspaper articles. "The Bureau of Revolutionary Information," issued the following circular to give legal plausibility to what was really a judicial crime:

Granados's Execution; Recent News

AN EX-MINISTER OF HUERTA, MEMBER OF THE NEFARIOUS POLITICAL "QUADRILATERAL," FELL UNDER THE UNRELENTING JUDGMENT OF REVOLUTIONARY JUSTICE.

WAS SHOT IN ACCORDANCE WITH THE LAW OF JANUARY 25, 1862.

Engineer Alberto Garcia Granados, who was a member of the Huerta Political "Quadrilateral" and who held one of the portfolios in Huerta's time, was shot today at eleven o'clock. . . . He is the first of the agents in the bloody drama of February, 1913, to pay for that crime with his life, under revolutionary justice. The court-martial that tried him did so in accordance with the law of January 25, 1862. Josè Antonio Rivera, lawyer, who testified during the process as witness for the defendant, Garcia Granados, was taken to the Belem jail because the presiding officer of the court-martial considered that he [Rivera] was responsible within the law that applied to Garcia Granados.

El Mexicano in an article entitled *Apuntes de Actualidad,* "Comments on Present Events," criticizes the prosecuting attorney, declaring that his arguments were weak and easily refuted by the defendant's attorney who demanded the acquittal of his client. But the sentence of death was passed. Prominent Mexicans entirely familiar with the conditions comment on the case as follows:

> (1) Granados was not a member of the so-called "Quadrilateral"; he had retired from public life before its formation: (2) It is the consensus of public opinion in Mexico that Garcia Granados had nothing to do with the assassination of Madero, and although he was one of the members of Huerta's Cabinet, he resigned from office, as did other members, after it was made more or less clear that the murder of Madero was probably due to a conspiracy; (3) It appears that Rivera will be or is being prosecuted simply because he had the courage to act like a man and take the witness stand in favor of Garcia Granados. Today more than at any other time, it is a dangerous thing in Mexico to speak against the Government's tendencies; (4) The criticism made by the Carranzista paper against the public prosecuting attorney clearly states that Sr. Garcia Granados had a good defense and that the prosecutor was not able to offset the arguments of the defense, and this is easy to understand as the prosecution had no case at all. Mention also has been made of the fact that Garcia Granados was over sixty years old and, on that account, exempt from the application of the death penalty; (5) It is most extraordinary that these Constitutionalist people who spurn the Constitution, and whose famous "First Chief" has publicly determined to *continue* living "his" preconstitutional period, have not as yet declared, published, announced or affirmed where, when and how Garcia Granados was a party to the murder of Madero. It is an easy thing to affirm, with the support of the most savage military force, "it is thus and so and it is I who say so." That is the stand these people have taken and that is the way one of Mexico's upright citizens has been tried and condemned to the extreme penalty by a court-martial formed by men who do not know the elementary principles of justice, except, what they may call, "revolutionary justice," and who had no jurisdiction to take cognizance of acts attributed to a civilian and former member of the Cabinet; (6) Moreover, "General Gonzales decreed an amnesty after he came into Mexico City." as was stated in a New York paper. But not long ago, it was declared, that General Obregon demanded that the decree of amnesty be revoked. If it was not revoked, then the outrage committed against Garcia Granados and, therefore, against the principles of justice, is still more flagrant.

Are the Powers that have recognized Carranza ready now to let him revenge himself on all he chooses to consider his enemies? It would seem so. Public opinion, moreover, is being made favorable to the "First Chief" by the publication of various interviews and special articles in our daily papers. He serenely assured one correspondent that there has been no "confiscation" of private property, nor will there be; and that "There has been no confiscation of railroad property either." He then added feelingly: "There has been no religious persecution and will be none." Meanwhile the usual desultory fighting has been going on, the average weekly toll of American lives is duly reported, and Villa's language grows more and more insolent. On November 16, Great Britain decided to recognize Carranza, and has so informed his agent at Washington.

TOPICS OF INTEREST

The Fate of Defective Babies

LAST week a baby was born in a Chicago hospital. The chief-of-staff made an examination, and came to the conclusion that unless an operation were performed, the child would die. According to reports he characterized the required operation as a simple one, and declared that by it he could undoubtedly prolong the life of the little sufferer. He refused, however, to perform it, and got the mother's consent to let the child die. So the infant was denied the aid of science and soon expired. The reason the surgeon gave for his action was not that the operation in question was difficult or belonged to a class in which mortality is very high, but that the baby, if saved, would be a mental and moral defective, and defectives, in his opinion, should not be saved, both because they would be a burden to the State, and in lucid intervals would suffer acutely themselves.

It would be profitless to discuss here how far the surgeon is morally to blame for the baby's death. His mental and moral peculiarities are of no interest to the general public. Moreover, he has already had too much of a very questionable notoriety. Then, too, he has forestalled discussion of his formal guilt by saying that he acted according to his conscience. The findings of a coroner's jury admitted his plea and exculpated him on this score. Details as to the precise nature of the operation required and regarding the child's chances of surviving the ordeal, are too meager to warrant the statement that there were no grounds that would justify omitting the operation. It may be said in general that if an operation appears ineffective for the end in view, a surgeon should not perform it. If, on the other hand, an operation offers a fair chance of life, and the patient, or the person who represents him, consents to take the chance, medical ethics demands that the surgeon should either perform the operation or yield the case to some one else. And while it is true that no patient is obliged to take extraordinary means to preserve his life, yet it should be remembered that the present efficiency of surgery no longer supports the old contention that all operations may be considered extraordinary means. But the principles concerning the employment of extraordinary means to preserve life refer to the patient only, not to the surgeon. Like any other physician, he is bound to take the surest means to preserve life, even though this means involves a difficult and dangerous operation.

From the statements of the surgeon and the medical experts who performed the autopsy on the Chicago infant, it would appear that an operation did offer the child in question a very fair chance of life. It seems clear also that the parents did not forbid the operation. If such is the case, the refusal to operate was objectively wrong. This, however, is not the main issue at present, for it is a matter of common knowledge that the surgeon in Chicago did not attempt to justify himself by declaring the operation extraordinary or useless. The grounds on which he based his refusal to act were altogether different, and offered absolutely no justification of his conduct.

With brutal frankness he declared that the child's life should not be saved *because it was a defective*. After this it was an easy step to the general statement that all defectives should be left to die, and for many days our ears have been ringing with the immoral thesis that infants who give no promise of being useful members of the State, should be, not actually murdered indeed, but equivalently destroyed by the refusal to offer them their one chance of life.

Should defectives be saved? This is the issue that has been raised, and the answers printed in the daily press have to a large extent been in the negative. But that answer is absolutely wrong. There is only one right answer to the query, namely: every legitimate means at the disposal of the medical profession should be used to preserve the lives of defectives. The contradictory judgment proceeds from a false view of the nature and destiny of human beings, and from a mistaken notion regarding the relations which exist between the individual and the State; moreover, it paves the way to the commission of incalculable wrongs both to society in general and to its individual members.

It was inevitable that the preaching of evolution both in medical schools and to the people at large should eventuate in such errors. If man has not an immortal soul created immediately by God, if he is merely an intricately organized animal with no higher end than to minister to the evolution of society, and no higher destiny than to mate, propagate his kind, and die, like the beasts of the field, certainly only the fittest should survive and the less fit should be discarded. Superfluous kittens we drown without a second thought. Why not babies also, if they are only a superior kind of brute? The surgeon in Chicago is logical at least, but his basic position is wholly wrong. Man has a spiritual soul, and holds his life in trust for the service of God. God has given man dominion over the lives of the merely animal portion of creation, but except in the case of capital punishment or just self-defense, God reserves to Himself all rights over human life. To destroy it, either actually or equivalently, is to usurp a prerogative that belongs to God alone. This is the first wrong the surgeon did: he violated God's right over human life.

He also violated the child's right to the use of life, and this he did under the influence of the pagan notion of the State. No one is surprised that the rejuvenation of the old Platonic ideas of society should have led moderns where it led the poet-philosopher of Athens. The State absolutism which is at the root of the error in regard to defectives with which we are dealing, brought the author

of "The Republic" to precisely the same absurdity as that into which the surgeon of Chicago and those whose views he voices, have fallen. Plato declared that children are the property of the State, are at the disposal of the State, and are to be preserved or sacrificed as State interests demand. The neglect of the defective child in Chicago is simply a repetition of what was done in old pagan Greece and Rome, and of what obtains today in China and other pagan States.

To this view of society, the Christian idea is irreconcilably opposed. Man is not a chattel of the State, he does not exist primarily for the State. The contrary is true. Catholics do not and cannot admit that the State forms a moral person, which is an end to itself, and which has for its ultimate good its own preservation and continual evolution into something more perfect. We are not State idolaters, we deny that individual members of the State are only "so many links in the historical evolution of humanity." The end of society is the promotion of the common good, to be understood according to the law of God. The individuals who compose society have certain natural rights which are inalienable and others which can be forfeited only by crime. Among the latter is the right to life. As long as an individual does not by a voluntary criminal act forfeit his right to life, he cannot lawfully be deprived of life either positively or negatively, that is, he may not be executed or denied such needed succor as can be given him.

Defective babies are human beings, and they have not forfeited their right to life by any voluntary criminal act. They cannot, therefore, be lawfully exposed to death by being denied such medical or surgical aid as they may stand in need of. And this is true even where they give no present hope of ever ceasing to be defectives. To deny them such aid merely because they are likely or certain to be a burden to the State is too brutal a proposal to deserve consideration.

Someone perhaps may say: But the defective may be supposed to waive his right to life. Such a supposition is impossible, first because no one has dominion over his own life, and hence cannot be presumed to do a thing which it would be immoral for him to do. Besides no sane person's mind, much less a baby's, can be interpreted as preferring death to life. After the supernatural life of grace and the life that has its fruition in the Beatific Vision, there is no good so prized by man as his mortal life on earth. No one naturally wishes to die. Even in the midst of suffering and with the prospect of great anguish of soul and body, men cling to life. As long as there is life, there is hope of cure even apart from miracles, which are always within the range of possibility. There is therefore no rational ground for presuming that a baby, even when defective, would consent to die, when ways can be found of saving its life.

But may not parents act in the child's name in this case as in Baptism, and by declining the use of extraordinary means to preserve life, allow nature to take its course? Surely no one will deny that an adult may so act for himself. In the first place, in the present instance the means to the preservation of life have not been proved extraordinary. But granted for the sake of argument that they were such, a parent's power of acting for the child is not arbitrary and unrestricted, but a power given for the good of the child, to be exercised according to the legitimately presumed wishes of the child. Now a child's consent to Baptism as a supreme supernatural good may legitimately be presumed, whereas the almost ineradicable tenacity with which the average man clings to life forbids us to infer the child's desire to die, even if extraordinary means were required to keep it alive.

The evils resulting to the State from the principle of letting defectives die are still clearer. The principle advocated by the surgeon would lead to countless blunders which would deprive the State of many useful members. The case in Chicago is an example exactly to the point. According to the sense of the report of the expert coroner's jury, the surgeon made a wrong diagnosis. For this jury has affirmed, first that there was no evidence to show that the baby would have been defective either mentally or morally; secondly, that even its physical defects might have been in large measure corrected. In this case the surgeon who let the child die, deprived the State of one who might have been a useful member of society, for history affords countless instances of persons whose serious physical deformities did not keep them from rendering society notable services.

Nor is this liability to a wrong diagnosis a fanciful supposition. In the case under discussion, fifteen doctors, says the surgeon, saw the child and were against the operation; but now it turns out that all were mistaken. And who can assure us that, once the principle that defectives should be allowed to die is established, even fifteen physicians will be consulted? From the fact that in this case the opinion of trained nurses was gravely cited by many newspapers, may we not fear that in time to come a nurse's judgment will be considered sufficient?

Moreover, once the right of the defective baby to live be questioned, where will the discussion end? The transition from defective babies to defective adults loathsomely afflicted is easy, so too is the step to defective adults in prime health. Furthermore where is the line to be drawn, and who is to draw it, between the revolting defective and the moron? The vagaries of so many of our professional alienists make it clear that they would find no trouble in convicting most of us of defectiveness in some degree! Grant the principle of the Chicago surgeon and euthanasia is not far off. Then will come the extermination of those whom an unfeeling world considers useless, and the upshot will be that another great step will have been taken towards the elimination of the Fifth Commandment from the Decalogue.

J. HARDING FISHER, S.J.

The Boys of Our City

SOMEHOW or other the general idea of settlement work has not been received among Catholics as it has been elsewhere, nor has it grown and flourished as so great and important a work should have done. There are few Catholic houses, but there are Protestant houses everywhere doing that work and, by reason of our neglect of it, drawing away our children from the faith of the Saints. Not only are the boys neglected in the cities, but practically nothing along those lines has been done for any of our children. To one in the least familiar with the situation it is obvious that heavy inroads are being made among them, especially in the poorer residential sections by the influences of the Protestant houses. The apathy is marked and the prejudice against the work is as fixed and strong as it is unaccountable. Scattered everywhere these Protestant houses are doing an excellent work from their standpoint, indeed, from every standpoint except our own. From ours the prospect is distressing, for our separated brethren are slowly, and, in many localities, surely getting the children. Sometimes their task is easier because the very pastors of the flock not only object to the organization and institution of a non-parochial house within the limits of their jurisdiction, but passively and even once in a while actively, work against the general cause because it is non-parochial, and thus, foreign. This is not harsh criticism, it is not recrimination. It is simply a statement of fact, simply setting forth that there are those who differ from the supporters of settlement work. But it is none the less true, and none the less unfortunate.

Where we have settlement houses they are doing what work they can with limited facilities and scant support, but handicapped by a lack of funds; the workers, volunteers all, are often untrained, and the results obtained far below what they should be, far below what they would be were a concerted effort made in behalf of our own. Almost surrounded by various denominational houses was one Catholic house, that sought help and instruction in the so-called scientific methods from the workers there, and there was one man who came to tell us how his house managed the neighborhood boys. He was an ordained minister of the Presbyterian Church, deeply interested in his cause, thoroughly trained: an educated and ardent worker for the welfare of all the boys, Protestant and Catholic. Sitting at our table in the little upstairs room he talked to us in friendliness and in sincerity. He knew what the work was and fairly and frankly he set forth his views, the views of a well-trained worker, of all indeed who have a proper understanding of the true purposes of the settlements. The work, he said, is absolutely and necessarily and essentially religious. Who says otherwise, he declared, either knows nothing of the work, or knows nothing of religion. He said there were Protestant children a-plenty in the neighborhood, that, as we knew was true, Catholic children had been repeatedly sent away from his house and urged to attend ours; and that his house actually preferred to take care of their own. His house was better equipped in every way and far more attractive to the children than ours, and under the most favorable conditions, even with his good will, we found it hard to hold the Catholics, but with even slight opposition our task was doubly hard. At that time we were unable to take certain of the smaller boys and girls; the reason does not matter; such was the fact, and he told us with no mincing of words that while he was ready and willing to exclude Catholics in the future, as he had done in the past, yet if we could not or would not take them he could and would. We could neither criticize nor complain. It was put squarely up to us, this proposition of caring for those little children; and we could not meet it. The reason is irrelevant, but the fact is pertinent. Grown-up Catholics should know how and why children are being lost to the Faith, they should know what things are helpful to keep the little ones within the Fold; and what must be done to hold fast the men and women of tomorrow or the day after, on whom the future of Church and State will rest.

Perhaps it is well for us all to realize that this work is religious, and that it is quite as necessary and quite as efficacious as any other religious work. Foreign missions are all well and good and their need is beyond question, but it is a true saying, albeit a hard one, that charity begins at home. It is not pleasant to know that today there are Catholic children in that Protestant house under Protestant religious influence, who might be under ours, had there but been the necessary Catholic support, if our house could have continued to do that very necessary religious work. It is idle to say that such work should be done in the homes, and that the doing of it outside is a reflection on Catholic parents and Catholic home life. That may or may not be. As a theory it passes muster, but "it is a condition and not a theory that confronts us." Under the very necessities of the case there cannot, except in very exceptional and unusual circumstances, be any such work done in the homes. There can be but little religious instruction, but slight elevating and refining and purifying influence. In homes where mother and father work from dawn to dusk, or where at best the mother throughout the long day and far into the watches of the night is taken up with the cares and drudgery of household routine, where there is want and hunger, and often a complete dearth of things intellectual, where all is dreary and sordid and material, there is not and in the nature of things there can hardly be the watchful and proper care of a mother for her children. There the soil is ready for the insidious seeds spread broadcast from every quarter, there the work of the non-Catholic settlement house, there the propaganda of materialism and indifferentism begin to get their hold.

Settlement work is religious: so it must be to be prop-

erly done. The object is to refine, to elevate, to purify, to correct, to inculcate proper respect for authority, civil and religious, and that cannot be achieved without religion itself. Never has there been, never will there be, and never can there be, an ethical system binding and lasting without a sufficient sanction, and there can be no sanction without an authority, and no authority without religion, for as one is of God, so is the other. There can be no respect for the symbols of authority when the essential and compelling force is lacking. Man-made theories of the sources of law and order and government pass from day to day, and deny the prime essential of authority, and nothing based on such theories can stand. Their structures are as the house built on the sands, weak and unstable.

The godless schools and the accompanying wave of materialism have brought down untold evils on our day and generation, and the godless settlements, working in the playtime of the children, pile up the cost of the day of reckoning and make more heavy the debt which must most surely be paid. Into those houses our children will be drawn, and there deprived of their God-given gift of faith unless earnest and thorough measures are taken and taken promptly to help and save them. We have fought Socialism in the schools: why should we complacently welcome Socialism in the settlements, in the playtime of those children we have fought to save? The enemy must be met at every point, the battle must be fought along the whole line. The fight in the schools was well made and it must be taken up anew at another place, and then we can truly say that we have run the good race and fought the good fight and kept the faith. The evils of the present situation cannot be doubted; the danger stares us in the face: to him who has eyes to see it is plain. The remedy is equally so.

Baltimore. MARK O. SHRIVER, JR.

A Catholic News Association

IN a recent article in AMERICA I said there were two practical steps whereby Catholic weeklies might be radically and permanently improved. The first step would be to better their news service. The second step would be to raise the quality of their literary features. It was to the discussion of the second step that I devoted my former article, proposing the establishment of a Catholic writers' syndicate, the members of which should give at stated intervals an essay or article or editorial or story or poem without payment, such contributions to be duplicated and sold at a small figure for simultaneous publication in a large number of Catholic periodicals. It is to the discussion of a plan for the betterment of the news service of our weeklies that I propose to devote this second article.

To begin with, I shall eliminate, for the present, the consideration of local news, for that is a subject which is peculiarly the province of each individual editor of the weeklies. Upon his own "news sense" must depend the treatment of the local happenings. I do not see how any organized movement can invade these individual fields with any chance of doing good. Before, however, passing on to discuss what might be done in the wider field of international and national news, it may be well to point out that the whole subject of the news value of Catholic weeklies is debatable and complicated. A paper coming out one day in the week is at a sore disadvantage compared with the dailies so far as news is concerned, and where the dailies pay attention to church and church society events, and the events that concern prominent Catholics, as to some extent they do in all communities where Catholics are numerically important, the Catholic weekly presents rather a stale appearance. Nor can it be said that the paragraphs relating tepid facts concerning whist parties and "church *dansants*" and similar events irresistibly demand attention or leave behind them after reading a sense of time well spent, or of money well spent in purchasing such "news." In fact, speaking quite personally, and with all due deference to others whose experience may incline them to other views, I think that a very large amount of such "news" should be ignored, or else very briefly chronicled, for the sake of the record, and that Catholic weeklies should depend more upon their literary and editorial and general features than upon such "news." For the very essence of news is that it shall be new. Stale tidings have no power; they are a drag upon the paper printing them.

But Catholic news in the wider, more important sense is another matter indeed. I mean, to be precise, correct reports and descriptions of really important, contemporary matters, events, ceremonies, and persons connected with the world-wide, and especially the national, affairs, efforts, and progress of our Holy Church. This is Catholic news that really matters, and it is in the dispensing of this news that I think much improvement could be made, yes, and the situation calls aloud for this improvement.

A method whereby improvement could be secured is sorely needed, and I venture to suggest the following plan as a tentative platform, at least, for discussion, with the hope that something better may be proposed if this does not fill the bill. Of course the plan is in no sense mine own invention. Many such ideas are "in the air." I steal most of my thunder concerning this particular project from my friend, Rev. Charles A. Ramm, who has studied to such good purposes the methods of the Central Catholic Press Bureau of Germany. German efficiency is as marked in matters of church organization, fortunately, as in other fields, and neutral Americans as well as belligerent enemies may well learn some valuable lesson in that quarter.

What I would suggest, then, is that a Catholic News Association be formed by concerted action of the American hierarchy. Its headquarters, I think, should be in Washington, D. C., simply because that city is the na-

tional center. All the larger Catholic societies, such as the Knights of Columbus, should, of course, assist in raising the necessary funds. There should be a staff of editors and writers, both clergymen and laymen, including as a matter of course representatives of all the principal nations, or at least scholars who are thoroughly familiar not merely with foreign languages, but with the temperament and peculiarities of other nations. Until enough money becomes available to pay the expense of maintaining a regular corps of special correspondents abroad, this central staff in Washington should see to it that all the important newspapers of the world, secular and religious, and, chiefly, all newspapers opposing the Church, be secured with the utmost possible diligence, and that they be thoroughly read at once. Especially should all the chief newspapers and other periodicals of the United States, Canada, and Central and South America, be closely watched. In addition to this survey of the world-wide press, constant efforts should be maintained to collect information from well-informed individuals through private correspondence. Then, as rapidly as the attainment of funds permitted, special correspondents should be appointed in all the chief cities of the world. It should be possible, nay, it should be regarded as certain, that the apostolic spirit would manifest itself in this work as elsewhere, and that many correspondents, editors, and writers, especially clerical, would serve without payment, for the love of God. But there should be a nucleus of expert journalists who should be paid what their labor is worth in the open market.

So much, though put very briefly, for the gathering of news, and of views. Now for the utilization of this mass of material. This subject opens up into many subdivisions. First of all, the central board would of course maintain an absolutely first-class "morgue" or "graveyard," to use the newspaper slang phrase for the card-indexed collection of clippings which every important journal maintains as one of the most indispensable and useful departments of its complex organism. To this library of clippings, a vast accumulation of facts, and theories, and attacks upon the Church, and replies thereto, and of general information, the board could turn at any moment in compiling its articles; and any Catholic editor or publicist, or non-Catholic editor or publicist, could also turn to it for information. From this ever inflowing current of news matter, carefully watched by expert editors, there would be gathered all sorts of material for fresh and varied and vital articles and letters. These, together with timely reports from all the chief centers of Catholic news, should be issued simultaneously to the Catholic press, at the lowest sum possible, or, when the Association could afford to give the service, for nothing. When the time came that the Association had its foreign correspondents cabling and telegraphing, when necessary, the most immediate matters of interest, then it could not only supply the Catholic press, but—and this would be a tremendously helpful service—it could also give much of its information to the secular press, just as the National Geographic Society, and the Christian Science Church, and many another completely organized body does today. When news from Rome, for example, that obviously was false, or meant to mislead, got into print, the Association could at once correct it. The mere knowledge that there existed such an organization, keeping a diligent and most vigilant watch upon it, would render the secular press much more careful in its treatment of Catholic affairs. When a newspaper published an article, or a letter, or an editorial, either maliciously, or, which is usually the case, ignorantly, misrepresenting or attacking Catholic truth, the Association would at once prepare the adequate answer.

Space is lacking for the further discussion of this plan; but to the writer it seems certain that only along these, or similar lines of *organized,* efficient effort can the apostolate of the press be placed upon a solid foundation. Editors and writers today are shooting too much at random. What we mostly need is centralization and cooperation, also efficiency. I hear some say that priests should lead in the work of the Catholic press. I hear others say it is a task for laymen. In my opinion, which is that of a journalist of some twenty years' experience, it is a work for *journalists,* whether they be clergymen or laymen. More and more will it happen that priests will show journalistic powers. They have always been eminent as writers. Now that the times need other gifts, these gifts will be given. In the meantime, surely, priests and laymen may labor together.

MICHAEL WILLIAMS.

Darwin and Dickens

IT is a fact of no little significance that whereas of late years the genius of Charles Dickens has appealed more and more powerfully and directly to those in revolt against capitalistic society, that of another great man, for long the god of their idolatry, has receded in importance.

That man is Charles Darwin. But a decade or so ago he was regarded with fanatical, not to say religious, adoration by those who gloried in the term "advanced." He was supposed to have found out a new heaven and a new earth, and to have delivered man finally from the thraldom of superstition, and no emancipated person was complete without him. His praises were even hymned by some of the ethical societies and he was constantly quoted by Socialists, whose teachings he would have violently repudiated. In a word, his personality and his teaching had captured the imagination of three-fourths of those people who, declining to accept their conclusions ready-made from others, made an honest effort to think things out for themselves.

There was, when we come to think of it, nothing very remarkable perhaps, nothing undeserved, in this triumph. Darwin displayed during his life a quality which our

race, let us hope, will always revere: tenacity. There was something heroic in his single-minded devotion to an idea. When all England was deafened by pulpit denunciations of the man and his work, he alone refused to hear, and doggedly and quietly "went on with his work," determined to complete his life's task, and caring for very little else in the world. His determination, his obvious good faith, which had been stupidly blackened and defamed, were, with his courage, quite enough to endear him to the next generation of Englishmen who, knowing very little about his conclusions, accepted them quite heartedly along with the man. But the interesting thing to note is that it was precisely during the days of the Darwinian ascendency that Dickens and the ideas that animated and inspired him fell into disrepute, while the great revival of interest in the works and teachings of the novelist mark, as was inevitable, the decay of Darwin's influence. I say this was inevitable because Dickens, first and last, was a democrat, and Darwin was the greatest anti-democratic force that the nineteenth century produced.

To prove this we have only to consider for a moment what democracy implies. It means, we know, a certain faith in the individual man, a reliance on his essential capacity and virtue, by which the real democrat will stand or fall. That faith can never really *inspire* any really sincere Darwinian, for the simple and sufficient reason that the goodness or badness of the individual man does not, according to him, matter a straw. Good or bad, trustworthy or unreliable, despicable or noble, he is equally the victim of a cosmic process that his will is quite powerless to affect in any degree whatever.

This was Darwinism, and it ate deep into the soul, even of those who never turned the pages of his books, or faintly sympathized with his conclusions. The ardent Socialist, for instance, haranguing the hostile street crowd used to assure them that the reform he was advocating was "inevitable," whether they liked it or not, because "Evolution" was bound to bring it about. The obvious retort that in that case his exertions were supererogatory seems never to have occurred to him.

Other results of the Darwinian superstition were less amusing and more serious. Whereas the individual became of less and less importance, the State bulked more and more largely in the minds of social reformers, who had drunk deep of mid-Victorian materialism. We know with what dreary results. We have lived to see the needy regimented, inspected and dragooned to the profit and glory of an army of officials; to watch the chronic and costly failure of practically every State-directed effort toward social amelioration; and to see the most sacred rights of the poor, their rights in their own families and in their own children trampled under foot. We might, had not the Darwinian madness been stayed, have lived to witness worse results. The compulsory break-up of the family, definitely and explicitly advocated by State megalomaniacs, the "licensing" of people who desire to marry, even the selection of partners by the municipal authorities, these are some of the blessings that the eugenists proposed for us. They have failed to secure them. But at least they may claim the cruelties and iniquities of such legislation as the English Mental Deficiency Bill as the full flower of Darwinian teaching, since even its alleged scientific basis has been challenged, not to say shattered, by the greater authorities, who have followed after the author of "The Origin of Species."

Perhaps—Heaven grant it may be!—this bill may mark the high-water mark of Darwinian achievement, for there has come with the revival of Dickens a sense of the importance of the individual, of the value of the family, together with a demand for the wider distribution of property rather than its concentration in State hands, and a hatred of puritanical restriction. No one who knows the words of the master will need to be told how and where we may trace these things in his works. There are a hundred quotations that "Junius" could give, if necessary, where Dickens exalts the homes of the poor, where he delights in their love of the family, where he protests against their Gradgrind regulators and Puritan persecutors; where he insists that they need only a chance to lead lives worthy of themselves; where he ridicules and tears to tatters the officialdom, to whose care it is proposed they should be committed. But these things are trifling compared to one other difference between him and the Darwinians and eugenists. In his own day Dickens achieved much for social reform by vigorous appeals to the conscience and compassion of his fellows. That ground is denied the Darwinian, who is driven to find refuge in the study and observation of the lower animals. In other words, Dickens reminds us that we are men; the Darwinian reminds us that we are like insects.

JUNIUS.

Madeleine the Euchite

MADELEINE, though a society belle, was much addicted to prayer. She had not always been particularly remarkable, however, for piety. Ever since her early girlhood, indeed, Madeleine had made an annual retreat, but the conclusion of the Exercises generally left her quite unscathed. But the triduum she followed last Lent proved fatal, for the Father who gave the points urged so passionately and proved so convincingly the necessity of praying always, that Madeleine was stirred to the depths of her soul. Though she had been "out" only a year, the world was already at her feet and every moment of her waking hours was crowded with social engagements of the most absorbing and momentous character. Nevertheless when Father Cyril in his concluding exhortation tearfully implored the retreatants to be instant and tireless in prayer because "the days are evil," Madeleine highly resolved to devote from that time forth ten minutes each day exclusively to prayer.

For a young lady like Madeleine such a determination smacked of the heroic, her life was already so full. Purpose however, as she knew by sad experience, is but the salve of memory, so her great concern was how to avoid forgetting to say those promised prayers. In her perplexity she sought Father Cyril, told him about the rigorous asceticism she meant to practise, and care-

fully explained to him the engrossing nature of her social duties. "From 11.00 a.m., my hour for rising, till 4.00 a.m., my usual bedtime," said Madeleine, "I haven't a moment, Father, I can call my own, for I am wholly occupied with yesterday's, today's or tomorrow's pressing engagements. So how can I possibly remember to say my prayers? And even if I do not forget my resolution, where in the world am I to find the time to keep it?"

When Father Cyril had recovered from the astonishment Madeleine's determination caused him, he pondered a while over the case and then offered this counsel: "I'll tell you what to do. Find an old catechism, cut from it the Our Father, the Hail Mary, the Apostles' Creed and the Act of Contrition, mount each prayer on a neat card and then place them in the corners of your mirror. For it is just possible that you may throw a morning glance into that looking glass, and the cards there will then remind you of your courageous resolution. But if you find, Madeleine, that even with the best of wills, you simply cannot spare the time to pray kneeling, just see how often you can repeat those four prayers as you stand before your mirror."

After heartily thanking Father Cyril for this sage advice, Madeleine tripped off to a series of afternoon teas, but as soon as she reached home again, hunted up an old catechism and acted on her director's suggestion. It proved a perfect success. For the very next morning Madeleine had to scurry so to keep an 11.45 appointment that she could not possibly catch a moment to kneel down, but she found, much to her amazement, that before turning away from her looking glass she was actually able to repeat those four prayers twenty-five times.

As Madeleine had heard in the retreats she made somber tales about the ruthless self-renunciation demanded of those who would lead an interior life, she was highly elated at her success in thus protracting her devotions with such little inconvenience, so she now aspired to even loftier flights of mysticism. Accordingly on her next shopping tour the young ascetic bought a Douay Bible, an English Missal, the Marquis of Bute's Roman Breviary, the Following of Christ, Cardinal Newman's "Meditations and Devotions" and half a dozen well-edited prayer books, hurried home and sternly denying herself to nine callers in succession gave the time thus saved to mastering the language of devotion. To Madeleine the volumes were a revelation. The Psalms, she discovered, were rich in soul-food; she had no idea the prayers in the Mass-book were so full of unction and beauty; the lessons of the third nocturns, particularly those taken from the writings of St. Augustine and St. Chrysostom, were in her opinion perfect little sermons; she wondered where that cloistered à Kempis got such a profound knowledge of the human heart; and the wealth and variety of the devotions in her new prayer books left Madeleine in a state of bewildered delight.

Many of the prayers our budding mystic read, however, seemed too vague and general in their character. It is altogether meet and fitting no doubt, she reflected, to pray for our enemies, for prisoners and for evil doers or to win the graces of patience, meekness and humility, but she felt the need of other prayers that would be more intimate, detailed and specific than were many of those in the manuals. So Madeleine determined to make a prayer book of her own. After heroically canceling every engagement a lady could, she devoted a month's leisure to culling from divers books of devotion the prayers and texts that particularly appealed to her. She then composed a number of petitions herself that would best meet the little needs and crises of her daily life. The prefaces that headed these fervent aspirations of Madeleine's soul were something like the explanatory notes with which the poet Wordsworth adorns many of his sonnets and were meant to facilitate the author's use of her vade-mecum. The rubric for one of Madeleine's prayers, for instance, ran as follows: "A Litany to be Repeated at a Ball When Your Card Is Not Yet Full." Another was headed: "A Prayer to be Said at the Play When Your Neighbors Are Talking Too Loud." A third caption read: "Aspirations to be Used by a Worried Hostess When the Dessert is Delayed." A fourth petition was described: "A Fervent Prayer that New Fashions May Always be Becoming to Me." Another prayer was designed "For the Use of Motorists Who Chafe Under the Speed Laws," and a sixth, which the author modestly considered a marvel of unction and precision, was to be "Said by Those Whose Names Are in the Social Register and Whose Pictures Adorn the Sunday Supplements, but Who Are Never Invited to Mrs. ——'s Week-Ends."

When Madeleine's little *chef d'œuvre* was completed, she joyfully ran to secure for it Father Cyril's approval. Besides she wished to consult him about another very important matter. For the month she had passed reading devotional literature and composing litanies and collects had proved such a happy and peaceful one, that she wished to ask her director's advice regarding the wisdom of retiring altogether from the world and devoting herself exclusively to prayer. "I want to be an anchoress, Father," she said. "So let me build myself a little cabin near the parish church, as did those English solitaries of the fourteenth century. I can then pray without cessation my whole life long, thus fulfilling, as far as human weakness will permit, the evangelical counsel to pray always."

Father Cyril gravely shook his head. "That would never do at all, Madeleine. I fear you are infected with the errors of the Euchites. That was the name of a fourth-century sect, you may remember, who under the pretext of praying always neglected all the duties and responsibilities of life, and soon became a set of lazy vagabonds. Anchoresses, moreover, are a little obsolete today. For some time now religious women have lived in convents rather than hermitages. Besides, Madeleine, you would find that cabin much more uncomfortable and confining than you think. You would sorely miss the distractions of the social world and, worse still, you would never have occasion to use any of those admirable prayers you have composed for neglected débutantes, impatient hostesses, fashionable playgoers or disappointed "climbers." So if I were you, Madeleine, I would give up the idea of being a twentieth-century anchoress. Become instead a really devout society leader, who is never afraid to show herself an uncompromising Catholic. Pray always by keeping all the Commandments all the while, no easy task nowadays I am told, for ladies with social ambitions. Then if you can get the Bishop's imprimatur for that admirable prayer book of yours, and if you faithfully keep your resolution of giving ten minutes daily to your devotions, you will be a highly edifying and thoroughly orthodox Euchite." Madeleine smiled meekly and promised to do her best.

WALTER DWIGHT, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

The Catholic Press

To the Editor of AMERICA:

The bedrock of the Catholic press question is circulation. Those excellent people who begin every discussion of this question by talking of style, literary excellence, editorial ability, trained minds and the like, remind me of a very old, but very true, saying about putting the cart before the horse. Do these gentlemen imagine that the great secular journals were created overnight, and came into the hands of the public with all their present greatness thrust upon them? And if their powers of imagination can compass that, do they suppose that the class of professional journalists and the even more important class of expert business managers were the growth of a day? The press has been built, like everything else in this world, from the bottom upwards, not from the

top downwards. I have to laugh when I see theorists metaphorically suspending great roof beams from aloft, dangling them from the air-ships of their fancy, and inviting us who are actually doing something practical to hook on to those swaying and uncertain structures in the air, and then build, not upwards, but downwards. The man who will take off his coat and get a dozen new subscribers for a Catholic paper, yes, even for the poorest of them all, will have done more for Catholic journalism than can ever be done by reams of idealistic aspirations.

The bedrock of the question, I have said, is circulation. Circulation of a Catholic paper means circulation of Catholic information and truth. And what other reason has any Catholic paper for its existence? It is better for a Catholic home to have the poorest Catholic paper in the world than no Catholic paper at all. Those who think that literary style is a prerequisite to evangelization or edification, or that a mistranslation of a Latin sentence disqualifies an editor from doing any good in a Catholic home, may question my statement; but I put it to the average Catholic conscience: Which is better, that a Catholic should have no Catholic paper, or that he should have a somewhat inferior one? If my first question be answered according to my views, my next proposition cannot be questioned. I assert that there is not a Catholic paper now in existence which is not worth the money asked for it, and which is not capable of doing good in any Catholic home. Now, if the friends of Catholic truth would do the thing they could easily do, and get subscribers for Catholic papers, ninety per cent of the difficulties and deficiencies of the Catholic press would disappear. Among the first of the problems that would solve themselves would be the supply of editors. Today, no young graduate, looking about for an occupation, gives a moment's thought to the Catholic journal. Can we blame these young men? A field of endeavor that is stricken with poverty is not very attractive. We shall never have a class of professional and competent Catholic journalists until we have the money to bid for their services and prospects to spread before their eyes. But this will never be until we have a greater circulation, a thing that could easily be obtained if we had zealous cooperation.

There are hundreds of thousands of Catholics who would be quite satisfied to pay the current price for the average Catholic weekly, and who, with their families, would be benefited by reading it; and who would do so if they were seriously asked to do so by those whose advice they are accustomed to take in religious matters.

Who are the people that every Catholic editor, who has a spark of enthusiasm for his noble work, wishes particularly to reach? Those who never get, those who never had, a Catholic paper. If it is not for this that we exist, then indeed we owe the world an apology for our presence. I am convinced that the way to treat this question of the Catholic press is to build up on the foundations now existing. My hope and my desire of many years would be realized if I could see the hierarchy and clergy put forth their tremendous strength along that line.

ROBERT F. PHALEN,
Editor of "The Casket."

Antigonish, N. S.

To the Editor of AMERICA:

"N. Y. E." has come out of his retreat. Apparently he is not much chastened by the rebukes he has received. On the contrary in his latest contribution to your pages one detects a smugness, a spirit of self-contentedness which tells plainly that he fancies he has the better of the argument. His attempt to shelter himself behind Father Burke is truly painful. There is a marked difference between the reverend editor of the *Catholic World* and critics such as N. Y. E. No one objects to a sane discussion of the deficiencies of Catholic journalism, and this Father Burke has given us in your issue of Sept. 4. What we do find fault with is the snarling and barking of certain writers, who seem to imagine that entrance upon the profession of journalism dispenses one, *ipso facto*, from the observance of the Commandments of God. "Thou shalt not bear false witness" is still binding upon the editorial conscience.

Relying on what he considers his success in the past, N. Y. E. now proceeds to give choice bits of advice to his brethren. "Be interesting," he tells Catholic editors; "you need be neither learned nor witty, but you must be interesting." This, then, is the goal of his ambition, a Catholic press which is *interesting*. Learning may be discounted. Hence error of doctrine, of grammar, and so on, may be admitted freely, if only the thing is done interestingly! Hear ye, Catholic editors! Don't worry any longer about your orthodoxy. Don't fret about ignorance of any sort. Don't lie awake at night, wondering whether your bishop will approve of what you write. The journalistic sage of Gotham, whose head has gone gray in the service, and whose years hang heavily upon him, assures you that all this is needless. *Porro unum est necessarium.* Be interesting, and a multitude of sins shall be forgiven you. N. Y. E. finds pleasure in the thought that he has stirred things up a bit in Catholic circles. He is glad that a jolt has been given to our self-complacency. Perhaps good will come out of what he has written. This is not impossible. Divine Providence has drawn good out of evil before and may do so in this instance. It is necessary indeed that scandals should come, but woe to those by whom scandal cometh.

Spokane, Wash. J. S.

To the Editor of AMERICA:

A fearless and sincere writer in AMERICA, in his very practical and definite comments on the needs of the Catholic press has laid his finger on the most obvious defect. He assures us that what we most need is writers who convey the thrill and movement of human life to their readers; that dulness in literature or art is the unpardonable sin. Our general press steers its troubled way too laboriously between currents ecclesiastical, academic, polemic or drastic. Wit and humor are too much frowned upon.

Our fiction above all, is reprehensible. We have not in the United States one novelist of great value. No Bourget, Huysmans, Bazin, Ayscough or Benson. This is a great lack, for all of these writers are vibrant with the thrill and movement of human life. We find Paul Bourget's "Démon de Midi" a more terrific arraignment of Modernism than all that our ecclesiastical reviews ever conveyed to us. In its preface, which is a letter to René Bazin the author's confrère, Bourget tells us that it is unlawful for a novelist to portray a real character under fictitious circumstances, for this would be calumny. He then openly forestalls any presumption that his audience might read into the leading character of "Le Démon de Midi" such a modernist as George Tyrrell. Yet in this powerful book we receive the thrill and movement of life, which strips bare of all sheltering foliage the hideous fruit of the tree of Modernism. One feels this thrill and movement in every page, carrying the reader on to the climax of conviction.

We yearn for such masters as Veuillot, Ozanam, Brunetière, Bishop Keppler, Windthorst and the great Spanish prose enthusiasts; whose strength is as the strength of ten because their hearts are warm. Our diocesan papers quite correctly record diocesan events; they make little or no pretense at literature. Yet in them too there could be more of the thrill and movement of diocesan activities, that would capture readers and increase circulation. We do not yet understand why the work of our best Catholic writers so seldom adorns our Catholic press, nor

why all their wit, humor and vivacity are reserved for the secular press. Can it be because our editorial staffs are wholly opposed to thrill and movement, and wedded to dulness?

It would seem also that we lack sincerity. St. Paul was an incomparable writer and orator, yet when men fell down before him, he ordered them to rise, saying, "I am but a man like yourself." Refreshing confession! How many of our Catholic editors would acknowledge as much to their would-be friends desirous of improving the Catholic press? We hear on all sides what seem to be sincere regrets that our Catholic press does not command the enthusiastic admiration and eager subscription of the general reading public. We have scholarly and irreproachable ecclesiastical reviews for the clergy and students. We have zealous missionary journals that have a deep interest for souls blessed in any degree with a missionary sense. But the great, educating, broadening enriching, thrilling Catholic journal for the masses of our people is yet unborn. Not yellow journalism, God forbid! Nor yet that travesty of yellow journalism the pious "shockers," for these, being without the thrill and movement of real human life neither move nor shock. Yet when our most experienced and successful journalists respond to the call for "suggestions from our readers," they are in danger of being bitterly attacked by proud editors. Sincerity, then, which is always more full of thrill and movement than of dulness, may be regarded as imperative to journalism. E. S. CHESTER.

[This controversy is now closed.—*Editor,* AMERICA.]

No Compromise with Heresy

To the Editor of AMERICA:

Father Fisher's article "No Compromise with Heresy" is an excellent example of the question-begging fallacy. To his statement that Our Lord "demands complete submission to His Word, an unrestricted acceptance of the whole of His revealed doctrine," we Anglicans can most fervently assent. We as Catholics have no right to pick and choose what we like out of the total deposit of the Faith and reject the rest, but must accept all without question. But when Father Fisher goes on to say that "one of the things that Christ commanded was the universal headship over the Church of Saint Peter and his successors," we demur. We do not "reject it"; we deny that Christ said or commanded any such thing. We give unwavering assent to everything that Christ taught, but we deny that He ever said, as Father Fisher and the Roman divines of medieval and modern times would have us believe, "that the Pope is the Rock, the foundation-stone on which Christianity is built." If He *had* said that, we could do nothing but accept His decree. Roman Catholics interpret the "Thou art Peter" to mean what Father Fisher here says it means: we deny that significance altogether, and so did some of the greatest of the Fathers. The central issue between Roman and Anglican is not, should we accept Christ's words when He said the Pope is the Rock, but, did He say that? Only the Catholic Church can authoritatively interpret Christ's words: You exclude non-Papalists from the Catholic Church; but to do this, as you do, on the ground of the *Papal* interpretation of the "Thou art Peter" is to beg the very question at issue between us.

Cleveland. JARED S. MOORE.

[Mr. Moore is mistaken when he says that the article, "No Compromise with Heresy," is an "example of the question-begging fallacy." This fallacy consists in taking for granted what should not under the circumstances be taken for granted. Now what may be taken for granted depends upon the convictions of the audience addressed. The article in question, as is evident from its whole tenor, was addressed to Catholics alone, and had for its purpose to set forth for the instruction of Catholics the doctrine of the Church on certain features of Anglicanism. The author therefore had a right to take for granted what every Catholic believes. He was not begging the question when he assumed that *Catholics* admit the Papal Supremacy, seeing that under pain of sin they must admit it, and that they cannot deny it without being excluded from communion with the Church and participation in her Sacraments. Had the article aimed at *convincing Anglicans* of error, had it been intended to demonstrate to Anglicans the correctness of the *Papal* interpretation of the text, "Thou art Peter: and upon this rock I will build my church," there would have been some foundation for Mr. Moore's remark. In no part of the article, however, does it appear that the writer had any such aim. The Anglican attitude entered into the article only so far as it was the matter of a simple exposition.

Moreover Mr. Moore's own letter shows that he and his Anglican friends are in the same boat with all other Protestants, the very point we were endeavoring to make clear. The point was that Anglicans pick and choose among the doctrines of Christ, at least to the extent of rejecting one doctrine that all Catholics do hold and must. He argues thus: we do not reject anything that Christ has revealed; we only deny the interpretation that you Papalists put upon Christ's words. But do any Protestants act otherwise? Did any, even of the wildest sectaries who have troubled the religious peace of England and the Anglican Church, ever reject anything that they admitted Christ had revealed; did they not rather reject what they claimed was the false interpretation traditionally put upon Christ's words? Did the Quakers or Shakers or Muggletonians admit that Christ taught the Real Presence, and then reject it? Did they not rather deny that this was the true teaching to be derived from the words of Our Lord? Surely the same argument, used against them by Anglicans and Catholics alike is applicable by Catholics to Anglicans in the matter of the Papal Supremacy.

Lastly, Mr. Moore says: "Roman Catholics interpret the 'Thou art Peter' to mean what Father Fisher here says it means: we deny that significance altogether, and so did some of the greatest of the Fathers." In other words Mr. Moore asserts that "*some* of the *greatest* of the *Fathers*" denied altogether the significance put upon these words by Roman Catholics, *i. e.,* they deny altogether that in the words 'Thou are Peter,' Christ taught that 'the Pope is the Rock, the foundation stone on which Christianity is built.'" (AMERICA, November 6, p. 80). As a matter merely of erudition, would Mr. Moore favor us with the names of *some* of the *greatest* of the *Fathers* who *denied* this, and cite the passages in which they do so?—J. H. F.]

Correspondence Courses in Catechism

To the Editor of AMERICA:

Father Van Aken of Whitefish, Montana, suggests the establishment of a correspondence school in catechism. The idea is new but excellent. In Montana and other Western States, where the people live at great distances from the church, it would facilitate the means of giving much-needed instruction. According to the proposed scheme the children would receive each week a set of questions, which they would be required to answer and return. Catechism would thus become home work, done under the direction of the priest and under the immediate supervision of the parents. Aside from the fact that parents are always interested in the children's home work, especially if it be written, there is the additional advantage that the children would find difficulty in certain questions and would naturally consult the parents, and thus the catechism would become a home interest, constantly renewed with each new set of questions. The course, I think, should not be limited to the instructions in the Baltimore Catechism, but might profitably be extended in scope. Beauties of doctrine, mystic and symbolic meanings of the liturgy would furnish inspiration for a greater love and a truer apostolic zeal for religion.

Cut Bank, Mont. R. G. GREVEN, O. PRAEM.

AMERICA

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In this issue AMERICA *begins a series of papers on the condition of Catholic boys in our chief cities. The articles are written by prominent social workers, and will appear twice a month.*

Pope-Baiting Still

THOSE who began to read the opening paper in the autumn *Harvard Theological Review* on "The Position and Prospects of the Roman Catholic Church" must have mildly wondered what made the oracular author of the article so very bitter and resentful. But if they patiently read on till they found him proclaiming in a high prophetic strain that "It is a matter of certainty that one of the results of the war now devastating the world will be a notable weakening of, and falling away from, the Roman Catholic Church," it will be clear to every fair-minded reader that the chief cause of the writer's extraordinary rancor is the fact that the Pope, being the common Father of Christendom, cannot take sides against any of his children, but must remain strictly neutral.

Another recent example of Pope-baiting is the protest a prominent Anglican preacher made against the Holy Father's alleged "silence" regarding the Armenian massacres. So far, however, was Benedict XV from keeping silence that he is the one person who did take effectual measures to save the Armenians. For his Holiness sent a letter of protest directly to the Sultan, and bade the Apostolic Delegate at Constantinople supply the Armenians with material aid. As a result of the Pope's appeal, the Ottoman Minister of the Interior ordered the deportation of the Sultan's Christian subjects to cease, and commanded that full protection should be given those already removed from their homes.

Many fiery patriots in the nations now at war are eager to have the Pope "speak," provided, of course, he takes sides with them. About the preservation of the Church's unity they care little or nothing, whereas saying or doing anything at this crisis in the world's history, that would imperil that priceless unity, is the very thing that the Father of Christendom must carefully avoid. While the present war is making havoc of Christian civilization, Satan will not let pass so good an opportunity for suggesting schism in the Church, and Pope Benedict, we may be sure, realizes this thoroughly. Every man of sense, moreover, must see that an international spiritual authority cannot consistently take sides between its fighting children of various nations.

Is Speaking the Truth "Heresy"?

"IT is a cardinal heresy against our Americanism to say that our public schools are godless." So spake the Rev. C. H. Little, Pastor of the Second Unitarian Church, of Brooklyn. Nonsense, Mr. Little! It is never heresy to speak the truth. And the truth is that the public schools are godless, not perhaps in some fanciful meaning of the term, but in its literal acceptation. Everything may be taught in the public schools except God. God alone is excluded. A cheerless home is home from which cheer has been banished, a hopeless soul is one in which hope has no place. A godless school is one that has no room in its curriculum for instruction about God. If words have any meaning this is the meaning of godless; and if facts are admitted the word godless, literally understood, characterizes accurately the condition of the public schools. Why not be honest?

Nor is it "against our Americanism to say that our public schools are godless." Rather the contrary is true. The best type of Americanism, the perfection of freedom and loyalty which we associate with our country, the ideal of Americanism contemplated by the framers of the Constitution, is an Americanism built upon the sure foundation of firm belief in the existence of God, and upon the conscientious performance of the duties demanded by the Divine law. Catholics are of the opinion that such a foundation and such a performance are best guaranteed by religious instruction in the school; but they may freely admit that such instruction cannot well be given in the public schools as at present constituted.

It is the part of loyal patriotism to recognize our public schools for what they are; to admit their essential lack as far as the religious education of the child is concerned, while not being blind to their real advantages; and to endeavor to supply the deficiency either in the school or elsewhere. It is folly and falsehood to say that the public schools are perfectly satisfactory and that they are giving the child every thing that is required for perfect citizenship. No man is or can be an ideal citizen who is not God-fearing; and it is precisely in its failure to develop the fear of God that the weakness of the public school consists. They are godless in the sense that instruction about God has no place in them. It is not "heresy against our Americanism" to face a fact:

rather it is heresy to ignore it. Only a blinded parent thinks his child perfect. We do not wish our children to grow up pagans or atheists. The public schools are not designed to prevent this. Perhaps they cannot do so under existing conditions. And in this sense certainly they are godless. A true patriot will recognize this. Conscientious parents recognize it. Mr. Little refuses to recognize it. Well, so much the worse for Mr. Little.

The Breakfast Temper

"YOU have spoken but a single word during the last twenty minutes, and that was a cross one," remarked the wife. "This morning's coffee is even worse than yesterday's," growled the husband in reply. That sort of breakfast dialogue is sometimes repeated subsequently in a divorce court. On the other hand, "They never quarreled—even at the breakfast table," could it be truthfully said of a couple, would be a strong proof that their honeymoon has had no end. For tempers are proverbially short in the early morning and many a grave matrimonial disaster has had its small beginnings at the matutinal board. There are families in which the first meal of the day is a sort of funeral feast: the bread-winner silently buries his head in the newspaper, while his helpmate soliloquizes sadly on the pleasant breakfasts she had before her marriage.

The disposition of many a man and woman is marvelously sweetened by the progress of the sun. At 7.00 a. m., the cheeriest of greetings can wring from them only a surly answer, by 10.00 their churlishness is notably less, by high noon their intimates find them fairly amiable, by 3.00 p. m. they are willing to be agreeable even to those they dislike, and by 7.00 p. m. they are veritable paragons of sweetness and urbanity. But what is much needed in this thorn-strewn, work-a-day world is a vast increase in the numbers of those who are their own sunshine makers and who can bring to the breakfast table every morning that evenness of temper and kindness of heart which is far more common at the evening meal. The likelihood will then be bright that these engaging virtues will remain in active service throughout the day, filling the home with peace, lessening the friction of industrial life and rendering all social intercourse a pleasure.

Wisconsin's Esthetic Kine

THE "Wisconsin Idea" has been extended to the farmyard. A woman member of the State Board of Agriculture, if reports are true, has discovered that the quantity and quality of a cow's milk can be wonderfully improved by keeping the animal in an esthetic and harmonious environment. "Cows," she observes, "are sensitive to their surroundings. Make the stable cheery and beautiful and the cows will respond with wonderful milk production." Accordingly this enterprising agriculturist bade her employees speak kindly and cheerily to the cows, particularly at the milking hour; she has had a music machine placed in the stable; she is meditating furnishing the barn with porcelain feed boxes and cream-colored walls, and she has requested the State Board, as the veracious press avers, to see that lace curtains are put on the windows of the stables in the Agriculture School of Wisconsin University.

All this news is so extremely interesting that the public must be eager to hear a still more detailed account of the excellent uses to which the money of Wisconsin's taxpayers is being put. Just what airs, for instance, do those music machines play? Are the preferences of individual cows consulted? Would the kine that are quartered in a stable of which the walls are painted a delicate green give a more abundant supply of milk than do the cows who ruminate in a cream-tinted environment? What alluring possibilities, too, the phonograph offers of increasing the lacteal output! A record bearing "The Sands of Dee" feelingly rendered, for example, might move an impressionable young cow to fill the milk-pail to the brim. Then to think what a marvelous revolution in the dairyman's calling might be effected by introducing a moving-picture machine into the stable at milking time. Films could be run that would stir the churlish kine to unparalleled generosity. Clearly, the Wisconsin Idea is of universal application. But if even the unimaginative cow responds so promptly to esthetic and uplifting influences, it is manifestly unjust to deprive the other denizens of the farmyard of similar opportunities for "self-realization"; that is, provided the patient taxpayer does not object.

The Catholic College's Advantages

IN a paper on "Vicarious Thinking," contributed to the New York *Nation* by William T. Foster, President of Reed College, he complains that nowadays too much thinking is being done for students by tutors, lecturers and writers of text-books, and the system in his opinion is producing a race of men and women devoid of all intellectual enthusiasm and without strong moral or religious convictions. He writes:

> Four hundred and thirty-seven essays on "The Essential Place of Religion in Education" have been submitted to the National Education Association in competition for a prize of one thousand dollars. As one of the judges, I have read the best of these essays, many of which were written by ministers and teachers. Nothing in them seemed to me more conspicuous than the lack of logical structure. Most of the writers used undefined terms with shifting meanings, and at times with no apparent meaning at all. Few of the writers felt the necessity of proceeding from evidence to conclusion by logical reasoning; yet all were attempting to prove a proposition. They were arguing, but with little regard for the principles of argumentation. In short, they revealed no power of sustained thinking.

Mr. Foster assigns as other causes of this intellectual stagnation of our young "students" the "alluring ease of

their environment," the dominance of intercollegiate athletics, the influence of college fraternities and a lack of interest in religion. Perhaps the author of "Vicarious Thinking" is not aware that in many Catholic colleges in our land the chief defect he deplores is corrected by a two years' course in scholastic philosophy which gives those who follow it a thorough training in logical thinking. It is by no means merely a history of philosophical systems as is the case in the average non-Catholic seat of learning. As for the other enemies of intellectual enthusiasm that Mr. Foster names, the "growing tendency toward luxurious living" on the part of students is checked, as a rule, by the necessarily economical administration of Catholic colleges; the fraternity evil simply does not exist in our educational institutions; the distractions arising from intercollegiate athletics our stricter discipline reduces to a minimum; and so far are Catholic students from showing no interest in religion, that an example of the vital character of our students' Catholicism may be found in the fact that nearly half the young men in the largest strictly classical college in the land, go to Holy Communion, on their own initiative, every day, most receive weekly, and all every month.

Krishna or Christ?

MR. TAGORE is a Hindu gentleman who has attained considerable fame as a poet: but no simple person, to whom language is a vehicle of expressing thought rather than concealing it, can well deny that Mr. Tagore is a pagan. His poetry, moreover, is pagan, too, as Mr. Joyce Kilmer pointed out some time ago in these columns. But a writer in the *Poetry Magazine* seems to think it a cruel injustice to call Tagore a pagan. The critic graciously concedes that the Hindu poet is "not a Catholic," but remarks: "I should hesitate to call him less a Christian than many that I know; but if Mr. Tagore had been born a Catholic (whether in Brooklyn or Calcutta) would Mr. Kilmer have felt that it was unfitting to link his name with that of St. Francis or Thomas à Kempis?"

If our hesitating critic has only a scant knowledge of Christianity, he has none whatever of mysticism; nevertheless into the realms of mysticism he rushes with a fatuous disregard of consequences. Of course, it all depends upon what is meant by mysticism and mystics. I doubt very much," says the writer in the *Poetry Magazine,* "if the mind of the mystic recognizes any distinction between Krishna and Jesus Christ"; though Tagore's critic had charged him with substituting fatalism for hope, Nirvana for Heaven, and Krishna for Christ. The whole world teems with "mystics," from Washington Square to Mount Athos; and they are of all kinds. And the mysticism of Tagore, like that of the sighful Omar Khayyam, is but pessimism; artistically imaged, but pessimism none the less. Even such symbols as temple bells, water-jars, and the desert, which are said to express desire for the mystical union with God, can point to nothing better than a negative union, a final absorption or annihilation of personality in Nirvana.

The distinguishing mark of the true mystic is not the faculty of rare exotic imagery, but the possession of sound common sense. For your mystic who has really entered upon the way of mystical contemplation finds himself sooner or later faced with the choice between practicality or insanity. "I am come," said the Great Mystic, "that they may have life; and may have it more abundantly." And this fulness of life, translated by the burning fire of love—for the mystic is simply the supernatural lover—into sanctified common sense, is the raft that bears the Catholic mystic safely across the dangerous ocean of mysticism. For there is no doubt that they alone are true mystics whose vision of contemplation rests not upon the silent emptiness of the desert, or upon the frail earthern water-jar, but on a living Person, whom they touch and taste and handle.

But the mysticism of the moderns is a name and nothing more, and the temple bells are of all symbols the most fit, for the temple bells will tinkle to any wind that blows upon them. It is not surprising after all, that the writer in the *Poetry Magazine* should want to link Tagore with St. Francis or Thomas à Kempis. For this question does not turn upon being "born a Catholic," whether in Brooklyn or Calcutta, but it does turn upon so simple yet tremendous a thing as an attitude of mind which does recognize a distinction between Krishna and Christ. As this distinction, moreover appears to be of a fundamental character, the Christianity of Tagore will largely be bound up with what he thinks of Krishna, which, in a few words, is the whole Catholic objection to the Tagore craze.

LITERATURE

XIV—St. Thomas Aquinas

WITH mild, magnanimous gaiety Aquinas accepts the nickname "The Dumb Ox" fastened on his huge Falstaff frame. Indeed, with rare medieval charm he suggests, in his preface to the "Summa," that he, the great meek-eyed ox, will write a great, simple book which will be as milk for babes. Yet the age he wrote for was not a child in thought, but a man in full habit, capable of assimilating the strong meats of thinking, nor was it *in extremis,* that it should need milk.

But it may be questioned whether we moderns, who are children only, in our ignorance have not reached a point of ill-health, through self-indulgence, where a milk diet of thinking is absolutely imperative. Milk as the doctors assure us is not *a* food; but, *food.* I do not here speak of those man-made or man-desecrated milks which are humanized or sterilized beyond redemption. They may still be milk; but they have ceased to be food. I mean the untainted elemental milk from the udder or the breast. This thing, the property only of mammals, is a synthesis of all other foods, in such a human form divine that the young or ailing live on it when they would die on aught else.

Now, the modern mind has not yet succeeded in making a synthesis. There have been tragic efforts here and abroad; but nothing final. Spencer alone among our English-speaking

thinkers undertook to synthesize knowledge. He had a bad novitiate in an engineer's office, and in the citadels of agnosticism. In the end his synthesis showed vast gaps; which he pathetically excused with the plea of ill health. France gave us the synthesis of Comte. It was almost perfect so far as it went; but it did not go over the ankle. There was no room in it for spirit; and the author of the synthesis began the undertaking by throwing himself into the Seine in a fit of madness. Germany has had a genius for syntheses. There, in fact, synthesizing is not sporadic like geological faults; but regular like a disease. Most of the syntheses quite naturally glorify Germany and quite cheerfully overlook humanity or God.

The thirteenth century entered gaily as a child into the kingdom of thought. Men like Aquinas and Dante, who is only chronologically of the fourteenth, took possession of thought, as a child entering a room takes possession of all its inmates. It was part of the humility of this precocious child among the centuries to appropriate what truths had been spoken, no matter where or by whom spoken. St. Thomas certainly believed in a Communion of Saints. But his devotion to Plato and Aristotle shows him quite as devoted a believer in the Communion of Philosophers. Indeed the pages of the "Summa" might almost leave us in doubt whether this man set more store by Augustine, Chrysostom, and the Christian Fathers than by Plato, Aristotle and the pagan thinkers.

His reverence for truth and for philosophers, the high priests of truth, has found few imitators in the philosophers of the past three centuries. Even when Aquinas refuted a philosopher he did him the honor of understanding him. It was his engaging way of worshipping truth. But the philosophers mostly dominant in Western Europe since the sixteenth century have thought the Dumb Ox of Sicily not worth understanding; even when he was worth refuting. He was set aside as barbarous, like the cathedral of Lincoln, or Chartres, or Cologne. No doubt in his exile from the appreciation of later ages he was content with his fellow-exiles.

We have said that modern philosophy does not give us a synthesis. An almost brief expression would be the naked saying, "There is no modern philosophy." So that in sheer despair the present age must save itself from shipwreck by laying hold of the last complete synthesis: the "Summa" of Aquinas. We must take it or sink, for there is no other synthesis whereby we moderns may be saved.

By his birth in the thirteenth century St. Thomas was an encyclopedist. Men in those days made a unity of all their knowledge or their craft. Everything they knew or could make was at last put into a book or a minster. If they were philosophers they wrote, like St. Thomas, a Summa; if poets they sang, like Dante, a Paradise. But in their synthesis or their song they were always children of the people. Their thought or poetry was no self-centered disdain for the thoughts and songs of men who had gone before. To break abruptly the thread of philosophy or poetry they looked upon as an insult not only to the Muses, but to humanity. To decry Plato or Homer was to lay profane hands on mankind's holy of holies. It was to deny the catholicity of truth; for even the lowliest of mankind had accepted the substance of what philosophy and poetry had bequeathed to mankind.

The first framework of the synthesis made by Aquinas is the mind of Aquinas. It is questionable whether any other mind since his days could have housed so many thoughts and facts as that of this genius who is reported to have known the Bible and the Metaphysics of Aristotle by heart. The second framework of the synthesis is the Credo and the Decalogue. It is a bold appeal to the faith of millions. It is not an insult offered to mankind in the mass. Indeed it is almost an explicit assertion that the chief function of wisdom is to coincide with mankind; and that the chief duty of philosophy is to justify our intuitions.

The great thinker pays his readers the delicate compliment of setting his thoughts before them mirrored in a flawless unimpassioned style which hides itself behind the truth revealed. It will be almost impossible for the reader of these mathematically exact reasonings to imagine their author as a poet or as a mystic. Yet the Dumb Ox wrote the "Adoro Te"; and is a canonized saint of the Catholic Church. A poet and no mean judge of his craft, Coventry Patmore, has written of "the substantial poetry of imaginative insight into the noblest reality" found in Aquinas: "Aquinas is to Dante as the tableland of Thibet is to the Peak of Teneriffe; and the first is not less essentially a poet, in the sense of a seer, because his language is even more austere and without ornament than the latter."

On his mysticism the Catholic Church, that most accredited of all critics, has passed the final judgment of canonization. With such witnesses to the supreme qualities of his mind, fancy and soul, the Dumb Ox may well find a new welcome in the mind and heart of the English-speaking peoples, who need nothing so imperatively as a fixed center for the widening circumference of their theories and thoughts. VINCENT M'NABB, O.P.

REVIEWS

The Church of Christ: Its Foundation and Constitution. By Father PETER FINLAY, S.J. New York: Longmans, Green & Co. $1.00.

It was a priori likely that anything that Father Finlay might write on the Church would be thorough; his long experience as a lecturer in theology made this a foregone conclusion; his book is more than this: it is so persuasive that it supplies a great need. One of the most striking things about Catholics is their absolute submission to the Church's authority. With unquestioning faith they assent to her teaching and with unwavering obedience they acquiesce in her discipline. They have done so all their lives; they will do so till they die. They have one answer ready when challenged by themselves or others, they are certain that the authority of the Church is all-sufficing. So it is. But it sometimes happens that even educated Catholics do not realize that their certainty is based on other grounds than the Church's assertions, grounds that are eminently reasonable, and capable of convincing intelligent inquirers who start with no other convictions than belief in God's existence. The Church has well-authenticated credentials, founded on history and logic, for her claim to be sole accredited teacher of religion, vested with infallibility and Divine authority.

It is to meet the needs of just this class that Father Finlay's book has been designed. Its excellence lies not in any originality of matter: this would be impossible; nor in sequence of thought: others have been no less logical; but in the fact that he has avoided the two pitfalls of being too profound or too popular, or rather has succeeded in being profound without being technical, and popular without being superficial. No frightening subtleties of exegesis, no forbidding accumulation of references that cannot be verified by the ordinary reader cloud the issue; except for an occasional passage taken from the Fathers or the Councils, the citations are almost exclusively from the New Testament, considered as an historical document. Father Finlay believes that the ordinary lay mind is not easily convinced by single texts, so his argument proceeds by way of accumulation, with the result that it is very convincing.

Laymen who wish to get a more intelligent grasp of the grounds on which their submission is based will find the volume complete and satisfying, and Catholics in general will be glad to know that there is a book that for literary excellence, soundness of reasoning, clear presentation of the foundations

of the Catholic position, and most of all for persuasive force, is likely to convince and certain not to offend their inquiring non-Catholic friends. The author has been able, through the generosity of a friend, to have this excellent book published at a price within the reach of slender purses. J. H. F.

A Primer of Peace and War: the Principles of International Morality. Edited for the Catholic Social Guild by CHARLES PLATER, S.J., M.A. New York: P. J. Kenedy & Sons. $0.80.

Over There: War Scenes on the Western Front. By ARNOLD BENNETT. With Drawings by Walter Hale. New York: George H. Doran Co. $1.25.

France at War: On the Frontier of Civilization. By RUDYARD KIPLING. Garden City, N. Y.: Doubleday, Page & Co. $0.50.

Belgium Neutral and Loyal. By ÉMILE WAXWEILER. New York: G. P. Putnam's Sons. $1.25.

Through Terror to Triumph. Speeches and Pronouncements of the Right Hon. David Lloyd George, M.P., Since the Beginning of the War. Arranged by F. L. STEVENSON, B.A. (Lond.). New York: George H. Doran Co. $1.00.

Between the Lines. By BOYD CABLE. New York: E. P. Dutton & Co. $1.35.

In the Hands of the Enemy: Being the Experiences of a Prisoner of War. By BENJAMIN G. O'RORKE, M.A., Chaplain to the Forces. With Illustrations. New York: Longmans, Green & Co. $0.50.

War books continue without cessation to pour from the press. So much has been written of late concerning the war and from so strictly partisan a point of view, so many authors have allowed violent sympathy to play fast and loose with principle, that it is a relief to find our first book one which builds upon reason only. The editor and his collaborators are all English it is true, and have quoted mainly from English sources, but they have laid under contribution the standard writers of all nations, and have endeavored with considerable success, to give a clear, impartial, abstract presentation of the Catholic principles that underlie international relations. The book will be valuable for all who wish to clarify their ideas on a subject that just at present is much clouded.

In order to keep those at home enthusiastic about the war it was a shrewd move to have distinguished men of letters go to the firing line and then describe what they saw. This is what Mr. Bennett and Mr. Kipling have done. The latter's six short papers of impressions at the front are preceded by the verses on "France," written a year before the present conflict began. He sings:

> From each other's throat we wrenched valor's last reward,
> That extorted word of praise gasped 'twixt lunge and guard.
> In each other's cup we poured mingled blood and tears,
> Brutal joys, unmeasured hopes, intolerable fears,
> All that soiled or salted life for a thousand years.
> Proved beyond the need of proof, matched in every clime,
> O companion, we have lived greatly through all time.

The well-known characteristics of Mr. Bennett's style make his war book particularly readable, for his scenes and men really live. The description of Reims Cathedral and of ruined Ypres is rich in striking details, and the story of his journey through the trenches is by no means dull. Neither he nor Mr. Kipling seems very fond of the Germans.

In Emile Waxweiler's well-documented and calmly-reasoned book is presented a strong brief for Belgium. He analyzes carefully the conversations and correspondence that took place among European diplomatists and ministers prior to August 9, 1914, regarding Belgian neutrality and maintains that the interpretation German writers have put on a certain clause in a document that was found in the Brussels war office is quite unwarranted. The next volume on our list contains nineteen addresses bearing on the war that England's Minister of Munitions delivered from September 19, 1914, to August 5, 1915. "Every shell a lifeguard!" is his slogan and he appeals earnestly to the taxpayer and the workman to make cheerfully every sacrifice that the proper arming of the troops at the front demands.

"Between the Lines" is a punsome title, for the author explains that the fourteen stories in the book were written on the western front, "within sound of the German guns and for the most part within shell and rifle range," and that it is meant to give those at home some idea what horrors are implied in an official report that announces, for example, that "to the right a violent artillery bombardment has been in progress," or that "a mine was successfully exploded under a section of the enemy's trenches." Mr. Cable spares the reader few details of the merciless character of trench warfare today, yet the graphic descriptions he gives of the fighting now going on in France will seem very weak and inadequate, no doubt, to those actually engaged in it. The author of our last book, notwithstanding his name, is an Anglican minister who was taken captive after the battle of Landrecies and imprisoned for a year in Germany. His manuscript was passed by the Kaiser's censors, and indeed the chaplain has few complaints to make about his treatment while "in the hands of the enemy." He likes to call the Catholic Church the "French" Church, and piously observes that in one prison "the three branches of the Catholic Church worshiped God in the same room." W. D.

Historical Records and Studies. Edited by CHARLES GEORGE HERBERMANN, LL.D. Volume VIII. June, 1915. New York: The United States Catholic Historical Society.

Dr. Herbermann continues in this number of the "Records" his most important history of the Sulpician Congregation in the United States, the present chapters dealing with the administrations of Father Nagot and Father Tessier at St. Mary's Seminary, Baltimore, and the progress of St. Mary's College and other subsidiaries of the seminary. In addition to an illuminating view of higher education in the first decade of the nineteenth century, the details show how loyal the Sulpicians who had come here from France were to the fundamental ideals of their founders, the illustrious Fathers Olier and Emery. Other papers making up the contents of this number of the "Records," several having illustrations, are: "Dr. John McLoughlin," Rev. T. J. Campbell, S.J.; "Mission Work among Colored Catholics," Thomas F. Meehan; "Two Letters of Mother Seton"; "Evils of Trusteeism," Rev. Gerald C. Treacy, S.J.; "Der Neue Welt-Bote," Charles G. Herbermann, LL.D.; "Letters of Father Adam Gilg, S.J.," with notes of Professor August Rupp; "Joseph Picot Limoëlan de la Clorivière," Pierre Marique, Ph.D.; "The Reverend Lawrence Grœssel," Henry F. Herbermann, LL.B.; "Joseph Sadoc Alemany, O.P., Archbishop of San Francisco," Gaynor Maddox; "Register of the Clergy Laboring in the Archdiocese of New York"; Book Review, Necrology. T. F. M.

The Complete Poetical Works of Robert Browning. New Edition. With Additional Poems First Published in 1914. New York: The Macmillan Company. $1.75.

This is a neat, strongly bound volume of more than 1,300 pages, edited very economically and sparingly by Augustine Birrell and containing, with other matter in the appendix a short account, by Frederic G. Kenyon, of the Browning MSS. and their dispersion at the sale of Messrs. Sotseby, Wilkinson & Hodge in May, 1913. The additional poems mentioned in the title of the volume are few and slight, with little or no biographical, critical, or historical interest. Only blind devotees of Browning may be expected to welcome

them. They are printed in the appendix together with some minute criticisms of Browning's earlier poems by Elizabeth Barrett, the future Mrs. Browning. These will be read curiously by literary students. The book is a book of reference. Who will ever plough through this mountain of an industry that was wont to set itself for taskwork a poem a day for a fortnight? Literary students, who find the reading of Milton's "Paradise Lost" a difficult performance in these giddy times will balk at Browning whole. Piecemeal he will go down. It is well for him that a poet is judged by his best. His best is beyond the reach of *tempus edax*. But he could be bad, and his bad is horrid.

As one turns over these pages it is hard to avoid thinking that Browning, for all his long years in Italy, is the least cosmopolitan and the most insular and provincial of our great English poets. Why he should choose to live so long in a Catholic Latin country is difficult to determine, unless we suppose that he was satisfied with a genial climate and the inanimate beauties of nature and art. His Catholic ecclesiastics are all cunning; his Italian men are mostly conspirators or assassins; his Italian women are nearly all frail and picturesque. His Italy is a crude, highly colored Italy of the grand opera. Imagine the cynical moralizing of a bright, young Dissenter, reared in a strictly Methodist neighborhood, in the gallery at his first opera. That represents roughly a frame of mind from which Browning was never able entirely to shake himself free. J. J. D.

The Case of American Drama. By THOMAS H. DICKINSON. Boston: Houghton, Mifflin Co. $1.50.

This volume of 223 pages, by an Associate Professor of English at the University of Wisconsin, discusses the present status and future outlook of the legitimate drama in America. In common with all lovers of the great art histrionic, the author realizes that American drama, i. e., the body of plays and school of dramatic interpretation which will be so distinctly national as to be typical of the genius of free America, is, as yet, a name only and a cherished hope. But Professor Dickinson's book is by no means a Jeremiad. While admitting frankly the decadence of the American stage at the present moment, and though severe in his analysis and indictment of the sordid commercialism that has transformed a once noble art into a questionable business, the general tone of the criticism is optimistic. The author distinguishes clearly between the basic causes of the present chaotic state of affairs, and the instruments that were only factors in the process of devolution. Among the latter he includes the syndicate with its attendant evils, the lack of systematic training for young players and the mediocre talent of the great body of native playwrights. How are these evils to be met and eradicated? While attempting to answer this pertinent question, Professor Dickinson gives an instructive account of the methods by which the drama has been safeguarded in Europe from the incubus of commercialism that has proved the stage's undoing in America. But at the end of his sketch of the Comédie Française and the subsidized theaters of Germany, he wisely concludes that such forms, though suggestive and stimulating to thoughtful endeavor, could not be successfully duplicated in in America.

Despite much that is not heartening, the author already sees signs of better things in the marked development of pageantry, masques and outdoor festivals during the last few years. We are turning to our own historical background for our themes; these are the external expression of the soul of America, the internal will come next: the message. The author has delivered his own message in a simple, easy style that is devoid of the sounding pedantry that not infrequently disfigures the contributions of university professors. Without once invoking the *Zeitgeist* or the materialistic concept of history, and without so much as mentioning evolution or "cosmic solidarity" he presents the case of American drama in a friendly and helpful spirit, neither dogmatizing incontinently nor spinning bizarre theories based on biological analogies, but simply indicating in a practical way, the native forces that may, in the fulness of time, bring forth an American drama that will be appropriate to the event. E. A. W.

A Budget of Paradoxes. By AUGUSTUS DE MORGAN. Second Edition. Edited by DAVID EUGENE SMITH. Two Volumes. Chicago: Open Court Publishing Co. $3.50.

It is forty-three years since the first edition of De Morgan's "Paradoxes" was issued by Mrs. de Morgan. The new edition, despite the author's religious antipathies, will be welcomed by all lovers of the odd in science, literature and social life. Like Isaac Disraeli, in "Curiosities of Literature," De Morgan has left us a veritable mine of information, the result of an old-fashioned capacity for a tremendous lot of reading. The paradoxes here recorded are chiefly in the realm of mathematical and natural science. The reader may revel in anecdotes about deluded mathematicians who lived in the futile hope of squaring the circle, calculating the value of *pi*, and such like not-over-hilarious achievements. If De Morgan had only kept to his last! When he leaves mathematics and dabbles in religion, he shows ignorance and bigotry. Priests are an abhorrence. St. Augustine is a "freakish arguer." Milner's "The End of Religious Controversy" should be entitled "The Floor of the Bottomless Pit." The opprobrious term "Papist" is the only one fit for us; "Roman Christian" might be allowed; "Roman Catholic" is misleading. The medal given Wiseman for the defense of the Faith was entitled *Pro Fide Vindicata;* that meant, says De Morgan, "for the defense of a fiddle string," the Catholic idea of faith, *fides,* being not worth more than a fiddle string!

W. F. D.

The Modern Study of Literature. By RICHARD GREEN MOULTON. Chicago: University of Chicago Press. $2.50.

This volume is a recent product from the pen of one of the first literary scholars of the day, a man whose work in interpretation, especially among the ancient classical exemplars is above criticism, and he has brought to the writing of the present book the same cultured judgment and power of analysis, together with a style which while never trivial is never tedious. The book, though of convenient size, covers a great field. One section after nicely formulating and fully discussing the ancient problem of the distinction between poetry and prose takes up historically the evolution of the epic, the drama and the lyric. But the main purpose and flavor of the book is profoundly critico-analytical. The essence of that elusive thing called literary form is held up to an investigation which while searching is intensely sympathetic. First its varieties are exposed and expounded, then its unity, and lastly its reflection as comprised in literary taste. A long but never superfluous treatment of criticism considered as an appraising of literary effort, or as itself the vehicle of literature then follows. The consideration of literature's relation to philosophy as a "mode of thinking," and finally of literature as a mode of art is next in order. In conclusion ancient and modern methods of literary study are reviewed and compared. Altogether the book is a treasure, reflecting the most trained insight and widest culture. T. B. C.

Sumerian Epic of Paradise: the Flood and the Fall of Man. By STEPHEN LANGDON. Philadelphia: Publications of the Babylonian Section of the University of Pennsylvania.

To a translation, transliteration, transcription and photographic reproduction of a three-segment tablet, on which a Sumerian scribe has written the tradition of the end of Paradise, Mr. Langdon prefixes a synopsis of another Sumerian poem on the

Creation and the Flood, a discussion of the site of Paradise, and a comparative study of cognate Babylonian, Hebrew, Egyptian and Greek traditions. With the distinguished author's purely scientific work no fault can be found. The same cannot be said for all of his deductions. There is, for instance, no solid reason for asserting that the Hebrew tradition of the history of man from his creation to the days of Terah and Abraham is a product evolved from Babylonian doctrines, or that Eve is a survival of the ancient west Semitic mother goddess, or that the Hebrew of Gen. iv, 1, ascribes to the mother of all the living the words "I have *created* a man *with* Jahweh." The basic error of all such assertions is due to a prejudice in favor of the popular theory of evolution, and the consequent desire to make facts square with theories rather than theories with facts.

J. T. L.

BOOKS AND AUTHORS

Ill-informed persons who believe that the cause of the present state of things below the Rio Grande is purely social and economic may find enlightenment in what a "Mexican Lawyer" has written for the current *Catholic Mind*. He shows that in his country there has never been real antagonism between the masses and the classes. Mexico's dreadful condition today is due, he shows, to the selfish ambitions of a few anti-Catholic bandits, who never would have been able to attain the bad eminence they now enjoy were it not for the sympathy and help they receive from over the border. E. C. Hendrix then tells how warmly the Mexican people are attached to the Church, and broadly sketches the benefits Catholicism has conferred on them. The number ends with two short papers entitled "Reflections on Mexico" and "A Query and an Answer."

"Scally, the Story of a Perfect Gentleman" ($0.75) by Ian Hay, and "America at Work ($1.00) by Joseph Husband are attractive little books that have recently come from the press of the Houghton, Mifflin Co. The first is a dog story told with great wit and humor and the other is made up of a dozen well-written papers descriptive of our great industries, the "Semaphore" and the "Skyscraper" being particularly good.——"Katrinka, the Story of a Russian Child" (Dutton, $1.25) by Helen Eggleston Haskell is the latest of "The Little Schoolmate Series," the six preceding numbers of which have already been favorably noticed in AMERICA. The heroine of this volume becomes a famous dancer and secures the recall of her parents from Siberia.

"Thoughts of the Servant of God, Sœur Thérèse of the Child Jesus" (Kenedy, $0.60) which an Irish Carmelite has translated from the French "Pensées" makes an excellent holiday book for the numberless friends of the Little Flower. Under twoscore captions are arranged short reflections of the saintly nun on hope, zeal, simplicity, etc., and the book is attractively bound and printed. "The Loneliness of Christ" by Robert Keable, (Dutton, $0.75) is a beautiful study of the isolation experienced by the Son of God in most of the phases of His mortal life and the necessity of self-discipline in those who would walk in His footsteps. In sentiment and spirit it is so generally Catholic, with not more than a few jarring notes, that one wonders how it comes to pass that the author can remain outside the Church.

As was to be expected, the *Dublin Review* for October is quite warlike in character. The anonymous author of a paper on "Religion in the French Army" asserts that not all the 20,000 priests, seminarians and religious who have been called to the colors are actually fighting on the firing line. Some 300 priests are acting as official or unofficial chaplains and "by far the larger number" of the remainder are employed as hospital assistants, stretcher-bearers and clerks. But all the clergy under thirty years of age and in robust health are combatants in the active forces. What kind of priests these men will be after the war is over remains to be seen. There is a good article on "The Teutonic Knights and the Kingdom of Prussia," by Mgr. Barnes; Mr. Mallock contributed a very readable "Romance of Early English Trade with Russia," and papers that should prove of special interest are W. R. Castle's "Some American Problems" and Mr. Ward's notes on Notre Dame University, Indiana. The latter's paper, however, contains errors of fact that a competent American reviser of the manuscript could have corrected.

It would be too much to expect perhaps that Mr. Eden Philpotts should write a book that would be absolutely unobjectionable from the Catholic point of view, but in his last novel, "Old Delabole" (Macmillan, $1.50), he has almost succeeded. The scene is laid in North Cornwall, and the life of the quarrymen in the little village has the air of being depicted from actual observation. It is very real, and in spite of the Methodistic hardness which characterizes most of the characters, has passages of elevated spiritual insight. There runs through the volume a thread of romance, but the author is more concerned to describe a people than to tell a love story.——Sylvia Marshall, "The Bent Twig" (Holt, $1.35) of Dorothy Canfield's latest book, became so tired of hearing her professional father citing Emerson's "What will you have, quoth God. Take it and pay for it," that she was ready "to get right up and scream." "It makes me feel," she explained, "as though somebody had banged a big door in my face and shut me up in prison." The account of how the heroine learned to apply the text to her home, school and college life in a State University town of the West is the best part of the novel

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In studying foreign languages, now more than ever perhaps, practical drill in conversation is being urgently recommended by all school authorities. To meet this requirement, Messrs. Bierman and Frank have prepared a "Conversational French Reader" (Allyn & Bacon, $0.80), which, though a theme-book and reader, is primarily intended as a manual of conversation. This volume is well planned; the exercises are effective, on topics of timely interest, and the devices accompanying each exercise very helpful. The little work should commend itself strongly to the consideration of instructors in French. Everywhere in the book, in the preface, illustrations, selections, there is a gratifying note of cheerfulness which has been deliberately fostered by the authors.——From the same firm and typographically a fellow to the foregoing, comes a new and attractive edition of "L'Abbé Constantin," with copious notes, grammar lessons and exercises. Many learners would prefer less or nothing of the grammar lessons and more of the exercises.

"Six Little Ducklings" ($1.00), written and illustrated by Katharine Pyle, and "The Wishing Fairies" ($0.75), by Madge A. Bigham, with drawings in color by Fanny Y. Cory, are attractive books that Dodd, Mead & Co. have published for small children to read, hear read, or look at. The ducklings' adventures are very exciting, and the fairies are most generous in granting every child its favorite wish. Then if little boys and girls of the second and third grades should like to know all about "Nixie Bunny in Holiday-Land" (Berkley-Cardy Co., Chicago, $0.40), Joseph C. Sindelar's prettily illustrated "rabbit-story of the holidays" is probably just what they are looking for.——Admirers of Pollyanna, the incurable little optimist, will doubtless be interested in "The Glad

Book" calendar for 1916 (Page, $1.50). Cheering words from Mrs. Porter's books are arranged on fifty-two panels, each of which is graced with a picture of Pollyanna and scenes of her home.

In the "True Stories of Great Americans" series, (Macmillan, $0.50) "Robert Fulton" by his great-granddaughter, Alice Crary Sutcliffe, is the latest contribution. As in preceding volumes comprising biographies of Captain John Smith, Benjamin Franklin and General Robert E. Lee, the aim has been to describe interestingly and vividly lives of the great men who toiled to lay strong and solid foundations for the American Republic. Miss Sutcliffe has made clear the principles that marked the life of her ancestor, and the great characteristic of hard work that displayed itself throughout his useful life. The book is written for the most part with the child's point of view in mind, though older readers may learn an immense deal about Fulton's early experiments with submarines, torpedoes and steamboats.——"The Evolution of Literature," by A. S. Mackenzie, (Crowell, $1.50) is an attempt to get at the beginnings of literature and show that there has been a gradual development according to fixed laws, from primitive beginnings to the comparatively higher types of modern times. The argument is not more convincing than that for evolution in the organic world, which, to be sure, is scant praise. Those, however, whose field is comparative literature, will find many things of interest and value in the volume.

BOOKS RECEIVED

Abingdon Press, New York:
Historic Churches in Mexico. With Some of Their Legends. By Mrs. John Wesley Butler. $1.50.

Richard G. Badger, Boston:
Clouded Amber. By Patience Warren. $1.35.

Dodd, Mead & Co., New York:
The New International Encyclopedia. Vols. XIII–XVI. Jovanovic–New Forest.

Funk & Wagnalls, New York:
How to Live. Rules for Healthful Living Based on Modern Science. By Irving Fisher and Eugene Lyman Fisk, M.D. $1.00.

Ginn & Co., Boston:
The New Hudson Shakespeare. Introduction and Notes by Henry Norman Hudson, LL.D. Edited and Revised by Ebenezer Charlton Black, LL.D. (Glasgow), with the Cooperation of Andrew Jackson George, Litt.D. (Amherst). Macbeth, King Lear, Julius Cæsar, As You Like It, A Midsummer Night's Dream, The Merchant of Venice, Much Ado About Nothing, The Comedy of Errors, Twelfth Night. $0.30 each.

Houghton, Mifflin Co., Boston:
The Little Book of American Poets (1787-1900). Edited by Jessie B. Rittenhouse. $1.25; The Mexican Twins. By Lucy Fitch Perkins. $1.00; Is War Diminishing? By Frederick Adams Woods, M.D., and Alexander Baltzley. $1.00; David Penstephen. By Richard Price. $1.35.

John Lane Co., New York:
The Collected Poems of Rupert Brooke. With an Introduction by George Edward Woodberry, and a Biographical Note by Margaret Lavington, $1.25.

J. B. Lippincott Co., Philadelphia:
Heroes and Heroines of Fiction, Classical, Mediæval, Legendary, Famous Characters and Famous Names in Novels, Romances, Poems and Dramas, Classified, Analyzed and Criticized, with Supplementary Citations from the Best Authorities. By William S. Walsh. $3.00; Universal Pronouncing Dictionary of Biography and Mythology. New Fourth Edition, Thoroughly Revised. By Joseph Thomas, M.D., LL.D. $10.00.

The Macmillan Co., New York:
The Famous Cities of Ireland. By Stephen Gwynn. $2.00.

John Jos. McVey, Philadelphia:
The Theory and Practice of Educational Gymnastics, Embracing Free Exercises, Rhythmic Steps, Track and Field Work, Games, Apparatus Work. By William A. Stecher, B.S.G. $1.50.

G. P. Putnam's Sons, New York:
The Ethics of Confucius; the Sayings of the Master and His Disciples upon the Conduct of "The Superior Man." Arranged According to the Plan of Confucius, with Running Commentary by Miles Menander Dawson. $1.50; The Golden Slipper and Other Problems for Violet Strange. By Anna Katharine Green. $1.35.

G. Arnold Shaw, New York:
Wood and Stone: a Romance. By John Cowper Powys. $1.50.

Fred'k A. Stokes Co., New York:
The Lord of Misrule and Other Poems. By Alfred Noyes. $1.60; Emma McChesney & Co. By Edna Ferber. $1.00.

Yale University Press, New Haven, Conn.:
Ethics in Service. By William Howard Taft, LL.D., D.C.L. $1.00; Sappho in Levkas and Other Poems. By William Alexander Percy. $1.00.

EDUCATION

The Gary Plan: a Popish Plot

THERE was once a lady of philosophic mind who after years of reflection announced that the source of most mundane evils was "the Pope in the Vacuum." Her name, I believe, was Eliza Jane Stafford, and she was a missionary; but whether the Eternal City ever became, as she had piously planned, a scene of her fruitful labors, I am unable to say. She lived, for the most part, within the sound of troubled waters. Unlike Mrs. Poyser, who could fall with remarkable facility "from the key of D with five sharps to the frank and genial C," this lady's career was a series of flats and discords. Giant Popery lay in wait for her at every turn of the road, and so dreadful an apprehension is quite enough to wreck the harmony of even the most blameless life. Never strong after the Syllabus of Pius IX, the Decrees of the Vatican Council were her death-blow; but before she passed to a land where Papists cease from troubling and Councils are at rest, she had gathered about her a number of zealots, some of whom survive to write to the newspapers, denouncing the Gary Plan as a popish plot.

CATHOLICS AND THE GARY PLAN

The aberrations of the human mind are as tortuous as the convolutions of a highly developed cerebellum, and much more interesting. To begin with, the Catholic Church has no deeper interest in the Gary Plan as a problem of practical pedagogy, than she has in a reconciliation of the various theories, advanced by sundry German scholars of repute, touching the original habitat of the cassowary. It is not her system, but Mr. Wirt's, or was before the cobblers began to improve it. Religious instruction, as Mr. Wirt has insisted, almost with peril to his vocal cords, forms no essential part of the Plan. Provided that the school and church authorities agree on the practical details, and provided further that parents expressly wish it, children *may* receive this training, but not on the school premises, nor as part of a curriculum for which scholastic credit is granted. One need not be one of Macaulay's schoolboys to see how far short of the Catholic ideal this arrangement falls. Religion is the very soul of the Catholic school; it is not something merely added to secular instruction, but a spirit which pervades, corrects and elevates the whole process of education. Mr. Wirt can hardly be blamed for presenting the non-sectarian view which allows gymnastics or shopwork to be substituted for religion. He is legislating not for Catholic but for public schools.

SOME ADVANTAGES

It is probably true that many Catholics are inclined to favor the Gary Plan precisely because it may afford the non-Catholic public school child the chance of some religious training. The problem of a coming unchurched generation, recruited from the ranks of Protestantism, does not press on the Catholic as a personal matter; nevertheless, as a citizen interested in good order, he cannot but own to a feeling of apprehension at the thought that millions of children are growing into maturity utterly without religious education or even affiliation. Newman once raised a storm when he remarked that he considered the Established Church to be an effective bulwark against errors more fundamental than her own; but the fear which today moves many Catholics to believe that some religious feeling and principle are better both for the State and the individual than utter indifference or actual hostility, will not now be taken as smacking of latitudinarianism.

NO SUBSTITUTE FOR CATHOLIC SCHOOLS

This consideration may explain why some Catholics have spoken and written in favor of the Gary Plan. Another reason

affects Catholics themselves. The religious instruction period, if introduced, will give Catholic workers an opportunity to get in touch with those Catholic children who either by necessity or through the perversity of short-sighted parents, find themselves in the public school. Much good may thus be done; yet it cannot be too strongly emphasized that this is but salvage work and not what the Church understands by religious education; it is the choice of a lesser evil and in no sense a Catholic ideal. The Gary Plan, if presented as a satisfactory substitute for the parochial school, is to be absolutely rejected. What the Church wishes in the education of her children is admirably expressed by the Baltimore Council, and has been repeated in numerous Pastoral Letters. The principles and directions there laid down are, and doubtless will continue to be, the norm and plan of action for both clergy and laity.

MASKS AND DARK LANTERNS

In New York and elsewhere, the controversy over the Gary Plan has dragged the ancient and utterly impertinent question to the fore: "Are Catholics plotting to gain absolute control of the public schools?" This foolish question, or some form of it, is apparently perennial; age cannot wither it, nor custom stale. Some busybody with a nose for statistics finds that a large proportion of the public school teachers are "Papists." His creative genius immediately invests these shrinking schoolmarms with all the dark and dubious qualities of a Guy Fawkes, transposed to a feminine key. He hears that the president of the School Board is suspected of being a Catholic, either because he takes an egg for his breakfast on Friday, or because his wife's grand-aunt is reported to have had an adopted daughter who died, it is said, murdered, it is whispered, in a convent in California or maybe in Florida, probably about the year in which Mrs. O'Leary's cow succeeded in making Chicago famous. If this unfortunate president escapes the accusation of being a tool of the Jesuits, it is only because the imagination of the anti-Catholic agitator has been diverted for the moment by the more alluring details of some impropriety upon which his alleged mind has chanced.

CATHOLIC PLOTS

Abandoning the policy of answering a fool according to his folly, it should hardly be necessary in this day of newspapers and moving-pictures, to state that American Catholics are not plotting against anything, even a "yellow" press. They are too busy with legitimate interests; they would hardly know how to go about plotting. For the most part they are ordinary persons, not marked off from the common herd by any peculiarity of physiognomy or garb, who grumble about the weather and the bad street-car service, who pay their taxes, "root" for the home team, carry umbrellas when it rains, and endeavor with varying degrees of success, to be good Christians and good citizens.

Drawing upon my own experience, I should say that Catholics are as much given to plotting as Jesuits are given to "gliding," or to hissing, between clenched teeth too, "Foiled again!" when the sturdy Protestant hero refuses to unhand them; but not more. As desirable citizens who mind their own business, they may pass; but if I had any plotting to be done, I should seek assistance elsewhere. Catholics could not "gain absolute control of the public schools" even if they wished it; and they do not wish it. They have troubles enough of their own. The country may be at rest. So far as the Catholic Church is concerned, the public schools will continue to muddle happily along under the benign smile of those areopagitically sapient bodies, their respective School Boards.

STATE AID

State aid for parochial schools is, however, another matter; but Catholics do not seem half so determined to get it as non-Catholics are to keep them from getting it. Contrary to Protestant tradition, as retailed in the Protestant press, it is not "a burning question" either with clergy or laity. Once brought under discussion, however, the Catholic trait of unity in the Faith and divergence in nearly everything else, at once gives a delightful piquancy to the ensuing debate. Some Catholics, and they are probably a vast majority, hold that the system which forces a man to pay for a school to which he cannot in conscience send his children, is flagrantly unjust. But even among these, there is no commonly received opinion as to the method to be employed in removing what is felt to be a real injustice.

There are Catholics who favor a pro rata apportionment of the funds appropriated for public education, not as a gift or reward, but as a return in equity for work which many communities cannot do for themselves, and by which in any case, the State ultimately profits in an educated body of citizens. Others again, strongly oppose this plan. These believe that it is far better for the Catholic school to escape all State domination and the danger of undue State supervision, by relying for its support upon the generosity of the Catholic people.

REST FOR THE TIMOROUS

When taken up at all, these and cognate matters have been discussed by Catholics only in their private capacity. On the proposal to ask public funds for work done in the American parochial schools, neither the Church nor any body of ecclesiastics or laymen, has spoken with an authority binding the consciences and acts of Catholics. It is true that Catholics do not "approve of the system of educating youth, unconnected with the Catholic faith and the power of the Church," and would, if they could, bring about a change, not by "plotting," but by lawful means. Catholic educators are not alone in believing that the public school system, from a professional point of view, is far from perfection; and many educational leaders of the day share the Catholic conviction that the school which sharpens a boy's wits without strengthening his will by religious principles against evil, is as bad for the State as it is for the boy.

Catholics will, no doubt, continue to urge the correction of whatever they deem harmful in public education; but to ease the apprehension of the timorous, it may be stated in confidence, that there will be no "plotting." Dark-lanterns, masks, slander, dynamite and the torch, or their equivalents in the moral and physical orders, are singularly ineffective weapons with which to "gain absolute control over the public schools," or anything else. As a means of settling differences of opinion or principle, they have been eschewed by the majority of mankind, ever since our remoter ancestors crawled out of their reedy fens, and gave over the picturesque habit of painting themselves blue.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Child Legislation

"THE century of the child" is the name which has been given to the period in which we live. The title suggests the enthusiasm of a specialist in child-welfare problems rather than the quiet judgment of an unbiased observer. So many political, social and economic movements occupy at present the foreground of the civic stage and attract public attention that it would be hazardous to single out any one of them as giving the dominant tone to the motley scene we are witnessing, or in which we ourselves are perhaps active participants. Yet no one can gainsay the fact that a vast amount of attention has been focused upon the child, for better or for worse.

Even as this article is being written, the press service of the Children's Bureau of the United States Department of Labor announces that State health officials of thirty-nine

States have pledged their cooperation in the observance of a nation-wide "Baby Week," recently proposed by the General Federation of Women's Clubs. The Bureau's circular, we are further informed, is sent in response to inquiries from organizations in forty-five States and the District of Columbia. But the most convincing proof of the persistent agitation carried on throughout our country in favor of our little ones is the actual crystallization of the many and various welfare theories in the shape of child legislation.

EXTENT OF CHILD LEGISLATION

For those who have not closely followed the developments of this movement a survey of the laws for the benefit of children passed in a single year will offer a decided surprise. The retrospect, made possible by the report of the Children's Bureau, reveals a universal effort in the United States to deal with the various social and economic phases of the child problem by means of legislative enactments. Thus during the current year alone forty-five State and Territorial Legislatures and the Congress of the United States have passed laws affecting child welfare. The propaganda has extended even to the far distant Territories. Alaska, Hawaii, Porto Rico and the Philippines have all actively participated in it. A great variety of legal measures has naturally been suggested by the different conditions of the various sections. The following, according to the Children's Bureau, are some of the child problems dealt with by the various State or Territorial Legislatures.

NATURE OF THE LAWS

No fewer than twenty-seven States have during the past year amended their provisions for dependent children; eight have altered their treatment of juvenile delinquents; sixteen have strengthened their child-labor law and fourteen have legislated for the needs of the mentally defective or the feeble-minded. Public schools were opened for social-center purposes in three more States and in the District of Columbia. Nine States amended, or for the first time passed, a playground law. Four passed a vital-statistics law to assure a complete birth registration.

A few of the States are specifically selected for honorable mention by the Children's Bureau, because they have made notable advances during the past year:

> Alabama, for example, whose Legislature meets only once in four years, enacted a new child-labor law, a compulsory school attendance law, an excellent desertion and non-support law and a State-wide juvenile court law. Florida remodeled its treatment of juvenile delinquents, recognized the principle of compulsory school attendance and appointed a State commission on the need for mothers' pensions. Kansas established an industrial commission to regulate hours, wages and conditions of work for women and minors, and a division of child hygiene in the State board of health; it also enacted a playground law and a mothers' pension law. New Jersey and Wyoming passed comprehensive acts relating to the care of dependent children, and Pennsylvania carefully drafted laws relating to child labor and vocational education.

INDIRECT CHILD LEGISLATION

This surely is a formidable list of legal enactments; but it does not complete the enumeration, since there still remain various forms of indirect children's legislation now under consideration in different States. Thus commissions have been appointed in Arkansas, Florida, and Utah, to report on the needs of the feeble-minded. A commission in New Jersey is drafting a State program for the reorganization of the public care of defectives, dependents, and delinquents. In Missouri and New Hampshire commissions are preparing State assistance for the blind. Delaware has its vocational education commission, and other States have commissions at work upon minimum wage laws, mothers' pension laws, and social insurance, which is ultimately to provide for the little ones.

OUTLYING TERRITORIES

Particularly interesting, as showing how far the widening circles of this movement have reached, is the children's legislation enacted in various distant Territories. Alaska has forbidden the employment of boys under sixteen at underground labors in the mines; Hawaii has passed a curfew law applying to girls under sixteen in Honolulu; Porto Rico has introduced a modern juvenile court law; the Philippines have made provision for dental clinics in the schools and have found a public welfare board for the establishment and maintenance of social centers. There can be no doubt, therefore, of the intensity with which this movement is at present being propagated, the widespread interest it is arousing and the active support it is everywhere receiving. The evils it would combat are often only too real, and the miseries it is seeking to relieve may well arouse the sympathy of all good men. That care must be taken, however, not to give free hand to extremists and faddists is no less evident.

LEGISLATION AND CHRISTIANITY

Legislation cannot supply the place of Christianity, although the absence of Christianity, or the want of a consistent application of it, often makes legislation imperative. Were justice and charity to prevail, according to the law of Christ, there would be very little need, if any, for this multiplicity of human legislation and State interference. Under the existing conditions, however, children's legislation is not seldom of the utmost importance and a form of the truest charity.

Regarding the limits to be set to legislation of an industrial nature Pope Leo XIII writes: "The limits must be determined by the nature of the occasion which calls for the law's interference, the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief." How deeply he was concerned in the welfare of the little ones is plain from the touching words with which he refers to them:

> In regard to children, great care must be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so too early an experience of life's hard toil blights the young promise of a child's faculties and renders any true education impossible.

CAUTION REQUIRED

Caution, too, must be exercised in promoting or supporting the various social laws and movements purporting to be in the interest of the child. Their promoters are often men without religion and not seldom even strongly opposed to the Catholic Church. Their object is not infrequently to harm or endanger the great Catholic works of charity everywhere carried on in the interest of God's little ones. There is a tendency to secularize charity, or rather to abolish it for the sake of a commercialized social service. The faithful religious, Brothers and Sisters, doing God's work for love of Him, are looked upon as rivals by those who would centralize and bring into their own control, as a business enterprise, all the labors in which individual Christian charity is to find its noblest expression.

There are movements, likewise, ostensibly begun in favor of the child, which are meant to promote ulterior purposes not in consonance with the best interests of religion and patriotism. There is often a serpent among the flowers and Catholics must exercise careful discretion in proving the nature of every measure before they give it their support, for

the world, the devil and the flesh are fighting for the possession of the child whose soul belongs to God alone.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Sweden has adopted a new and original method of dealing with the liquor problem. Its inventor is Dr. Ivan Bratt and it is known as the "Stockholm system." Its purpose is to place a limit to the amount of spirituous liquor allowed to any individual. Citizens in good standing can thus partake of such beverages within the bounds of moderation, as officially interpreted for them, but are prevented from falling into excess. Dr. Bratt, as might be expected, has been accused by some of being too moderate and by others of being too extreme in his reform. The fact is that the system is to go into effect for the entire Swedish nation after the first of January. Hitherto it has already been in operation in thirty-one of the one hundred districts into which Sweden is divided, and during the past year is said to have decreased the consumption of liquor from 5,004,542 liters to 2,979,682 liters.

Father Edmond J. Fontaine, stationed at Bartlesville, Oklahoma, is utilizing the parochial school building for English classes which he conducts for the benefit of several hundred Polish immigrants. The classes are excellently attended. Four evenings of the week, during the space of two hours, the young men who spend their day working at the zinc smelters of Bartlesville are taught by Father Fontaine the rudiments of the English language. In course of time they will likewise be instructed by him in American history and the nature of our civic institutions in order to prepare them properly for American citizenship and acquaint them with their rights, privileges and duties. The undertaking is in full harmony with the desires of our Government and affords a splendid opportunity for exercising a good moral influence over the young workingmen. There is a suggestion here which may well prove useful to others in handling the difficult immigrant problem confronting the Church in America. If pastors are not themselves familiar with the language of these immigrants or cannot spare the time to bear the entire burden, would it not be possible to have evening courses conducted in our schools under the auspices of Catholic laymen? The seed might thus be sown of a great Catholic movement.

A rather far-reaching decision bearing upon the administration of our immigration laws was made in the Portland case. A small number of immigrants in sound health and with sufficient means, arrived at New York with the intention of making their home at Portland, Oregon. They were forbidden, however, to proceed for the reason that they were "likely to prove a public charge," because labor conditions in Portland were reported to be bad and it was thought probable by the immigration board that they would not be able to find employment there. The Supreme Court decided that the board was acting beyond the sphere of its authority and had no right to judge of the actual prospects of success or failure in the case of individual immigrants and held that the excluding phrase referred to the class of persons and not to their destination. Underlying these difficulties are the conflicting demands of capital and organized labor, with often a great injection of selfishness on both sides. A better distribution of immigrants, on the other hand, would be for their own and for the country's good. Serious consideration has been given to this problem which is not easy of solution.

The *Outlook* not long ago nobly performed its duty, in the name of modern enlightenment, by soundly berating the Catholic Bishop of Panama for his attitude towards the Protestant "Congress for Christian Works" to be held within the Bishop's diocese, and to which the President of the Republic had generously offered the use of the National Theater. The *American Israelite*, however, as an impartial observer of the situation, forms its own judgment both of the Bishop and of his splenetic critic:

> If the Bishop said no more than the *Outlook* quotes, we can only sympathize with him. "Christian Work," as our Protestant brethren understand it, is a Protestant interpretation of Christianity with an aggressive attitude towards Roman Catholicism. The Bishop has reason to believe that at this congress views will be presented like those that we hear in our Protestant conventions in this country. The Methodist General Conference, held at Minneapolis in 1912 e. g. adopted a resolution, declaring that "the teachings and practices of Romanism pervert many of the fundamental doctrines of Christianity and foster superstitions which alienate the thinking classes." The Methodist Church has the right to teach so, but a Catholic Bishop has also the right to warn his flock against attending a convention, where they may hear such remarks. He has also the right to protest against giving the privileges of a public building to an organization which is apt, if not bound, to hurt the legitimate sensibilities of a class of citizens.

All who understand the significance of the intended Panama Congress and the spirit which animates its promoters will fully appreciate the attitude of the Catholic Bishop, and of all Catholics with regard to this question, unless, like the *Outlook*, they are viewing the situation through colored glasses.

The United States Supreme Court has declared unconstitutional an anti-alien law enacted by initiative and referendum in Arizona. It demanded that an employer of five or more persons must keep eighty per cent of them qualified electors or native-born citizens. Justice Hughes, in reading the court's decision, offered at the same time a statement of the reasons which prompted the condemnation of the law:

> It is sought to justify this act as an exercise of the power of the State to make reasonable classifications in legislating to promote the health, safety, morals and welfare of those within its jurisdiction. But this admitted authority, with the broad range of legislative discretion that it implies, does not go so far as to make it possible for the State to deny to lawful inhabitants, because of their race or nationality, the ordinary means of earning a livelihood. It requires no argument to show that the right to work for a living in the common occupations of the community is the very essence of the personal freedom and opportunity that it was the purpose of the amendment to secure. If this could be refused solely on the ground of race or nationality, the prohibition of the denial to any person of the equal protection of the laws would be a barren form of words. The authority to control immigration—to admit or exclude aliens—is vested solely in the Federal Government.

The question here agitated has become one of serious moment, since an entire series of discriminatory laws has already been passed. Pennsylvania, Massachusetts, New Jersey, Arizona, Wyoming, Idaho, and to a certain extent California, expressly prohibit the employment of immigrants upon public works. The Arizona law itself had previously been submitted to a special court of three Federal judges, who likewise declared it unconstitutional. The following argument was then given by the court: "If, under guise of police regulation, a State can prohibit an employer from employing more than 20 per cent of alien labor, it can prohibit him from employing more than 5 per cent and if 5 per cent, any at all." The situation which has arisen is clearly an anomalous one. The Federal Government can throw open the gates of the country to foreigners for whose exclusion it sees no adequate reason, while the individual States could, under the Arizona provision, condemn them to starvation or reduce to a condition of unemployment those already engaged in its industries. It is evident that a better adjustment must be made. The rightful interests both of the native workman and of the alien admitted into our country should be duly consulted. Might not the Federal Government itself make reasonable provision for this wherever a real emergency arises?

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CHRONICLE
The War: Bulletin, Nov. 23, p. m.-Nov. 30, a. m. —Central Serbia—Southern Serbia—Greece and Roumania. France: The Catholic Institute—Clerics in the Army. Germany: German Resourcefulness. Great Britain: The Foundation at Cambridge — Conscription. Ireland: Steamship Companies and Emigrants. Mexico: Material Loss to the Church. Spain: The "Bull for the Crusades".....169-172

TOPICS OF INTEREST
Mr. Tumulty and Mexico—The Spiritual "Birth of a Nation"—The Rebel Poet—The Cave Man an Artist—Congregational Singing 173-179

COMMUNICATIONS
Woman Suffrage—The Open Shop—Less Politics —The Anglican "Branch" Theories—A Disconcerting Coincidence—A Pole and a Catholic. 179-181

EDITORIALS
Our Country's Patroness — No Persecution — Don't Be an Only Child—The Doctor's Duty—The Baker and the Baptist—In Praise of Potatoes 182-184

LITERATURE
Catholic Literature's Possibilities.

REVIEWS: The Life of Father De Smet, S.J. (1801-1873)—The Lord of Misrule and Other Poems—The Rocky Road to Dublin—The Little Book of American Poets — Sappho in Levkas and Other Poems—Memories of a Publisher, 1865-1915—Vagrant Memories—Aus dem Glauben leben! — Der Gymnasiast — The Spiritual Journal of Lucie Christine—American Ideals—Habits that Handicap—Aristocracy and Justice.

BOOKS AND AUTHORS: Christmas Cards and Calendars — "Dreams and Dust" — "A Marriage Cycle"—"Talks About Poets and Poetry"—"Peg Along"—"Clouded Amber"—"Emma McChesney & Co."—"Kipling's India"—"First Principles of Chemistry"—"A Text-Book of Cooking"—"Le Livre de la Consolation"—"L'Apostolat de la Jeunesse"—Some Recent Pamphlets on Catholic Topics 184-189

EDUCATION
Civics in the Secondary School.....190

ECONOMICS
The Planning Time.....190, 191

NOTE AND COMMENT
Attendance at Jesuit Colleges and Universities—Another Lost Tribe of Israel—The Financial Burden of Catholic Free Schools — Social and Religious Evolution in New England — Christ Child Society of Chicago—Shipping Christmas Gifts — Deaths of Bishop Hedley and Cardinal Bauer 191, 192

Attention is called to the Editor's paper on "Mr. Tumulty and Mexico," which appears in this issue.

CHRONICLE

The War.—The deadlock in Flanders and France continues unmodified. Along the Dvina the situation has undergone no essential change. The Germans have made vigorous intermittent attacks, but have fallen back a short distance from Riga, and there is a noticeable slackening in their offensive against both Riga and Dvinsk. Rumors to the effect that Mitau has also been evacuated are without official confirmation. From Volhynia, Galicia, the Trentino and Gallipoli, nothing of consequence has been reported. During the week the Italians have subjected Goritz to a heavy bombardment, and much damage has been inflicted especially on the public buildings; many of the heights commanding the city are in possession of the Italians; but up to the present the Austrians have been able to hold it.

Bulletin, Nov. 23, p. m.-Nov. 30, a. m.

In central Serbia the Austrians, Bulgarians and Germans have been pressing hard on the Serbians. The Austro-German line that runs parallel to the Montenegrin boundary has moved a considerable distance to the west. The Serbians have been forced out of Prjepolje, Mitrovica, Rudnik and Pristina, but are still holding Prisrend. As this place, however, is menaced from the north, where the Germans have crossed the Sivnica, from the east, and from the south, where the Bulgarians are engaging the Serbians near Kalkendelen, its fall is imminent. These victories have given the invaders entire control of the Mitrovica-Uskub railroad. The Serbians, prevented this for a time by thrusting into the Bulgarian lines a narrow wedge, which reached in a northeasterly direction and extended as far as the Veleika plain to the south of Nish. This portion of the Serbian Army, however, was soon obliged to retreat, for Kikanic became untenable as the Germans moved south from Pristina. When the Serbians withdrew the entire railroad fell into the hands of the Central Powers, who have joined forces with the Bulgarians at Kalkandelen. German dispatches regard this part of the campaign as finished. The Serbians are retreating into the Montenegrin and Albanian mountains.

Central Serbia

In southern Serbia, there has been no marked change in the situation. The Serbians have prevented the capture of Monastir, and have also retaken Krusevo. Their efforts, however, to reach Prilep have not been successful. Neither have they been able to join forces with the French left wing. Their failure to do this is said to have been responsible for the withdrawal of the French to the eastern bank of the Cerna. For some time the French have been holding the western bank of this river and have repulsed vigorous attacks on the part of the Bulgarians, especially at its juncture with the Rajec. The retirement of the French indicates increased Bulgarian pressure along this portion of the Allies' line, but does not point to anything like a serious defeat. No other changes have been reported in southern Serbia. The Allies, to judge from dispatches, are now about to make greater efforts to help Serbia. Italy is reported to be landing troops at Avlona, and to have established communication with the Serbians through Albania. The British and French are said to be landing about 4,000 troops daily at Salonica, and Russia has promised more than 350,000 soldiers for an invasion of Bulgaria.

Southern Serbia

The diplomatic situation in Greece has not altogether cleared. Coercive measures used by the Allies, to-

gether with a joint note addressed to Greece by the Entente Powers, elicited from Greece a reply that was at first taken to be altogether satisfactory, an impression which was intensified by the fact that the pacific blockade was lifted, together with the other commercial and financial restrictions. The note is believed to have contained no demand that Greece depart from her neutral position, and to have asked for nothing more than the continuation of the privileges hitherto accorded to the Allies. It now appears, however, that the conclusions drawn about the final and altogether satisfactory nature of Greece's reply were somewhat premature. A second note and a reply have been exchanged, but neither has as yet been made known. But it is thought that Greece has proposed a joint conference with a view to settling some details of an agreement, which in its general lines is regarded as satisfactory to both sides.

Greece and Rumania

Rumania also is in difficulties. A large Russian army is concentrated along her Bessarabian frontier, demanding an undisputed passage through Rumania to Bulgaria. Against this demand it is believed Rumania will officially protest while abstaining from armed resistance. Meanwhile, Bulgarian and German troops are massing on the Danube. Rumanian diplomats are striving to maintain neutrality without giving offense to either side, an extremely difficult task.

France.—Under the presidency of Cardinal Amette, the solemn services marking the reopening of the famous Catholic Institute of Paris were held a few weeks since. When in October, 1914, the indefatigable Rector, Mgr. Baudrillart, decided to reopen the Institute, many feared that this would be found quite impossible, since nearly one-half of the professional staff and more than half the students were with the army. Nevertheless, although hampered by many difficulties, the work of the year was most satisfactory. Thirty-two diplomas were awarded in the sacred sciences, and two doctorates and eighty-six licentiates in law were conferred. In his address at the opening of schools, Mgr. Baudrillart said: "Many lessons are taught us by the present war; one is the necessity of long and careful preparation. To prepare one's self it is, first of all, necessary to understand the aim to be pursued, to have an ideal; to carry in one's self, as Pasteur said, a God." On the first day of schools, a Requiem Mass was celebrated for the repose of the souls of 112 pupils and former pupils of the Institute who have fallen in battle. During the first year of the war, the Institute paid a heavy toll to death. Thirteen Crosses of the Legion of Honor and six Military Medals have been awarded the pupils, and the names of fifty-four have found place in "the order of the day."

The Catholic Institute

In the *Universe* of recent date, the Rev. G. Ryan writes of the practical results of the Conscription Law in France as it affects clerics; results quite contrary to those contemplated by the anti-clerical conspirators. "Clerical conscription was designed to deprive the men of France of what it is now actually providing for them." Anti-clericalism, writes Father Ryan, is a reptile that cannot live in the trenches. The presence of priests in the army has dispelled the anti-clerical sentiments sedulously fostered in many parts of France by interested politicians. Slander cannot prevail against the noble example daily given by these clergymen.

Clerics in the Army

This change is owing to the daily post bringing letters from the front praising now the bravery of the Reverend Sergeant-Vicaire, now the abnegation of a Reverend Corporal-Curé, or the self-sacrifice of some subdeacon stretcher-bearer; and such letters are carried around the village and the glory of any fallen priest-hero is at once communicated to the resident priest (if indeed there happen to be one, which is now not always the case, the majority having been called to the front) and the "glory" of that death offered, so to say, to the priest as being "one of the cloth" whom the people are now learning to love.

One will agree with the writer that it is a pity that so many ministers of God have been called upon to sacrifice their lives upon fields of blood, and heartily share his hope that their blood may make France worthy of the sacrifice which has been offered.

Germany.—That necessity is the mother of invention has never proved more true than is the case now in Germany. To supply substitutes for necessary articles that are lacking, chemical science is doing wonders. The old saltpeter monopoly has been dealt a fatal blow by the discovery of a way of extracting nitrogen from the air and by the use of ammonia. This new saltpeter industry is capable of supplying not only the army's needs but likewise those of agriculture. To compensate for the lack of gasoline a similar product, called benzol, said to be answering all purposes to which gasoline is put, has been obtained from the residue of coke. Other chemical inventions are the production of flour from straw for feed, the utilization of sugar in the manufacture of soap, the production of different fundamental foodstuffs, principally fat, from yeast, and the invention of a substitute for rubber. The new industries which have thus arisen are not of a temporary nature, but are bound to continue and develop still more after the war, for synthetic rubber, if cheap enough, will be of incalculable value. Private letters from the front in France tell of finding German automobiles with excellent tires made of some new substitute for rubber. They are composed in part of linseed oil oxidized in some peculiar way. If this is the chief component the raw material of the new rubber will not be very costly. Two processes have been invented, it is asserted, which supply nitric acid and ammonia very cheaply. This frees Germany and will free the rest of the world from dependence on the nitrate deposits of Chili. With abundance of potash in addition to these inventions

German Resourcefulness

Germany can be supplied indefinitely with explosives and with fertilizers. The copper reserves of the country are being carefully husbanded, and steel, iron, zinc and aluminum are taking their place wherever possible.

Great Britain.—The blessing of the foundation stone of the new chapel, attached to St. Edmund's House, Cambridge, marks the continued progress of the Catholic renaissance at this ancient university, St. Edmund's was established in 1896, to provide university facilities for priests who wished to engage in undergraduate or special studies, and for ecclesiastical students. Its founder is one who for years has been in the forefront of every movement for the promotion of Catholic interests, the Duke of Norfolk; the establishment is managed by a body of clergy and laity of which his Grace is president. Thirty-two priests, residents of the house within recent years, are now teaching in various colleges and schools, and six are serving in the war as military chaplains.

The Foundation at Cambridge

In a speech before the London Stock Exchange, Lord Derby allowed himself a certain freedom of speech, justified, no doubt, by his feeling that here he was not bound by the conventions which rule in parliamentary circles. Certain members of the Upper House talked too much and their intemperate language just fell short of supplying the enemy with undue information. "Traitor" and "no gentleman," as phrases applied to Baron St. Davids, Lord Ribblesdale and others, are biting descriptions, unless, indeed, they be taken by all concerned as mere party gibes, ephemeral in nature and not seriously intended. Lord Derby said that he had not come to the Stock Exchange to recruit troops, and added a plea for patience, since England was trying to accomplish in six weeks a task that had engaged Germany for forty years. "We are going to win this war," he concluded, "whatever the cost; but there is no use in making this assertion unless everyone does his duty at this crisis." Under the Earl's direction, the volunteer system still holds the field; how long it will retain this position, no one can say. Warned by repeated breakdowns, the prophets of conscription are seeking refuge in a cautious silence. The Duke of Marlborough, a student of practical farming, fears the results of conscription upon the country's agricultural interests; others point out that "business as usual" is essential to ultimate success, and that "business as usual" requires the complete interest of many men in many peaceful avocations. All of which indicates that conscription is not the easy problem which amateur politicians on both sides of the Atlantic think it, and worse, proclaim it.

Conscription

Ireland.—During the week ending November 13 the Cunard Line refused passage to a number of young Irishmen who wished to leave the country. In imitation of the Cunard, the White Star and Anchor Lines adopted the same course of action and refused "to accept the bookings of British subjects who are fit and eligible for military service." This has aroused a storm of criticism in the Irish press. *New Ireland* calls it an outrage and insists that while the voluntary system remains in force, no Irishman can be compelled to join the army; and no interference with liberty whether by the Cunard Line or by employers in Dublin and elsewhere who have deprived their employees of their positions in order to compel them to join the army, is justifiable. The *Weekly Independent* approves of the action of the Cunard, calling the attempt to emigrate stupid, cowardly and discreditable to the country. The pages of this paper are largely given over to the incident. According to some of the testimony presented the Liverpudlians hooted the prospective emigrants, spat on them and in general treated them despitefully. It is claimed that Englishmen and Orangemen fit and eligible for military service were allowed to sail, while Irishmen from the South and West were not. One young man testified that he with 500 others, volunteered at the beginning of the war and was rejected and then he remarks whimsically enough: "My grandfather was exiled in 1851 and I don't understand the anxiety of the British to keep me in Ireland." The paper prints a letter from G. Gavan Duffy, Temple Chambers, London, protesting that the Cunard has usurped the functions of the Executive and suggesting that a fund be started to help the men to vindicate their rights. The *Weekly Freeman* minimizes the affair, and declares the agitation a Unionist scheme to blacken Ireland's fair name. This paper asserts, however, that before the war the average number of passports issued daily was thirty; now nearly 500 are requested each day. Shortly after Lord Derby's scheme for recruiting was outlined, 300 passports were refused in three days, and according to the *Observer,* 1,400 Irishmen booked passage during the week ending November 13. A trenchant letter written from Liverpool to the *Weekly Freeman* complains that at the very time the Irishmen were refused passage, Britishers crowded football fields and restaurants, apparently oblivious of the war. The *National Volunteer* says the incident has been exaggerated by "journals of Unionism and factionism," and in condemning the men who sought passage, declares that "Ireland would be none the poorer for their riddance, and America none the better for their intrusion." Mr. Redmond calls the incident "a West of Ireland affair, grossly exaggerated, due to a misapprehension on the part of a number of fellows who thought conscription had been enacted." The fear of conscription seems real, and the country is greatly agitated over it.

Steamship Companies and Emigrants

Mexico.—Some idea of the damage done to the Church in Mexico may be had from these statistics, furnished by men entirely conversant with the situation.

Material Loss to the Church

Although the figures set down, 4,399,000 American dollars, or 8,798,000 Mexican dollars, do not by any means represent the total loss, yet they show well enough one phase of the injury inflicted upon the Mexican Church:

Monterey, Nuevo Leon	
Archbishop's house	$25,000
Archbishop's library	12,500
Archbishop's museum	12,500
Archbishop's pictures	5,000
Church of S. Francisco	25,000
Church of Santisima	10,000
Seminary	50,000
Christian Brothers' College	20,000
Marist Brothers' College	25,000
College in Lamparos	10,000
College in Linares	15,000
Tamaulipas	
Seminary	10,000
College of Matamoras	5,000
Saltillo	
Jesuit College	100,000
Seminary	10,000
Christian Brothers' College	10,000
San Luis Potosi	
Bishop's house	100,000
Bishop's library	25,000
Seminary	50,000
College of the Sacred Heart	20,000
Zacatecas	
Bishop's house	25,000
Leon	
Bishop's house	50,000
Bishop's library	5,000
Seminary	50,000
Marist Brothers' College	25,000
Teresian Sisters' College	40,000
House of Retreats	25,000
Durango	
Bishop's house	12,500
Marist Brothers' College	10,000
Guanajuato	
Jesuit College	75,000
College of the Sacred Heart	50,000
Celaya	
Preparatory Seminary	10,000
Queretaro	
Seminary	15,000
Christian Brothers' College	25,000
Bishop's house	25,000
Franciscan Convent	15,000
Tulancingo	
Bishop's house	10,000
Seminary	7,500
College	10,000
Zamora	
Bishop's house	100,000
Seminary	100,000
Teresian Sisters' College	50,000
Marist Brothers' College	40,000
Guadalajara	
Archbishop's house	100,000
Seminary	140,000
Preparatory Seminary	25,000
Jesuit College	50,000
Salesian Fathers' College	40,000
Normal College for Girls	25,000
A church	20,000
Toluca	
Marist Fathers' College	25,000
College Larrainzar	5,000
The Brothers' College	5,000
Passionist Fathers	50,000
Puebla	
Archbishop's house	250,000
Seminary	100,000
Teresian Sisters' College	50,000
Christian Brothers' College	50,000
Orizaba	
Jesuit house	20,000
Convent of Carmel	10,000
Church of St. Mary	50,000
Cordoba	
A church	10,000
Jalapa	
Jesuit house	7,500
Jesuit church	40,000
Seminary	10,000
Vera Cruz	
Redemptorist house	10,000
Campeche	
Bishop's house	10,000
Chiapas	
Bishop's house	5,000
Other houses	10,000
Yucatan	
Archbishop's house	100,000
Seminary	50,000
Teresian Sisters' College	20,000
Brothers' College	5,000
Four schools	20,000
Jesuit house	5,000
Aguascalientes	
Bishop's house	10,000
Seminary	20,000
Church of San Antonio	25,000
Ocotlán	
All goods of the Church	50,000
Jacona	
Marist Brothers' College	40,000
Mexico City	
Sta. Brigida house	25,000
Josephite Sisters' College	25,000
Vincentian Fathers' house	30,000
Jesuit house	25,000
House of Retreats	20,000
Morelia	
Archbishop's house	40,000
Seminary	100,000
Preparatory Seminary	40,000
Teresian Sisters' College	100,000
Christian Brothers' College	25,000
College of La Merced	40,000
Eight schools	50,000
Salesian Fathers' College	25,000
Four convents	75,000
Bishop of Zacatecas	
Paid as tax imposed by revolutionists	7,500
Bishop of Zamora	
Paid as tax	9,000
Clergy of Zacatecas	
Paid as tax	50,000
Archbishop of Durango	
Paid as tax	7,500
Clergy of Morelia	
Paid as tax in money	85,000
In bills of exchange	165,000
Bishop of Chilapa	
Paid as tax	2,500
Guadalajara	
College of the Sacred Heart	50,000
Three schools	20,000
Visitation Convent	30,000
Adoratrice Convent	15,000
Houses of retreat (2)	50,000
Vestments, sacred vessels, pictures, jewelry	500,000
	$4,399,000

Next week's chronicle will contain a recently issued letter of General Alvarado, Governor of Yucatan, condemning religion.

Spain.—Yielding to the earnest desire and request of the King of Spain, the Pope has just extended for another twelve years the favors and privileges of the famous *Bulla Sanctæ Cruciatæ*. This extension is to date from 1916. It is a matter of history that this generous concession had its origin in those heroic days when Spain was winning back its territory, inch by inch, from the Moors. When the country was valiantly endeavoring to expel the Mohammedan intruders, the Spanish monarchs obtained from the Holy See leave that all those who took up arms against the Saracens, might share in those privileges and indulgences which were enjoyed by the Crusaders who fought the infidels in the Holy Land. The money which formerly was used to equip and supply armies in the field against the Saracens, and to serve similar purposes and needs, is now applied to the restoration of poor and needy churches, to the maintenance of religious worship, to the help and upkeep of charitable works, etc. For, though it is true that in Spain the State is bound by law to look after all these needs, it must be granted that the pittance thus applied is a poor and scanty one, and without the help and funds of the Church herself, many of the sacred edifices would fall in ruins, townships and villages would be without decent religious worship, many a work of charity would have to be abandoned. The favors and privileges contained in the Bull are these:

The "Bull for the Crusades"

(1) Those affecting the living, i. e., a number of plenary and partial indulgences granted to the Faithful under prescribed conditions; privileges with regard to the sacramental absolution of sins, and censures reserved to the Pope and the Bishops; faculties for the commutation of vows, etc. (2) Those affecting the dead, by which indulgences are granted in favor of the souls in purgatory, for whom the Bull has been taken. (3) Privileges and favors of "composition" or compromise, a favor granted by the Pope allowing individuals to licitly appropriate to themselves certain objects not theirs when it cannot be known who is the owner. (4) The Apostolic Indult authorizing the Faithful to eat flesh meat on those days when, by the general law of the Church, it is forbidden. This authorization holds good, even in Lent, Fridays excepted. Up to the present the fast-days of obligation were: every day in Lent, Sundays excepted; the vigil of these feasts: Pentecost, St. James the Greater, the National Patron Saint, Our Lady's Assumption, SS. Peter and Paul, All Saints, Christmas; the Fridays and Saturdays of Advent, and Wednesdays, Fridays, and Saturdays in Ember weeks.

By the late Brief of our Holy Father, in virtue of which he extends the provisions of the Bull for a period of twelve years, the number of fast days for the Catholics of Spain is considerably reduced. Thus, to speak of Lent alone, only three fast days a week, namely, Wednesday, Friday and Saturday, will be henceforward of obligation. The Faithful are, moreover, allowed to eat flesh meat and fish at the same meal on the Sundays of Lent. Hitherto, in a family, every individual over seven had to petition and receive his privileges in a special Bull. Henceforward one Bull will suffice for each family, including dependents, servants, etc. The days of abstinence are also greatly reduced in number.

Many other important privileges are granted by the Bull with regard to private oratories and chapels, the recitation of the Divine Office by priests and clerics, etc.

The Bull has not yet been published in Spain. Thanks to the kindness of the Cardinal Archbishop of Toledo, Primate of Spain, and Commissary General *de lá Santa Cruzada,* our correspondent has been enabled to present the main features of the Bull to AMERICA.

TOPICS OF INTEREST

Mr. Tumulty and Mexico

WHILE this issue of AMERICA was passing through the press, an important document reached the office. The document is a letter written by Mr. J. P. Tumulty, Secretary to the President, in answer to an inquiry about certain conditions in Mexico. The inquiry was apparently framed to give an opportunity for an answer that would make the opposition of American Catholics to the Mexican revolutionists seem unreasonable, if not factitious. This together with the circumstance that a Catholic in the White House is replying to a Catholic in New Jersey, concerning crimes committed against Catholics in Mexico, gives Mr. Tumulty's letter an importance not otherwise warranted. It is not our present intention to answer all the statements contained in the document under review. A detailed answer would obscure the main points at issue, which concern crimes against Sisters, priests and Brothers, and the attitude of the revolutionists towards religion in general and the Catholic Church in particular. In regard to the Sisters, Mr. Tumulty says: *"There is no official record of a single proven case of this dastardly crime in the files of the Department of State."* Proceeding, he declares that there are unsubstantiated reports which could not be verified by our Consuls or Special Agents. He then singles out crimes against Sisters reported from Zacatecas and affirms that our Agent after thorough investigation was not able to confirm the reports. The Sisters, he says, had left Zacatecas *before the arrival of the Agent,* (italics inserted) but they remained five months in Vera Cruz and there were thrown into contact with army officers who have stated that they never heard of a single report of outrage. This paragraph of the letter ends with the ingenuous statement that Sisters may have been ill treated

as might have occurred in any other country under the conditions of wild disorder which then prevailed in Mexico, and especially when it is considered that the laws of Mexico prohibit a nun from wearing any garb or other insignia to indicate her calling so that she would be in no way distinguishable from others of her sex.

All this falls short of establishing any fact about the commission of the outrages; this evidence, like the greater part of that offered by Mr. Tumulty, is negative in nature, too negative either to render uncertain the proposition that Sisters were outraged or to prove the contradictory proposition that they were not outraged. Moreover the fact remains that there are in possession both of Mgr. Kelly, President of the Church Extension Society, and of the editor of AMERICA affidavits declaring that Sisters were outraged. And strange to say one of these was made at *Vera Cruz* on October 28, 1914, in the presence of an *army officer who affixes his name thereto.* This affidavit is also signed by the attestants, viz: six Sisters—by six witnesses, and by the notary. Should Mr. Tumulty desire the appended names, all save that of the army officer, will be sent him. The second statement about the same subject was sworn to by the Prioress of Queretaro in the presence of the Archbishop of New Orleans and Mgr. Kelly. This lady declares under oath that she conversed with Sisters who had been outraged. Such testimony not only makes Mr. Tumulty's negative evidence useless but also furnishes moral certitude, reasonable proof in other words, that the horrid crime was committed. Nor can the crime be excused on the plea that the Sisters could not be distinguished from other women by garb or other insignia. They actually wore a garb—the legality of this act is neither here nor there at present. For the rest, it is not a matter of surprise that our special agents, and others too, did not get information about the aforesaid crimes.

The second item of Mr. Tumulty's letter worthy of notice concerns Mgr. Paredes' testimony about the treatment of Sisters and priests. In order that this should be evaluated at its proper worth, it is necessary to say that Mgr. Paredes is a Carranzista who holds his present position by appointment from Carranza, and by the sufferance of the Ordinary of Mexico City who confirmed the appointment, to avoid greater trouble. Mgr. Paredes admits the murder and torture of priests, but good Carranzista that he is, he accuses the Zapatistas of the crimes. He could have given more extended information to our State Department, for two Christian Brothers were brutally murdered by the Villistas and some priests were tortured by them in a most revolting fashion, *at a time when Villa and Carranza were such firm friends that one was congratulating the other on the work done.* The editor of AMERICA has on file affidavits made in the regular way by two tortured priests, in the presence of Bishop Lynch of Dallas, Texas. Moreover he also has a letter from a Christian Brother announcing the foul murder of two of his companions. Finally, what would Mgr. Paredes say to this document signed by two of Mexico's most saintly archbishops?

To their Eminences the Cardinals, their Lordships, the Archbishops and Bishops of the Holy Catholic Church in the United States of America.

We, the undersigned, members of the Hierarchy of Mexico now in exile in the United States of America do declare that the statements already published by the magazine *Extension* and the papers AMERICA, *Columbiad* and *Southern Messenger,* of murders, tortures, outrages against the Church, the clergy and the Sisters of Mexico are, in all their general statements, true. The whole truth of the terrible persecution of the clergy and religious of Mexico has not been told even yet. But it ought to be made known for the future benefit of the many innocent sufferers.

The purpose of the men who have inflicted these injuries on us *is plainly to destroy religion in Mexico* (Italics inserted), to banish those whom they do not kill, to steal the property consecrated to the service of God, to desecrate what they cannot steal, and to soil as much as they can the good name of the innocent. The gravest injury has been done to the cause

of God and the Church in Mexico. The latter today lies prostrate. . . . .

Prudence requires the suppression of names, but I shall furnish signed copies of the documents to Mr. Tumulty on request.

One point remains to be considered: the attitude of the revolutionists towards religion. Mr. Tumulty's letter dwells upon the promise of religious freedom made in the name of Carranza. This becomes a tactical mistake in view of the fact that only recently General Alvarado issued a circular letter in Yucatan, *denouncing religion in a crude, ignorant fashion.* Moreover the spoliation of convents and churches and the persecution of priests and Sisters have been going on merrily in Yucatan, the last State invaded by the Carranzistas. All this is quite in keeping with the revolutionary policy. Not since the French Revolution has the world witnessed such an orgy of murder and lust, such a general defiance of rights human and Divine. It is sad that churches were profaned, altars desecrated, chalices polluted, Brothers murdered, priests tortured and shot to death, and sacred virgins defiled—all these are inexpressibly sad, but they are but symptoms of the most monstrous of all evils, a systematic war on religion and morality carried on by gun and sword, and repressive decrees, and base calumnies; in short, by all the unspeakable methods prompted by the demon of crime and persecution. The finger of righteous scorn is pointed towards the Rio Grande; political exigencies, however, either hide this virtuous act from some eyes or else obscure its meaning.

R. H. TIERNEY, S.J.,
Editor of AMERICA.

The Spiritual "Birth of a Nation"

THE too popular film-play, "The Birth of a Nation," featuring the dark side of the negro nature, as displayed in the days immediately subsequent to the close of the Civil War, has renewed much conversation and interrogation about the status of the Afro-American. The owners of the picture disclaim any intention of offending anybody, but stoutly proclaim their right to exhibit the truth. Accordingly they set it forth with a truly Dixon glare, and, incidentally, have the pleasant task of hanging in their ticket-office windows the "S. R. O." sign. The scenario is well executed, which is equivalent to observing that its objectionableness is all the greater; antipathy to the negro, which it can arouse in impressionistic spectators, is doubly possible and dangerous.

As a sop to the indignation of the colored people over this flagrant exposé of an unspeakable part of their story, the producers of the picture paste a few yards of respectable film onto the reels. This incommensurate addition shows the colored man of today, industrious, thrifty, educated; in a word, more wholesome and clean by a generation's sweep. In its flattering character, the film may mislead. Whereas the body of the film would give one the impression that the negro of war times was incapable of improvement, the complimentary close would furnish the idea, if the mind be not already too poisoned to receive it, that the present-day negro needs no improvement. Both notions are *ultra.* The colored people in general of the last generation were hardly so contemptible as the photo-play, by revealing them in peculiar circumstances, leads the viewer to think; nor are those of the present as a class quite so cultured. Just as the picture exploits a few salacious incidents which seem to suggest a general condition of baseness, so does it use a few choice ones which might indicate a universal state of elevation. No; half a century has done much, but also left much to be done. The problem is still with us, only partially solved. Our dealing with the colored man was not ended when we unbound his hands, presented him with a grammar, and bade him go ahead. Appreciating this, our scholars have been sinking their thoughts in the Southland for long. And while mighty discussion has been going on about the wisdom of this and the folly of that, with regard to the welfare and future of "our brother in black," the problem was and is being gradually solved without any discussion whatsoever. Practical Christianity is unostentatiously doing what books and speeches failed even to begin to do: that is, reaching deep down into the negro heart, plucking out the faults which retard a people's true development, and plentifully planting the seeds of racial success.

The country has given the black man excellent chances, even as many as 156 high schools, with 566 teachers; but these give him more mentality than morality, and would let his character go bent but for the supplement of erective Christian forces. Citizens, even black-skinned, have a right to full education: head cultivation is only half. Catholics have been trying to perform a part of the country's neglected duty out of their own private purses. Naturally their bounty is not so great as it would be, if the importance of this charity were more realized, and if our $30,000,000 a year school system were a less heavy burden. But it is sufficient to finance modestly both the endeavors of one society exclusively devoted to the colored folk, and those of other priests belonging to other Orders. The community mentioned arose, a few decades ago, under the sanctified touch of Herbert Cardinal Vaughan. It was originally English, but Cardinals Gibbons and Vaughan early saw the advisability of a distinct American institution for Southern work; consequently, they allowed the American branch to be lopped off from the parental tree across the Atlantic.

The Franciscan Sisters from Mill Hill who have a mother-house in Baltimore, also labor exclusively among colored people. Their work is beyond praise, but unfortunately it is badly handicapped by the lack of Sisters and is not so well known to Catholics as it deserves to be. A little notice from the North would enlarge its sphere of influence appreciably.

The Josephite Fathers, as well as the others engaged

in negro work, do not busy themselves with theory. Theirs is not the pleasure of psychologically establishing whether the negro can walk or must be carried; whether his hands should be trained, or his head, or both; whether he can ever attain to the white man's station or surpass it; whether he is a menace to, or an asset of, the commonwealth. Such questions are more pleasurable to the economist and sociologist than profitable to the people about whom they are proposed. Their solution does not solve the problem. The fact remains that Uncle Sam has ten million negroes on his hands, who cannot well be dropped off, and who, if they stay on, ought to be molded into fruitful citizenship. And while he does some of his duty by injecting letters and numbers into the Ethiopian brain, missionaries, Protestant and Catholic, lay a deeper foundation by improving the negro heart. This work, being largely below the surface, is mostly obscure. Since even many religious people realize only in the vaguest way that it is going on at all, it is not surprising that Federal authorities seem absolutely unaware of it.

But, if the Catholic Church's work in the South thus far has not been so great as we could wish, it would be well to remember that, through no fault of hers, she was rather late in entering the field, while Protestants held it from the start. Members of our Faith have always been few in the South. Ours, too, has not been the moneyed class. Until recent years, our trials have outnumbered our triumphs. Besides, the American Church grew faster than its native clergy. The needs of the Catholic North for ministers of the Word were so great that the colored South had to be temporarily forgotten. And even when it began to be remembered, apostolic souls and means were still too far from plentiful to win plentiful success.

Fortunately, aspirants to the work of negro evangelization, male and female, are appearing just as fast as the work is becoming better known. Perchance, vocations would be even more numerously realized, if the Fathers of the North would encourage, or at least not discourage, fervent young men and women whose heart whispers "South." Conditions below the Mason-Dixon line are not to be identified with those that obtain in Africa. One Northern dominie who, it is to be hoped, does not represent a type, evidently thinks that they are not a thousand degrees different: recently, on hearing a youth of his flock express a desire to study for the negroes of the South, he exclaimed, "What! do you want to get your name in the Roman Martyrology!" Of course the good man did not say precisely what he meant or mean precisely what he said; but, even so, he conveyed a sentiment which turned a right intention into a wrong direction. The loss of one missionary means much to a cause that will never have too many or even enough. The pity is that similarly conditioned losses are seemingly not too rare.

Neither from a monetary view-point should the missions of the South be compared to those of the Dark Continent. There, where people and customs are primitive, efficient work may sometimes be carried on by comparatively slender incomes. But, here in America, stipends and rhetoric are insufficient to construct the schools, churches, and parish-houses that civilization demands. Catholic charity has begun to show that it can maintain a corps of missionaries in the Southern field; when it has succeeded in demonstrating this more fully, the corps of missionaries will appreciably increase.

Religion has found its way into about 4,300,000 negro hearts; but not the Catholic religion. Methodists and Baptists have abundantly won what might have been gained by means of Catholic truth. But half of the colored South is still virgin soil for the Catholic missionary; his zeal will triumph, if the Catholic North continues to complement it with spiritual and material aid.

Twenty years ago, Catholic school attendance in the colored South was negligible, while the enrollment in Baptist and Methodist institutions of learning together approximated four and a half thousand. Today the story is a bit different: we can boast a conquest of almost 250,000 souls, and a colored school attendance of nearly 6,000. But the disparity between Protestant showing and ours is still great. We have a moral duty that it should not be so, especially now when prosperity is shining upon our class. We number over sixteen millions: certainly there are enough of us for a few with religious vocations to give ourselves to the cause; for many of us without them to afford a donation in excess of the yearly Negro-Indian collection; and for all of us to furnish sufficient interest to keep the enthusiasm of the missionaries aglow.

The Catholic Church has everything to attract and improve the negro. Its music, candles, pictures, statues and vestments, so unlike the cold and colorless conditions of other creeds, captivate his lively senses and hence win a sure way to his heart through which solid virtue may be effectually transmitted. He needs only to know the Church well to enter it fervently. It is our task to make it known to him. If Catholic enterprise during the present generation will only equal that of the Protestants during the past, we shall have the satisfaction and edification of witnessing the spiritual birth of a nation: an event which will mark the practical close of the negro problem. For when our dusky brothers have all been taught the salient lessons of Christian life, they will be as well qualified for fruitful citizenship as we are; and we shall be the better qualified, by having uplifted them.

EDWARD F. MURPHY.

The Rebel Poet

"I HAVE my own religion and I don't need any help!" shrieked the "Hobo Poet," Joseph Hillstrom, rejecting the spiritual aid offered him on the eve of his execution. He was the author of the marching

song of the Industrial Workers of the World, the blustering and fighting vanguard of the great army of revolution. Its title is characteristic of the moral elevation of its sentiment: "Alleluia, I'm a bum."

A few hours before facing the firing squad, to meet his death in the form he himself had chosen, Hillstrom sent a last message to the woman whom in his verse he had called "our own dear rebel girl," Elizabeth Gurley Flynn. "I have lived like a rebel," he wrote, "and I shall die like a rebel." Miss Flynn and her four-year-old boy "Buster" had found a place in the doomed man's heart. Human affection, even when polluted at its source, must still exercise its natural power in a society where the morals of the Decalogue are swept aside in the same spirit of defiance that rejects the laws of man.

As a final hysterical protest against the authority of the State he savagely attacked the guards: "I'll die fighting, not like a coward!" Even with the rifles aimed at his breast, as he sat bound to the chair of execution, he anticipated the officer's word of command. Theatrically revolutionary to the end, he shouted the order, "Fire!" and the bullets pierced his heart. He had passed from earth to the Judgment Seat. Another sentence had been spoken which could never be recalled.

Were his hands red with the blood of the victims for whose murder he was legally tried and convicted? The question does not concern us here. Was he fully responsible for his mad life and the greater madness of his creed? The answer belongs to God alone. We are concerned only with his argument for revolt, the argument long familiar to the Industrial Workers of the World and accepted by Socialists in general. It is thus summed up, with the usual coloring and passion, in one of Hillstrom's last songs:

Workers of the World, awaken.
Break your chains. Demand your rights.
All the wealth you make is taken
By exploiting parasites.
Shall ye kneel in deep submission
From your cradles to your graves?
Is the height of your ambition
To be good and willing slaves?

Arise, ye prisoners of starvation,
Fight for your emancipation,
Unite, ye slaves of every nation
In One Union Grand.
Our little ones for bread are crying,
And millions are from hunger dying.
The end the means is justifying:
'Tis a final stand.

The blending of half truths with falsehoods in such appeals gives to them their strength, particularly when the hearers themselves are actually suffering from injustice. The spirit of rebellion and pride, however, which animates the revolutionary agitators is wholly from the spirit of evil. Men of sane judgment must perceive that the workers are not universally nor even generally enslaved, in spite of the existence of industrial oppression in various places. The underlying Socialistic proposition, above all, that the relation between master and man must forever be banished from society, is expressly condemned in the fundamental regulations for social popular action laid down by Pope Pius X. Industrial unionism under the control of the I. W. W., in fine, is the meaning of the "One Union Grand," mentioned above. This is to be the first step towards the general strike, of whose feasibility Socialists are not convinced, though they champion its morality, if the strike can be made successful. Everything is good and moral for the "ultra-reds," that can bring about revolution—arson, murder, and insurrection not excluded.

It is clear that public officials have the duty to put an end by every just and reasonable means to the incendiary propaganda openly carried on under cover of "free speech," and not seldom defended in that name by a popular press which, with its loss of Christianity, has lost all sense of right and duty. Inflammatory street speaking, as the Governor of Utah bravely declared, must be stopped. It is a spark to ignite the powder barrel whose explosion will destroy innocent and guilty alike in one common ruin. This is a menace which cannot be tolerated.

But to attempt to stamp out this spark by sheer violence is folly. This truth should be taken to heart by those in particular to whom Our Lord addressed His solemn warning: "Woe to you that are rich: for you have your consolation." He does not indiscriminately condemn capitalism and the men of means, as Socialism does, but only the unconscionable and grasping rich, the men of wealth who have flagrantly failed to realize their duty of stewardship. To the "poor in spirit," though rich, perhaps, in fact, Christ does not deny His friendship. The temptation indeed for such men is great, and Christ Himself chose to be numbered among the poor. It is important, therefore, for the rich to bear well in mind the injunctions laid down for them by Saint Paul in his directions to Timothy:

> Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy),
>
> To do good, to be rich in good works, to give easily, to communicate to others,
>
> To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. (I Tim. vi: 17-19.)

Here, therefore, is the beginning of that reconciliation by which all mankind can be made one, by which the struggle of the classes can be abolished, by which the argument of revolt can be taken from the lips of the revolutionist and the peace of God brought back to earth. The good will of the rich must then be met by the good will of the poor, and both must be united in one love of Christ. Thus can be realized, in a sense far other than the poet dreamed, the "One Union Grand," not the class union of Socialists, but the union of all classes in Christ.

It was the vision of a great revolt which the rebel versifier beheld in common with his fellows, an industrial unionism in preparation for a general strike, to culminate in universal revolution, violent and bloody if necessary, as indeed would be the case. The guilty class among the capitalists did not scruple about the means to attain its end, and the godless revolutionary class of labor has learned the lesson and will not scruple any more: "The end the means is justifying." The words with which this article begins are the key to the entire situation. They have been on the lips of the godless rich and of the godless poor: "I have my own religion and I don't need any help!" Governments and nations have repeated them, and both have now learned to know what they can accomplish by themselves. The pillars of civilization are trembling and the vast edifice threatens to collapse into ruin. It is high time that men acknowledge once more the authority of that Church which Christ has given, and own, in becoming humility, the need of God's helping hand.

JOSEPH HUSSLEIN, S.J.

The Cave Man an Artist

STUDIES in the very oldest remains of man that are to be found in Europe have in recent years been very sadly disturbing to the idea that man began low down in the scale of being with no interests except those of his body, no incentives except those which came from the need for food and the continuation of the species, and without art-sense of any kind. The more that has been learned about the so-called paleolithic man, that is, of the race of men who used the ruder stone implements and had not as yet come to the idea of fashioning anything out of metal, the stronger has grown the realization that, far from being only a little above the brute, he had all the higher qualities of man as we know him at the present time. Even before he had learned to build houses for himself he was fashioning objects of art, decorating his weapons and utensils of various kinds, and even painting pictures on the walls of the cave in which he lived, though often this home was so dark that he could only see the pictures by means of artificial light.

This is such a contradiction of ordinary impressions, and above all of the confident declaration of men who spoke of the cave man as typically brutish in his interests, as to be rather startling and worthy of serious thought. The Irish poet, Mr. Yeats, in bidding good-by to a group of Americans who had given him a dinner in New York, declared that "no nation could possibly think of itself as cultured until the very utensils in the kitchen were beautiful as well as useful." This seemed a rather distant ideal for our utilitarian age. How surprising it is, then, to find that it is exemplified in the cave man. This earlier European ancestor of our race with whom we have become rather well acquainted, not by theory but by the actual study of the remains in several hundred caves, evidently took to heart this idea of the necessity for the combination of the beautiful and the useful. He engraved pictures of various kinds on his weapons and his drinking horns and practically everything else that he handled, and then capped the climax by wall paintings of the animals that he hunted that are marvelously vivid and charmingly artistic. This oldest European man is well worth knowing something about. He was an artist before he was a carpenter, or a farmer, or a blacksmith, or had in any other way sought his own convenience.

During last summer a series of hitherto unexplored caves of the paleolithic period were opened in the Pyrenees region, and these contained not only confirmation but even extension of the idea that these oldest European men were artists in every sense of the word. Professor George Grant MacCurdy, of Yale University, has a note in *Science* for May 28, 1915, on the explorations made during last July of the *Caverne des Trois Frères*. This cave is named after the three sons of Count Begouen who accompanied him in his expedition into this superb cavern, which had not been entered probably for many thousands of years. The Count reported the results of his investigation in a note read at the French Institute, the substance of which he sent by a private letter to Professor MacCurdy. Unfortunately, within two weeks after the investigation began, the Count's two oldest sons were called to the colors in defense of their native country and the third one has since followed them. They were not able to complete their investigation then, but the results of their first visits were of such a nature as to foretell an abundant harvest whenever they may be able to resume their work of exploration.

The contrast between the cave man as here shown and the man of our generation is so striking that it deserves to be noted. Cave men are usually supposed to have been interested only in hunting for a living and in fighting with their fellows. The favorite figure of the evolutionist is the cave man with his utter lack of anything like civilization and the unfavorable comparison that he suggests with modern civilized man, interested in art, literature, education and the ways of peace. Here, however, is a little family party engaged in exploring some of the habitations of the cave man, in which they find magnificent remains of real art work, and while engaged in this unearthing of the artistic past they are suddenly called away from the study of art and of history to the tasks of war. Whether any of the young men are to be back or not to continue their work is in the hands of Providence. The destruction of art objects that this war necessarily entails contrasted with the fact that the cave man was engaged in the creation of objects of art is thought-provoking. It is possible that modern man may have progressed far beyond his paleolithic ancestor, but certainly these incidents would not seem to make the demonstration of that fact easy.

The art objects found in the caves in this region of France, the Dordogne, and in Altamira, across the Pyrenees in the neighboring region of Spain, are divided by Professor MacCurdy under two heads, the portable and the stationary. The portable class includes in part carved tools, weapons and ceremonial objects, such as poniards, spear throwers, batons, engraved pebbles, carved fragments of stone, bone, ivory and the horns of stag and reindeer; in fact, almost anything that could be seized upon to satisfy the seemingly exuberant demands of the cave man's artistic impulse.

Stationary art embellishes the walls and ceilings of caverns and rock shelters. In rare instances the fine clay of the cavern floor was utilized for sketching and modeling purposes. The scientific world has been more or less familiar with the portable class of troglodyte art, as it is called, for more than half a century. Our acquaintance with the stationary art is of more recent date. The first discovery of this kind was made by Sautuola, in 1879, at the cavern of Altamira, in northern Spain. The scientific world, however, did not grasp the real significance of Sautuola's discovery until similar finds had been made in France, twenty years later.

It might be thought that these objects made by paleolithic artists would give little evidence of early man's artistic ability, and that they would be at most crude representations

of animals like those which small children make. They prove, however, to be finished drawings, real engravings of the animals that these men hunted in order to get a livelihood. According to the report there were more than 200 admirably engraved figures of animals on the walls of this *Caverne des Trois Frères*. The mammoth, the huge hairy elephant, the skeletons of which are found in this country, and some earlier specimens of which have been discovered entire in the frozen north of Russia, preserved in nature's cold storage, was a contemporary of this cave man and is pictured with striking fidelity to nature. A form of buffalo or bison very nearly resembling our American buffalo is also common among the pictures. The bear, lion, wolf, deer, reindeer, wild goat, horse and chamois are also common representations. For the first time in these caverns of the Pyrenees the rhinoceros is pictured on the walls of the *Caverne des Trois Frères*. There is besides a curious anthropomorphic figure, which would seem to be a human being wearing a mask, for it has a head surmounted by a reindeer horn. Whether this means that the cave men and women had a dramatic sense also and acted out certain scenes cannot as yet be determined.

The quality of this art much more than the objects it represents is the subject of interest for the scientist. Most of the mural art in the *Caverne des Trois Frères* is "admirably done." "A small panel with reindeer at rest, evidently enjoying themselves, has been declared by a good authority to be like a page from an album." From the view-point of the engravings this cavern is certainly the richest and the most beautiful thus far known. It contains besides, however, some art objects hitherto not found in these caves, in the shape of figures modeled in clay. There are two very striking figures of the bison modeled in the clay of the cavern floor. They owe their preservation in the very friable material of which they are composed to the accidental sealing up of the gallery ages ago by the stalagmite pillars. "They are excellent examples of plastic art." The man who did them saw with a sculptor's real vision and reproduced just what he saw. In view of their excellence, Professor MacCurdy declares that it is probable that they are not unique examples and doubtless other similar figures less fortunately situated have been destroyed because the artist did not know how to temper and fire his product.

As Professor MacCurdy is so enthusiastic about these recent discoveries, he has made special studies of the cave man as artist, and in an article in the *Century Magazine* not long since, he reproduced some of these pictures of animals that had been made by these oldest European men of whom we have any record. There is a picture of a bison or buffalo at bay, that has been declared by competent artists to be a magnificent example of the portraiture of tense muscular action suppressed for the moment. A well-known artist in New York declared, after seeing it, that he did not think that there was an artist in New York City in the present day who could have made such a vivid picture with such simple materials. There is a picture of a charging boar, all intense activity, that is equally vivid and marvelously artistic. These were done in colored chalks of bright burnt sepia tints or of warm sepia made still warmer with reddish chalk and are very striking. Apparently not all the drawings on any wall are by a single artist, but a number of the dwellers in the caves tried their hand at art work, and some of the results are quite indifferent, but others are marvelously effective and interesting.

Here, then, is the story of the oldest man of whom we have any record. He lived in caves, dressed in clothing made with needles, obtained food by hunting, and decorated his habitation by pictures of the animals that he hunted. Evidently his cavern had to be lighted in some artificial way, but his sense of beauty would not allow him to leave it undecorated. Stone lamps, not unlike those in use today among the Eskimo, have been found, but almost needless to say, the illumination provided by them must have been very inadequate. This cave man also decorated the utensils and the weapons that he used. Some of his art work compares very favorably with the best that is being done at the present time. This is not the savage, undeveloped man that the world has been taught to think of as the cave man, but a human being like ourselves, only that he has not the advantage of the accumulation of man's material conveniences and comforts that anyone may now command, though it must not be forgotten that the possession of them does not assure that their possessor will have any taste or artistic ability, and these are the qualities of man that count. All the vaunted progress vanishes when we know enough about the terms of comparison.

JAMES J. WALSH, M.D., Ph.D.

Congregational Singing

IT was a solemn Tre Ore service on Good Friday. The choir had sung with thrilling power the first chorus from Dubois' Seven Last Words. The preacher with the delicacy and strength of deep conviction had delivered his opening address, and the congregation caught up by the intensity of his appeal brushed its eyes and looked up toward the great Crucifix fixed near the altar rail. Then there was a pause. The organ boomed in the loft above; boomed, and like the guns of a victorious battery heard nothing but its own echo. Then a plaintive voice far back in a side-aisle hummed furtively; a second voice badly out of tune but valiantly courageous, sang with sublime disregard for the conception of the composer or the direction of the organist. Here and there a voice was raised for a moment only to sink into abashed silence. Another splendid devotional service of the Church had been shattered by wretched congregational singing.

What is the matter with our congregational singing? As a boy, I remember congregational singing as an hebdomadal source of domestic friction. We children always sang at the children's Mass; but being a boy, I dared not venture among my companions to join with the girls who sang loyally if laggingly. And when the hour came when my soprano voice cracked, I blessed a merciful Providence that had freed me from the duty of further congregational singing. Now, whenever I listen to congregational singing the conviction is forced upon me that the fear of my youth must be a fear common to men as well; and that the breaking of one's voice must mean a break with all idea of further congregational singing.

For the churches in which congregational singing is a matter for parochial pride could be counted, I am sure, without the aid of the simplest adding machine. During a mission, those of the congregation who know the words sing, those who do not, hum "Holy God," and then lapse into a silence that is broken only when next the missionaries visit their parish. At that, the chances are ten to one that the congregation singing "Holy God" will be divided between two schools each clinging to a variant translation from the German. So while one school sings: "Holy God, we praise thy name;" the other with equal vehemence proclaim "Holy God, we sing thy praise." Though the Person addressed is sure to make sense out of the musical mêlée, few other listeners can.

Of congregational singing continued throughout the year at Benediction and Mass, there is next to nothing. A loyal and usually overtaxed choir sings at one or at most two Masses on Sunday morning. For Benediction there is a soloist or two, with perhaps an occasional alto trailing a faithful third below. But what of that strong volume of sound coming from full

hearts of a crowd that sings in perfect unison? Catholic congregations are rapidly forgetting the once-familiar practice of congregational singing.

Yet there are few things more distinctly Catholic. In the Holy Sacrifice the priest who offers up the Sacrifice and the people who kneel beyond the sanctuary rail are both concerned. Under ideal circumstances, when the priest turns to the people and says: "Pray, my brethren, that your Sacrifice and mine may be pleasing," the congregation would answer: "May the Lord receive the Sacrifice from your hands." In the same way, at a High Mass, the ideal condition would be one in which the priest would intone the Gloria and the Credo, and the whole congregation as one moral person would take up the *Et in terra pax,* and the *Patrem omnipotentem.*

Such ideal conditions did in fact once prevail. In the Ages of Faith when one creed was the creed of Europe and one musical form, the Gregorian, was the accepted music of the Church's ritual, great cathedrals echoed to the voices of vast assemblies as they sang the Mass in response to the celebrating priest or bishop. But with the passing of Gregorian and the substitution of Masses infinitely varied in worth and number, congregations gradually left the interpretation of the new and more difficult Masses to a selected choir, and contented themselves with simple hymns sung at Low Mass and Benediction.

In our time, even the simple hymns are largely forgotten. It is a national disgrace that our people are never able to do more than mumble after the first lines of "The Star Spangled Banner"; and it is almost a religious disgrace that the simplest hymns to Our Saviour and Our Lady have never been given room in the memory of large numbers of Catholics. The "O Salutaris," the "Tantum Ergo," the "Laudate," the "Ave Maris Stella" should be as familiar as the Creed and the Confiteor. If they were, and a dozen more hymns besides, the congregation would feel a new sense of participation in the Divine services, and the possibilities of distraction would be largely diminished.

To secure the unison and accuracy without which congregational singing is a dismal horror there must be thorough cooperation between priest and people. Both must be intensely and sincerely interested in congregational singing. I have heard of one priest who, despite a very, very mediocre voice, actually leads a congregation of a thousand men in hymns worth going miles to hear. He has no technical knowledge of music; in fact he loved to tell how many months it took him to distinguish three-fourths from common time; but he had what was better, enthusiasm and a belief in the possibility and utility of congregational singing. Cards with the words of the hymns are in every pew. Every man knows in advance just what hymn is going to be sung, with the result that the tragedy of false starts is eliminated. And as the priest walks up and down the aisle, he lets it be known that his eye singles out any man who shirks his share of the singing.

Such exotics are possible but not likely until systematic work is done to promote congregational singing. The parochial school is the first college of congregational music; and the training must begin so early that the boys have not learned to be afraid of their own voices. Otherwise the congregational singing of the future will be all in the soprano or alto register, with an occasional male voice committing that atrocity known as singing an octave below.

In secondary schools and academies the tendency has been to neglect congregational singing in favor of special choirs. I am not deaf to the superior artistic worth of music rendered by trained voices; as an accompaniment for occasions of special solemnity, by all means let the special choir sing with the perfect finish that can only be imparted to small bodies of trained singers. But the staple music of the school and academy, and there should be plenty of it, ought to be rendered by the entire body of the students.

To neglect the mass of mediocre singers for a few with splendid voices is to sign the death warrant of all future congregational singing. The mediocre singers who are vastly in the majority will never dare to sing if they have not been accustomed to singing at school; while the trained singers will not deign to sing except in a choir of acknowledged ability. The school or college that sends its pupils through ignorant of the simple hymns of the Church should be put by a standing committee in educational Class C.

That deadly vocal paralysis which afflicts the normal adult in church can only be overcome with time. Once convinced of the beauty and appropriateness of congregational singing, the congregation must be given every possible material help. Only through absolute uniformity of music and words used in the hymns; through constant repetition and practice; if necessary, through the actual employment of standard hymnals by the people, can the sense of surety necessary for successful congregational singing be engendered.

In the "Biography of Cardinal Vaughan" mention is made of a great pilgrimage that sailed from England for Paray-le-Monial. And as the ship drew off from land, from the entire body of pilgrims went up a mighty voice singing the Gregorian Credo. To the hearers it must have sounded like an echo from past ages, when every man knew the hymns of his Church.

DANIEL A. LORD, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Woman Suffrage

To the Editor of AMERICA:

Every argument that Martha Moore Avery uses against the enfranchisement of women, has been used in times past against giving the vote to the different classes of men, and, indeed, among aristocratic circles and their paid dependents, anti-suffrage is really anti-democracy. The men who signed the Declaration of Independence were denounced by the Martha Moore Averys of that day as atheists, Jacobins and anarchists with as little regard for truth as the lady who regards all suffragists as Socialists, Feminists and free-lovers. The woman-suffrage movement is the logical sequence of endowing women with immortal souls. Woman's moral right to the franchise was settled two thousand years ago, when the great Spokesman for the New Law declared that before God there "is neither male nor female." Woman's legal right to the franchise was proclaimed when government of, for and by the people was instituted on this planet. "Shall then, the forces of evil work greater havoc to our national stability with never a stouter battle in its defense? Shall the cry for an impossible political equality, economic equality and for sex freedom drown out the voice of right reason?"

The national stability of America, which has given women a larger amount of freedom than any other country, seems to compare favorably with some of the countries of Europe where "women, cats and stoves" are admonished never to leave the kitchen. As for economic equality, Martha Moore Avery's quarrel in this case is with the power loom, the spinning jenny, the cotton gin, the sewing machine, the telephone, the telegraph, the typewriter and the thousand-and-one inventions that have followed in the wake of steam and electricity. As for sex freedom, there is nothing in the propaganda of the suffragists on sex morality that is not taken literally from the Ten Commandments. So eminent a thinker as Father Hudson says: "The entire movement is profoundly religious. The suffragists are clamoring for moral reforms which in reality are incompatible with the rejection of dogma. The closer we examine, the plainer

does it appear that what is fallaciously termed 'Feminism' is in reality a powerful impulse toward Catholic ideals and a Catholic code of morality."

The theory that it is man's function to provide and woman's function to be sheltered is an antiquated lie, as millions of women wage-earners will testify. The woman who "is the head of a home" today may be working in a factory tomorrow. That political equality has been a protection to women in industry no fair-minded person with a knowledge of facts will deny. Moreover, all the fears expressed by the great and good that suffrage for women will disrupt society and destroy the home have no foundation in fact. Mrs. Avery seems to be unaware of the fact that women are voting in nearly every civilized country in the world today, especially in those countries which have the strongest claims to civilization. The countries in northern Europe that have not entered the war, have granted to women a larger measure of political power than the autocratic central empires. In the light of history, anti-suffragists in America are deprived of every argument intelligent persons can use who believe in democratic institutions. Ambiguous sentences about "male and female structures," "the rule of right reason," the "laws of nature," etc., may be profound and edifying, but they are far from convincing to anyone who knows how woman suffrage works where tried.

New York. SARA MCPIKE.

To the Editor of AMERICA:

The question of woman's suffrage is no longer confined to the realm of the academic. It is an actuality. Twelve States have already placed it on their statute books and many others contemplate similar legislation. This shows that the agitation is not merely a fad, as some style it, but a movement progressing with unprecedented rapidity. If suffrage is granted to women, it will be given on the grounds of expediency only. The question of natural rights and woman's place in the home are a bit trite and hackneyed. Suffrage, whether it be woman's or man's, is not a natural right, but a civic or territorial right. The ballot, if granted to women, is by no means likely to revolutionize the home. It is not thread-bare arguments but cold facts that we face today. Nine million women have left the sacred precincts of the home and are now the slaves of industrialism. Will these women be able to better their conditions through the medium of the ballot? This is the question on which the whole matter hinges. These conditions are grave and need attention, for they are daily growing more extensive and intensive. Organization would somewhat reduce the intensity of these economic inequalities and in no small degree would right these industrial wrongs. Women seek the ballot chiefly for the purpose of ameliorating these inequalities and wrongs. Will the franchise be effective for this purpose? Men have been afflicted with equally acute and even more deplorable conditions. If the ballot can work such wonders for the redressing of wrong, why has it not redressed men's many social evils?

St. Paul, Minn. J. J. R.

The Open Shop

To the Editor of AMERICA:

AMERICA of November 13 publised a letter from Mr. T. J. Neacy of Milwaukee, which substantiates more forcefully than any direct argument, the truth of the proposition already advanced in this department that the viewpoint of most Catholic employers in this country is not Christian but pagan. Mr. Neacy takes special pride in the fact that he was the first to be called upon for an expression of opinion during the meeting of employers in Detroit in 1906 and he "declared absolutely for the open shop." This council of war was held to devise ways and means for crushing the strike of the core-makers and molders in 130 of the big machine shops in Detroit and vicinity. The core-makers demanded the extravagant sum of $2.75 for a nine-hour day, which comes to $16.50 a week, or $851.00 a year, *if they worked every day in the year except Sundays.* The result of the successful fight of the iron-masters against the human rights of their employees is thus summed up by Mr. Neacy: "The strike cost the plants affected many millions and it took two years to peter out, but the peace that has been the portion of employers and employees ever since was cheap at the purchase price"

It is the un-Christian attitude of so many Catholic employers here so baldly expressed that is so discouraging to Catholic workingmen and workingwomen and to those who would make their lot as industrial workers more endurable. One would think from the way this Catholic employer writes that a core-maker had no right to life, much less a right to marry and replenish the earth, and incidentally that machine-shop labor is nature's and nature's God's command. We assume that Mr. Neacy is an employer of high standing and considerable influence since he "was the first man to be asked for an opinion" in a meeting representing 130 of the largest machine shops of his section. Mr. Neacy had a magnificent opportunity to give evidence of the faith that should have been in him. He might, by expressing himself in accordance with Catholic doctrine, have given a peaceful turn to the warlike spirit of his fellow-employers, and have brought about a compromise that would have prevented God only knows how much suffering, bitterness and strife during the two years when the core-makers' strike was "petering out."

Mr. Neacy and a great many like him, perhaps do not know that there is in existence what might be called a Catechism of Industrial Duties and Rights. The name of this document is the Encyclical on Labor by Pope Leo XIII. In addition to this, at least one member of the American Hierarchy has issued a pastoral on the Labor Question. We would suggest that Mr. Neacy secure a copy of Cardinal O'Connell's letter to his clergy and people and read it carefully. The time will, and must come, when Catholic employers will see themselves as Catholic philosophy sees them: "Merely one of the agents in production, only one of the intermediaries between the raw material and the consumer. They are not even the ultimate pay-masters, who are the consumers who pay the price" (*Abbot Snow's Christian Aspects of the Labor Question, page* 17). On this point it seems to many that the cause of Christian social and individual progress would be immensely promoted if those whose mission it is to instruct the rich as well as the poor were to institute social study clubs for Catholic employers to teach them their duties to those who work.

New Orleans. V. N. DASPLIT.

Less Politics

To the Editor of AMERICA:

"Catholic Landmarks of Boston," from the pen of Denis A. McCarthy, Associate Editor of the *Sacred Heart Review,* which appeared in AMERICA of November 18, was instructive, interesting and illuminating. It seemed to me a pity that such a splendid epitome of the history of Catholicism in Boston, should have concluded with extended mention of our progress in one field, the political, and meager notice of the other fields of activity. I regretted to notice that the writer had given scant attention to all but the field of political office, and I fear that the wrong interpretation will be placed on his thoughts, especially since he seems to have gaged our growth and progress by what we have accomplished along political lines. There are those, solid and substantial citizens, who thoroughly believe that the glory of the past has been too often dimmed by bringing unnecessarily to the front, the not too creditable fondness of the Irish Catholic for political place and preferment. It is not hard

to imagine the reverse of the picture, had the lessons offered by circumstances and environment been learned and practised rather than avoided.

The splendid ideals and teachings of the Church, which are too often neglected, are in the main responsible for the progress which Mr. McCarthy has narrated in his splendid story. Other races, though bound with the Irish, by common ties, to the same Mother Church, have by their correspondence to the teachings of that Church, practised economy and thrift, and by so doing, have brought luster and renown to the period which Mr. McCarthy has described. The sober-minded, observant man, of Celtic blood, in Boston today, finds no cause for rejoicing in the record of the political achievement of his ancestors. On the contrary, facts as he finds them cause him to deplore the steadfast devotion to politics which unnecessarily marked the records of other days, and if I am not mistaken, this regret is rather universal. Comparatively few, outside the professional politician, point with anything resembling pride, to our possession of the major offices of the State and the city, as indicative of real, genuine, racial and religious progress. The talents of the Celt and his descendants have, for generations, been prostituted to the acquirement of place and power in matters political, to the apparent and deplorable sacrifice of advancement in more productive fields. We now realize that it is our shame and not our glory that we have been parading, and the best minds of the race are in accord on this point.

The columns of AMERICA clearly show that the present generation is reaching out for its own. Hundreds of capable young men of Celtic blood are entering business, and are meeting, as would be expected, with success. Hundreds more are to follow them. It is to such, with their superior talents and education that the Boston of the future is to look for the safe custody of high ideals and moral practices, and when the age of political supremacy shall have been forgotten, the descendants of the Celtic immigrant will be the safe and sane guardians of religious, civic and commercial interests in St. Botolph's town. I venture this kindly criticism of Mr. McCarthy's excellent article because it seems to be the marked duty of every intelligent and generous Catholic layman to warn the rising generation of our young men, and particularly the products of our Catholic colleges, against the folly of a political career, and to call to their attention the evident profit of entering into business life, where there is a demand for talents and ability. It is certainly high time for the race to begin the salutary and necessary work of teaching the individual to capitalize himself, and to put an end to the practice of allowing the individual to suffer exploitation for the benefit and profit of the few. The way is clear and defined; and already a start has been made in this city. To facilitate the progress of the movement I suggest that it would be well to allow our political achievements of the past to slumber in the cemetery of oblivion, to the end that when the second centenary of Catholicism in New England is celebrated, the historian may be able to pen a story not only *Ad Majorem Dei Gloriam,* but also *Ad Majorem Catholicorum Gloriam.*

Dorchester, Mass. JAMES D. RUSSELL.

The Anglican "Branch" Theories

To the Editor of AMERICA:

I have no desire "discreetly" or otherwise to ignore any important point brought up by my opponents, so will answer "E. I. F.'s" questions as clearly as I can. (1) I have already acknowledged quite frankly and confessed with shame the fact that false doctrines are taught by Anglican authorities. This fact Anglo-Catholics deplore as heartily as any ardent defender of the historic Faith could wish. I did not say that the Anglican Church must be Catholic because it teaches Catholic doctrine; but that, the Anglican Church *being* Catholic by virtue of its continuity with the Apostolic Church, the "true doctrine" of the Anglican Church *must* be what the Catholic Church at large teaches, notwithstanding the false teaching of some of her clergy. The Anglican Church *as* Catholic *does* "teach its own members," and *in so teaching* condemns the traitors within its fold. (2) I did not say that the One Church "has split up into branches." When a tree develops two branches, this does not split the tree, it remains just as much one afterwards as it was before. No branch of the Church damns or repudiates another, or should do so, but only the diseased protuberances which the other branch may put forth without the authority of the One Trunk. (3) Just a word as to my opponent's reference to the "Supreme Head" idea: Henry's Act of Supremacy declared the King to be, "*so far as is allowed by the law of Christ* the supreme head" of the English Church as of the realm of England. Elizabeth's act substituted the term "supreme governor." But the title is now a dead one so far as England is concerned, and was never even *born* in the American Church.

(4) To declare, as our overrated and unauthoritative Articles do, that the Homilies "*contain* a godly and wholesome doctrine, and necessary for the times" (i. e., the sixteenth century) is not to say that they *are* infallible in their teaching, and that their teaching has any *permanent* or twentieth-century value. To say as the Homily quoted does, that Christendom was steeped in idolatry for 800 years is just one of those very Protestant notions that you and I equally and unsparingly condemn. I do *not* excuse our Anglican authorities for teaching such doctrines (those, I mean who *do* teach them). I condemn them for it. (5) I must confess I have difficulty in quite grasping E. I. F.'s last point. Certainly "both Anglican and Roman are true branches of the Catholic Church," and if passing from the former to the latter meant *merely* "exchanging truth for truth" there could be no sin in the change. The sin comes when one who "believes in the Catholicity of the Anglican Church" conforms to another branch of the Catholic Church which compels him to renounce what, in the premises, he still believes to be the sacramental graces he has received from God *through* the ministry of the Anglican Church.

Cleveland. JARED S. MOORE.

A Disconcerting Coincidence

To the Editor of AMERICA:

I rise to remark that if you give the modern sociologist rope enough, he is sure to verify the adage. It is worthy of note that precisely those of the tribe who would confer on the State the right to execute innocent defectives loudly deny the right of the State to execute depraved criminals.

New York. JOHN WILTBYE.

A Pole and a Catholic

To the Editor of AMERICA:

It was with great pleasure and no little national pride that I read in a recent issue of AMERICA Mr. Michael Williams' appreciation of Joseph Conrad. This great Catholic artist, as is so well said, owes his profound Catholic spirit to the fact that he belongs to the nation which for many years stood as "the bulwark of Christendom," and has been the cradle of some of the world's most eminent scientists, artists, musicians and heroes. Mr. Conrad is a Pole. The novelist and dramatist, Joseph Korzeniowski, was his grandfather. Readers of AMERICA will be pleased to know that his explicit *credo,* like that of every true Pole, for to us to be a Pole is to be a Catholic, is that of the Catholic Church.

New York. S. F.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Our Country's Patroness

AMONG the ceiling decorations of a certain well-known church is painted the shield of the United States, but above the *E Pluribus Unum* is inscribed another device, and among the State stars are to be found twelve others, woven into the field of blue. The legend is *Mater Admirabilis,* and the twelve stars are the stars in the crown of Heaven's Queen. For just as St. George is the patron of England, St. Denis of France, St. Boniface of Germany, St. Patrick of Ireland, and St. James of Spain; so by the mercy of God is the Blessed Mother the patron of our land. This title she holds, moreover, not merely by virtue of the fact that Our Lady presides over the destinies of all Christian peoples, but she has won it by a special claim, for the Catholics of this country have chosen as their ambassador at the court of heaven and as their country's guardian no less a person than Our Saviour's own Mother. According to an old tradition, however, the special title under which we honor our patroness is that of the Immaculate Conception. As long ago as 1760, the Spanish colonies in America called Mary Conceived without Sin their special patroness; under the same title the Sixth Provincial Council of Baltimore chose Mary as the patroness of the United States, and later the decree was officially confirmed at Rome. Finally the Eighth Council of Baltimore began its deliberations by recording the joy that the Fathers felt at the recent definition of Our Lady's Immaculate Conception.

It is eminently fitting that she who was always free from every stain and blemish should be chosen as the guardian of all that is best in American civilization. The fact that every worthy aspiration of our countrymen will be favored in heaven by so strong an advocate as Mary should make us confident that the springs of our national life will be kept pure. To us, however, it belongs to see that our aims and ambitions as Americans shall always be those our Immaculate Patroness can further.

No Persecution

THERE has been no religious persecution in Mexico. Venustiano Carranza has said so, and there the matter rests. More than 4,399,000 American dollars' worth of Church property has been confiscated or destroyed; there has been no religious persecution in Mexico; Carranza has said so, and he is an honorable man, beloved of America. Churches have been desecrated, altars polluted, sacred vessels and vestments profaned; there has been no religious persecution in Mexico; the "First Chief" swears it and the First Chief is a man without guile. Priests have been tortured, Sisters have been dishonored; there has been no religious persecution in Mexico; Venustiano insists on this, and Venustiano has too much at stake to lie. Brothers and priests have been murdered, bishops, priests, and Sisters have been driven from their native land—innocent and penniless; there has been no religious persecution in Mexico; the great Liberator has asserted this twice and the great Liberator is too much of an idealist to lie twice in quick succession about the same topic. Decrees have been issued denying God's existence, closing churches, forbidding the administration of the Sacraments; there has been no religious persecution in Mexico. Venustiano Carranza, First Chief, Liberator, Apostle of Liberty, Fraternity and Equality, Philosopher and Idealist, has changed the definition of persecution. The word now means the omission of any deed, howsoever violent and base, against the persons of Catholic bishops, priests, and Sisters, and failure to deny God's existence and to destroy, mutilate or profane property dedicated to the service of God. This definition meets all exigencies and has been accepted by the American press. Catholics should learn the definition, so as to be able to acquit Carranza of untruthfulness and the press of low ideals.

Don't Be an Only Child

"IN a home where the parental attention can be concentrated on a single child, better results should be attained than when the work of training involves a division of the attention among several children," is a thesis that the modern advocates of small families consider self-evident. Yet according to an alarming array of statistics prepared by the psychological department of Clark University, a writer in the December *Century* finds that out of 400 "only children," four-fifths of whom were of American parentage, only 100 were in good health, about one-third were "nervous," most of them were very dull, only eighty are described as "normal" in their social relations, "while 134 out of a total of 269

got along badly with other children, usually because they were unwilling or did not know how to make concessions, and were stubbornly set on having their own way." "Only" boys, as a rule, are "sissies" and "only" girls, selfish dolls. Children, moreover, we are assured, who are allowed to "develop excessive occupation with thoughts of self," who are humored, petted and coddled out of all reason, are almost certain to grow up selfish, conceited and neurasthenic, and to be badly handicapped in life owing to their lack of initiative and self-reliance.

On the other hand, the child who is fortunate enough to be born into a family where he has, or will have, numerous brothers and sisters, and where he cannot enjoy an excess of creature comforts, must learn from his earliest years the highly useful art of giving and taking; he will realize feelingly that there are other children in the world besides himself, that there are some things he must not do, and many things he cannot have. Just as marbles are made smooth and round by being shaken together, so boys and girls who are brought up in the same household help one another to get rid of unamiable traits that would be serious hindrances to success in after life; and the little acts of self-denial, that are constantly demanded of six or seven children who are reared together under the watchful eyes of their parents, provide the best course in character-training there is. It is certainly an entertaining thought that one of the chief tenets in the creed of the modern Malthusian is now being attacked by hard-headed statisticians. For the cult of the "only child" instead of heightening, as is piously believed, the quality of tomorrow's men and women, is the very thing that is sure to make them in body, mind and soul, inferior to the generation of yesterday.

The Doctor's Duty

SOON after the press had given wide publicity to the defective baby case of last month, certain doctors who seemed to be envious of the notoriety achieved by the Chicago surgeon, began to grant interviews to reporters, and in several instances expressed views in substantial agreement with those advanced by their fellow-practitioner of the Middle West. Worse still, a New York father, influenced, no doubt, by the evil example of those Chicago parents was for a time at least, "insistent" that his crippled child should "be permitted to die." Such occurrences indicate that mistaken opinions regarding the duties of physicians and the rights of parents are common nowadays.

Physicians and surgeons who desire to live up to the moral obligations of their craft, should remember that their profession is for healing, that their duty is to preserve life by every means in their power, and that once they have assumed charge of a case they are in strict justice bound to avert death if they can. That a surgeon, therefore, who has it in his power to save a life, should freely assume toward his patient an attitude of passivity owing to which death is certain to result is a line of conduct utterly indefensible. To act thus is to usurp the function of God and to make oneself master of life and death; it is to violate the trust of the State, which grants a license for the saving, not the undoing, of its members; it is to outrage the primary rights of the invalid by condemning him unheard to death.

Obviously the Chicago case and the discussion thereon have this lesson for Catholics, that they should make certain of the moral standards of the hospital and the physician, no matter how well equipped and eminent, into whose keeping they commend their own lives and the lives of their children. Otherwise they are apt, albeit unknowingly, to play fast and loose with the most fundamental, if not absolutely, the most precious of the gifts of God.

The Baker and the Baptist

HE had a white cap perched rakishly on his head, and because he was off duty for the moment, a large black cigar in his mouth. This bobbed up and down like a crazy semaphore at night, for the baker was talking and the baker was angry.

"Look here," he said in broken accents, for he is a native of Bessarabia or some such place. "It's a shame we should have to put up with this." "This," was a newspaper account of a speech delivered by a "patriot," in Albany on the preceding night. The "patriot" was a Baptist clergyman; but let that pass. All Baptist clergymen are not like him. "Just listen to this," continued the master of dough:

> There are in our midst bitter, crafty, dangerous enemies of our flag. They are not the Baptists, they are not the Presbyterians, they are not the Methodists, they are not the Jews. I will not here say who these enemies of our flag are. But this is a meeting for Protestants, and I hope there are no Romanists here.

"Have you been long in this country?" I asked the baker. "Because if you have, you won't worry much about the ravings of these filbert-brained patriots."

"Thirty years," rejoined the maker of buns. "But say; when they asked for soldiers in the Spanish War, I went. I thought it was my duty, because I am no longer a Bessarabian; I am an American. But I didn't see this 'patriot' in any camp. And my two uncles who came over from the old country in the 'fifties, they both went to the war. They didn't come back either. They stayed down at Gettysburg. They were Americans; and it makes me hot to hear this fellow saying that they were not, and that I am not. Say, where does this 'patriot' come from?" And he frothed over, like a pint of his own yeast.

Perhaps that genial philosopher, Mr. Dooley, can supply the answer. The professional "patriot" you may remember, was objecting to the erection of a monument in Chicago to the Confederate dead. "Where were you, me brave man?" asks Clancy, late of Mulligan's brigade,

"where were you whin the draft wint round? Where were you whin Mulligan died down there in Kintucky? Hidin' in the cellar of Harrigan's grocery store. Be off wid ye."

Does Mr. Dooley's answer suffice? Few anti-Catholic agitators have civil or military records to be proud of. In insulting the Catholics of Albany this Baptist clergyman is surely not adding to his reputation as a desirable citizen. Rather he is taking a place with the heroic and patriotic reserves of the cellar. The Bessarabian baker is an American. What is the Albany minister?

In Praise of Potatoes

THE worthy Dr. Stanjak, a German scientist, has been begging his countrymen to give due honor to the potato. "You have sung hymns to heroes," says the Doctor. "On the field of battle you have called down the wrath of God upon our enemies. You have composed poems in honor of our guns, our fleet and other things which have helped us in the war, but you have ignored the potato." As the *Solanum Tuberosum,* in Dr. Stanjak's opinion, will unquestionably prove the savior of the Fatherland, he suggests that a national hymn should now be composed, not of hate, but of thanksgiving for the potato: "Sing with me the triumphal song of the potato plant," is the line beginning the pæan of praise which he has submitted for consideration. The hymn's noble opening whets expectation and fills the reader with a violent longing for the remaining lines, but our daily press, it seems, did not publish them, and the omission, no doubt, will be widely regretted.

We like to think, nevertheless, that the poet's lyric flight was evenly sustained to the very end of the ode and that all the potato's serviceable qualities were melodiously hymned. For many other necessary foods the resourceful Germans have invented chemical substitutes. But nothing could easily be found to take the place of the potato. Without question that vegetable richly deserves the recognition it is receiving, for in the past, no less than now, it has supported entire nations. But besides its high nutritive value, America's gift to the Old World possesses rare moral beauty. For example: notwithstanding its numerous eyes the potato is a lover of retirement and shuns the garish day, and though belonging to the night shades, a family of evil fame, the potato has not suffered itself to be contaminated by its relatives' wickedness. It is true that when the poets sing about the "rathe primrose" the "pale jessamine," and other plants of no economic value whatever, they never so much as mention the potato blossom. Nevertheless it richly deserves a sacred bard; for when the potato flowers' brief life is ended—And there's pathos for you!—the vines soon wither away but leave concealed at their roots enough farinaceous tubers to feed a warring nation. All honor, then, to Dr. Stanjak, the Homer of the incomparable potato!

LITERATURE

Catholic Literature's Possibilities

THE possibilities of Catholic literature may be considered under various aspects: as to the audience it commands, the influence it exerts, and as it is in itself; a circumscribed audience, an influence immeasurable, and the sweetness and splendor of all truth and all beauty.

Catholic literature is read by Catholics only: a rule with many and notable exceptions. There are men sufficiently broadminded to read both sides of historical questions, and searchers after truth who ponder our controversial works. Moreover, there are books great and beautiful enough to triumph over all religious differences; for instance, classics, such as Dante's works, and Calderon's, hold their own among students everywhere; and Thomas à Kempis, at least in his best-known book, has long been admired and loved by Protestants, and he is accepted as a counselor no less than as a friend. The charm of a fine style is always alluring, a siren-voice for the cultivated. Men who read Renan and Huxley for the beauty of their style are bewitched also by Newman, Alice Meynell and Agnes Repplier. Even their most Catholic work finds an audience like Arthur Christopher Benson's and Augustine Birrell's. Lionel Johnson wins friends everywhere and Coventry Patmore gains admirers. To multiply examples: Francis Thompson popularized heroic sanctity, as shown forth in St. Ignatius, bringing it within the ken of the literary world by making the most of every appealing, human trait and presenting it through the medium of a style which makes of the Life a work of art in the strict sense of a cruelly abused phrase.

As to the influence of Catholic literature, it is not easy to say much that is satisfactory. Influence is never easy to gage. One fact is palpable and significant: everywhere, men who are eager to promote a cause use literature as their most potent weapon. Of recent years this and other countries have been deluged with socialistic books and pamphlets. For those who will never read Strauss, Renan, or Ingersoll, unbelievers constantly supply novels which are able teachers of a sad explanation of life's meaning. For any who have forgotten the Kingsleys of yesterday, today's scoffers and bigots work diligently to make nonsense of miracles, schemers of Jesuits, and fools of saints. "Marie Claire," for instance, all simplicity and sweetness, was sent over the world, and heralded as a masterpiece, just to cast reproach upon the exiled, devoted nuns for whom France was to mourn in her day of need. Always and everywhere, men have followed the written word. History bears witness to the fact, as do movements rising or falling around us and events happening before our eyes. The children of this world are indeed wise.

If prejudice is to be dispelled, if truth is to make its way, the work must largely be done by Catholic literature. Through it all may learn what the Church really is. True, many ask with Pilate, "What is truth?" and like him do not wait to hear an answer. Others go for information concerning the Church and Catholics to enemies of both, a precedent they would not follow if they were investigating, for instance, a scientific hypothesis. But it is not always so. Denifle's "Luther" is said to have had immense influence among the Lutheran scholars of Germany; Lingard's "History" opened the unwilling eyes of many an English Protestant. A very different work, Henry Harland's "A Cardinal's Snuff-box," artistic from the first chapter to the last, has made Catholics of some whom heavier works never would have reached. Its logic, tenderly human or candy-coated with delicate wit, is unanswerable. Mgr. Benson's historical novels must lessen

the prejudice of a class to whom their own Gairdner is unknown; and there is no better exposure of Spiritualism than his "The Necromancer," nor a better apology for contemplatives, who are popularly supposed to need one sadly, than "The Conventionalists," nor a more beautiful picture of mysticism, which is so much admired, so little understood in literary circles, than that given in "Richard Raynal," a book considered by many, himself included, as the author's best piece of work.

"The Hound of Heaven" serves instead of a retreat for hundreds who would shudder at the thought of making the Spiritual Exercises. "San Celestino" was to the world at large a fanatic or a fool, and to many Catholics incomprehensible, until "John Ayscough" tenderly, reverently, and with consummate skill, showed how gentle, wise, loving and heroic that Pope was, and how his sanctity, bred in solitude, unfitted him for the honors and responsibilities thrust upon him.

And certain it is, in the words of Father John Burke, "If we are to make ourselves truly Catholic in our character, our aims, our principles, then we must be readers of Catholic literature." Catholic books and periodicals are staple food for Catholic minds which without them inevitably show signs of weakness and disease. A large portion of the daily press, many of the popular magazines, plays presented everywhere, lectures and books lauded on all sides, even much work done along sociological lines with sincerest good will, all these are infected with the poison which, broadly, may be called materialism under its various aspects, whether we call it worldliness, humanitarianism, Socialism, pragmatism, New Thought, or, perhaps, the higher criticism. Against this formidable army is Catholic literature pitted. Our minds cannot serve God and mammon; they can serve but one of the two, and their choice depends largely on whether they accept guidance from the Church or from the world, from Catholic literature, or from Ibsen, Maeterlinck, Bergson and Tagore.

It is obvious, too, that no mind and heart can be chivalrously loyal to a cause of whose poets and leaders and heroes, of whose history, whose interests at home and abroad he knows, nor cares to know, very little. The spirit which inspired such men as Windthorst, Lamoricière, Veuillot, the Comte de Mun, could not have taken possession of hearts nourished on no nobler food than the daily paper, the popular magazine and the latest philosophic venture. Catholic literature had steeped them, mind and heart and soul, with Catholic ideals; it strengthened their arm to fight, their courage to endure, having taught them so to love God's cause that for it they gladly gave their all.

Considering Catholic literature in itself, its possibilities are wonderful and worthy of very special study, for upon its own essence necessarily depends its influence, and of this is born its beauty. It reflects life within the one true Fold. It is a song sung by His children under the eye of the Heavenly Father. Its breadth is limited only by human error, its depth by man's littleness, its beauty by the power of our dim eyes. For even the clean of heart do not see God clearly: the promise is that they shall see Him.

Catholic literature came into being with the New Testament, when St. Matthew wrote the first Gospel, when St. John's great, loving heart set down the glories of the Word and his tender memories of what Christ had said concerning the Holy Eucharist; when St. Luke wrote the first pages of Church history and other Apostles gave exhortations to the people. Soon poets, chanting their faith and love, gave the world the first Christian hymns. Other singers followed after, and then came chroniclers with strange tales to tell, and commentators upon Holy Writ, and philosophers to safeguard the Faith. St. Thomas came, and Dante and Calderon; Racine and Crashaw; Bossuet and Fénelon; Lingard, Montalembert, Chateaubriand, Donoso Cortés, Newman, Ward, Allies: great names in every field. Today, in all lands, there are Catholic writers and in none is there a lack of high talent, though genius may sometimes be wanting. And all these writers have, and have ever had, the same fundamental principles, the same ideals, the same hopes, for with Catholics time or race makes no difference.

Adequately to appreciate the possibilities of Catholic literature it would be necessary to understand the value of human souls, God-loved and God-redeemed; the preciousness, the sacredness of truth, remembering, who He was who said, "I am the Way, the Truth, and the Life"; the beauty of Jesus, the All-Beautiful, of whose loveliness the beauty of every flower and tree and stream, the glory of every sunset, the sweetness of every bird's song, every high deed, every noble life are but a reflection. For these things, eternal Love, eternal Truth, eternal Beauty, does Catholic literature yearn; of them is it an echo, a reflection or an interpretation.

FLORENCE GILMORE.

REVIEWS

The Life of Father De Smet, S.J. (1801-1873). By E. LAVEILLE, S.J. Authorized Translation by MARIAN LINDSAY. Preface by CHARLES COPPENS, S.J. Illustrated. New York: P. J. Kenedy & Sons. $2.75.

Father De Smet is one of the conspicuous figures in the history of the Catholic Church in the United States. This new "Life," by one of his fellow-countrymen, will help to emphasize this fact, while it will perhaps fill in some of the gaps about the spirituality of the great missionary, which naturally could not be dealt with, at any length, in the four splendid volumes published some years ago by Chittenden and Richardson. It is somewhat discouraging to hear in certain quarters disparaging remarks about De Smet, and even accusations charging him with conveying absolutely false impressions about the missions he was establishing. Indeed, flat denials are made that he was the great man he is credited with being. Such a charge, it is unnecessary to say, is based on an absolute ignorance of facts. One of his biographers writes:

> His prodigious labors, his travels, hardships and perils must be placed on the front rank of similar exploits. In his first seven years, he had traveled by the slow methods of the time, a distance equal to more than twice the circumference of the earth. He had traveled in almost every clime and by every sort of conveyance. From the burning summer of the equator, he had passed to the frozen winters of 50° 34′ north. He had traveled by sailing vessel, by river barge and by canoe; by dog-sled and snow-shoe; on horseback and on wagon, and many a long mile on foot. He had endured hardships that seem to us almost impossible, and which were undoubtedly the foundation of the ills he afterwards suffered. It was the period of 1844-46, that he referred to, in a letter to a fellow-missionary who was in a complaining mood: "I have been for years a wanderer in the desert. I was for three years without receiving a letter from any quarter. I was two years on the mountains, without tasting bread, salt, coffee, tea or sugar. I was for years without a roof, without a bed. I have been six months without a shirt on my back, and often have I passed whole days and nights without a morsel to eat." The same authority tells us that the distances covered by him during his whole missionary career run up to the astounding figure of 180,000 miles. He had crossed the Atlantic nineteen times and once made the perilous journey around Cape Horn, completing it by an equally perilous entrance into the yet uncharted Columbia River in Oregon, escaping shipwreck half a dozen times on that single journey.

Archbishop Purcell wrote of him in 1847: "Never, since the days of Xavier, Brébeuf, Marquette and Lalemant, has

there been a missionary more clearly pointed out and sent for this great work than Father De Smet." Thurlow Weed introduced him to President Lincoln as "my friend, Father De Smet," and Lincoln talked to him by the hour. Thomas H. Benton, whose son he baptized, wrote in 1852, that "More could be done by Father De Smet for the welfare of the Indians, by keeping them at peace and friendship with the United States, than an army with banners."

In 1851 Father De Smet assisted at the great Indian Council near Fort Laramie. In 1858 and '59 he accompanied General Harney on the Utah and Oregon expedition, as intermediary with the Indians. In 1864 he was sent by the Government to pacify the savages of the Upper Missouri, and again on a similar errand in 1867. In 1868 it was solely through his influence that the devastating war with the Sioux, which had spread through the whole region of the Upper Missouri and Yellowstone valleys, was arrested and a treaty of peace arranged. The man who could achieve the peaceful conquest of Sitting Bull, among whose maddened warriors he walked holding a banner of the Blessed Virgin in his hand and pleading with the Indians to forgive and forget the past; and then could lead them down into the very midst of the United States troops and induce 50,000 of them, in spite of the outrages of which they had been the victims, to make a treaty of peace, entitles him to a place of honor among the great men of the country.

This new book will be a welcome addition to the knowledge of the early days of the Church in the West, especially as Father Laveille has added many valuable notes about the various personages who appear in the course of the narrative. We especially welcome the testimony of Father Cataldo about De Smet's accuracy in describing conditions as he found them, not only the ideal Christianity of the Flatheads in Oregon—which disappeared, however, as soon as the American immigration set in, a fact which seemed to give the lie to De Smet's description—but also the indescribable loathsomeness that had to be faced almost everywhere else. Both pictures were given clearly and distinctly. As Father Cataldo's authority in Indian matters is supreme, we hope that the misunderstandings about the great De Smet will forever disappear. T. J. C.

The Lord of Misrule and Other Poems. By ALFRED NOYES. New York: The Frederick A. Stokes Co. $1.60.

The Rocky Road to Dublin; the Adventures of Seumas Beg. By JAMES STEPHENS. New York: The Macmillan Co. $1.00.

The Little Book of American Poets. Edited by JESSIE B. RITTENHOUSE. Boston: Houghton, Mifflin Co. $1.00.

Sappho in Levkas and Other Poems. By WILLIAM ALEXANDER PERCY. New Haven: Yale University Press. $1.00

A very definite message for the reverence and maintenance of the "Law" reads clearly from this new book of poems by Mr. Noyes.

> Trumpeter, sound for the splendor of God!
> Sound the music whose name is law,

is, in substance, reiterated in many of the vigorous ballads and odes of this book. In other volumes Mr. Noyes has exhibited his artistic skill in the handling of "larger themes." Who will forget, for instance, the rich imagery and splendid rhythm investing the "Tales of the Mermaid Tavern" and the underlying symbolism in "Sherwood"? But here he invokes no symbolism "that half conceals" the *motif* of his song. Those who follow contemporaneous literature readily admit that the present European war has, at least, purified the tone and strengthened the touch of today's literature. Mr. Noyes bears witness to this, for his latest volume is a revealing of the direction hearts of serious-minded men are taking. "The Trumpet of the Law," in particular, is a noble, Christian ode, with a message of courage, hope, and abiding peace, breathing from the Nativity and the Crucifixion.

There is a talent in Irish poets which the critics call, for want of a more definite phrase, "Celtic in-ness," the power to catch and then express the scintillating lights and shadows of nature, the beat of fairy feet, the tune of every wind, and the voices behind every feature of the universe. Mr. Stephens has long since proved that he possesses the talent. Both sections of his new book contain charming snatches of that kind of song which is his unique artistry. The little songs and ballads, with their impish play and droll surprises, are representative of an Irish mood.

In her new anthology of American poetry Jesse B. Rittenhouse has kept close to standards that have ruled other anthologists in the same field. It is well said of Longfellow and Lowell that no unclean line can be found in their poetry; and in this "Little Book of American Poets" a sense and a regard for morality and Christian ethics are clearly in evidence. An artistic eye has likewise governed the selections. One could wish, however, that, in addition to the poetical and ethical discernment, the editor had chosen, in certain instances, poems which would afford a revelation of the poet's character as well as of his literary technique.

Accurate gesture, so to speak, marks Mr. Percy's exercise of his poetic gift; he has academic precision *ad unguem* in the structure and rhythm of his odes, and a cool temperament in elaborating what he very properly calls the psychology and ethics of passion. The ascetic development of Sappho's character is, as it had to be, pagan, but Christian and Catholic themes have a sympathetic appeal for this young poet's muse. Fragrant as a perfect roadside flower is "A Page's Road Song" of the thirteenth century; and the long ode, "St. Francis to the Birds," might well have been selected for the initial poem. In so many pages of carefully elaborated versification one may well overlook the defective ending to the sonnet, "Failure." E. L.

Memories of a Publisher, 1865-1915. By GEORGE HAVEN PUTNAM, Litt.D. New York: G. P. Putnam's Sons. $2.00.

Vagrant Memories. Being Some Personal Recollections. By WILLIAM WINTER. New York: George H. Doran Co. $3.00.

For future historians of the past half-century these two volumes preserve a wide range of valuable material. Major Putnam's contribution is a continuation of the memories of his youth included in a previous book and reviewed in AMERICA June 20, 1914. He gives an account of his personal undertakings and interests and of the many eminent persons on both sides of the Atlantic with whom he became acquainted, and comments upon the events which during the same period served to make current history. One of the distinguished men he met was the British general now so largely in the public eye, Lord Kitchener, who was his fellow-passenger across the Atlantic in 1910. "I found," he says, "the general modest enough in his utterances on matters in which he was an accepted authority, but disposed to be "cocky" in his conclusions on things of which he knew little or nothing."

If the great "K. of K." would condescend to make a *tu quoque* retort to a brevet major of volunteers, he might intimate how aptly this description fits the writer of the eulogy of Père Hyacinthe and the Modernists of our own day, on pages 63 and 64 of the "Memories," as well as of the account, on page 415, of how "the heavy hand of the Church had interfered with the production and distribution of literature" in the fifteenth and sixteenth centuries. He might also wonder at the curious code of ethics that, on page 331, excuses the bookseller vending an immoral book because he was not its

publisher and because there was a public demand for its circulation. Major Putnam had lived in one of the greatest Catholic communities in the world for nigh on three-quarters of a century. In his busy life he had met in business, socially and in public affairs thousands of his Catholic fellow-citizens, yet he deliberately prints, on page 306 of his book this comment on his success in a libel suit in which he was the defendant: "The jury was fortunately made up largely of Hebrews. If they had been Catholics it would have been difficult to secure a verdict against one of the managers of a great Catholic Society."

Mr. Winter's book is also a sequel to a previous volume of the same character, and deals with the golden age of the New York stage. It is a period inseparably linked with the names of the Booths, the Wallacks, Barrett, Jefferson, Montague, James Lewis, Augustin Daly, Laura Keene, Clara Morris, Ada Rehan, Mrs. Gilbert, and others with whom he lived in friendship and whose acting he carefully observed. He gives essential details of biography and social estimates of achievement as a help to deepen in the minds of his readers "a conviction of the vital importance of a rightly-conducted theater," one appealing to the highest intelligence and the finest feelings of the public. How sadly the stage has departed from this ideal it is unnecessary to detail here. Mr. Winter, long honored as the dean of critics, has protested without ceasing against the vile plays that are offered the public nowadays. He reiterates his belief in the critic's duty and urges an earnest and persistent crusade on the part of the clean-minded, self-respecting public against the degradation of our stage. T. F. M.

Aus dem Glauben leben! Eine Anleitung zur Selbsterziehung für die katholische weibliche Jugend. Von A. HEINEN. 80 Pf.

Der Gymnasiast. Freundesworte an unsere Studenten. Von P. INGBERT NAAB, O.M.Cap. M. 1, 60. M. Gladbach: Volkesvereins-Verlag.

Here are two books for the young and for those who wish to be helpful to them. The first deals with Catholic girlhood. It is filled with the fruit of rich experience and instinct with a spirit of quickening faith. High and sane ideals are held before the growing girl which will prevent her from indulging in vain day-dreams and empty ambitions. The author's purpose is to make of her a useful member of the community and a joy in the household of which she is a part or over which she may in time be called to rule as its queen. The girls of the laboring classes of Germany have evidently been mainly in the mind of the writer, but there are many excellent lessons for all classes, since almost every phase of woman's life is touched upon. The chapter on religious vocation may seem to counsel too long a delay before the final step is taken, though only a single instance is given by way of illustration. The social conditions of Germany are, of course, reflected in the book, but the principles laid down are in general as Catholic as the faith which inspires the author.

The second book is confined to the student world, as its title indicates. In seventy-four short chapters the writer deals with the moods and thoughts reflected in student life. Every trial, danger, aspiration and duty of those years of preparation are passed over in review. Father Naab speaks out of the fulness of experience. His advice is always given in the warmest tone of friendliness and sympathy. "The great questions," he says, "are burning upon your lips, and often you have no one in whom you can confide, no one who can completely understand you. God grant that you may find their solution in this volume, and above all that, with a more perfect knowledge, peace may enter your heart." The statement that comparatively few are called to practise the Evangelical Counsels in community life is too rigorous. "To embrace the Evangelical mode of life is the privilege of every one," St. Basil writes, and this is likewise the doctrine of St. Thomas. Certain obstacles may, of course, prevent the call being followed. J. H.

The Spiritual Journal of Lucie Christine. Edited by the REV. A. POULAIN, S.J. Translated from the French. St. Louis: B. Herder.

It is always consoling to find extraordinary graces and special gifts of prayer bestowed upon a soul whose sanctity is attained in the common state of life, and that, too, under the conditions of our own times. The narrative of such a life, however exalted in matter, if only its style be simple and straightforward, may be a means of grace to many who are not called so high. For what the poet is to the loftier emotions of his fellows, that the mystic is to their spiritual consciousness, being its interpreter. We read of experiences to whose sublimity indeed we ourselves are strangers, yet now and then we can realize, perhaps, that "a local habitation and a name" is given to some principle of God's dealing which in its humbler forms is not quite unknown to us. Such a purpose may be well served by a volume like the present one. It is the spiritual autobiography of one who was wife, mother, widow, a constant sufferer, and through all a most devoted servant of God. Scarcely anything is told us of the natural side of this interesting life. The narrative consists almost exclusively of illuminations and consolations received in prayer, in which sacred art the author was deeply versed.

The book possesses certain striking advantages over some other literature of its kind. Both Lucie's confessor, at whose direction she wrote the record, and also the editor of her narrative, have scrupulously observed her right to tell her story in her own way, with only an occasional foot-note for the reader's assistance. Thus the story preserves a completeness and a progressive coherence of its own. In order, however, to make the actual steps in the progress more evident to the ordinary reader, the editor's knowledge of mystical theology is employed in pointing out the salient feature of each experience which makes it a link in the entire chain, and which is emphasized by the simple device of heavy-faced type. W. H. McC.

American Ideals. By CLAYTON SEDGWICK COOPER. Garden City: Doubleday, Page & Co. $1.00.

It is no small task to determine the nature of a people's ideals; and, if we are to judge by the confusing and contradictory opinions that have been advanced from time to time, the task of estimating aright the ideals of the American people would seem to be as yet impossible of achievement. The reason, no doubt, is due to the composite character of our people; a fusion of traits and tendencies inherited from other lands, and gradually cohering and uniting into a more or less symmetrical whole.

Mr. Cooper's study has led him to conclusions with which the Catholic reader may or may not agree. He may justly regret, for instance, that the author has failed to appraise the influence which the Catholic Church has wielded in ennobling the ideals of millions of our fellow-citizens. And this regret will prompt him to modify the statement that "where the men of the last generation said 'doctrine' we say 'service.'" To Catholics doctrine and social service are not antipodal. The reader may well wonder, too, why "our Pilgrim sires" should be credited with having given such a vital impulse to American education, and with having fashioned so largely its ideals; as if here, too, the Catholic

Church, with her network of parish schools, academies, high schools and colleges spread over the country, had not merited a generous notice. The educational ideals she espouses are as thoroughly American as any ever conceived in the New England of two centuries ago.

Omissions such as these will lead the critical to think that the writer has not taken into consideration all the factors of the problem he would solve. Still his observations are suggestive. The absence of the spirit of patient and exacting reflection, so widely manifested, does not speak well for the solidity and enduring value of American present-day literature. It is timely, too, to insist, as the author does, that true reform must begin with the individual, not with social bodies. Life and death are from within: a clean heart in the individual can alone ensure corporate godliness. Perhaps the chapter that will be read with greatest interest is that which deals with American ideals as seen by Americans themselves. J. A. C.

Habits That Handicap. By CHARLES B. TOWNS. New York: The Century Co. $1.20.

Recent legislation against the traffic in habit-forming drugs has brought to light startling facts about the prevalence of addiction to drugs. In the volume under review, Mr. Towns, who claims a large experience in the study and treatment of the victims of opium, alcohol and tobacco, points out clearly the gigantic proportions of the menace, and the measures to be adopted for safeguarding the public. That the drug habit is widespread may be common knowledge, but it will be news to many to learn that, through the unnecessary administration of opiates in regular medical treatment, or through the use of patent medicines, many have become enslaved unconsciously. Mr. Towns maintains that the sale of opiates and their compounds should be forbidden except on prescription; this would place the responsibility on the physician, who in turn should be obliged to give to the civil authorities an exact account of all drugs dispensed. The author's insistence on the value and need of will-power in drug cases is gratifying, and if he had only included the supernatural help to be obtained through prayer and the Sacraments, his suggestions would be complete. Mr. Towns counsels the sterilization of those who are beyond cure; here we beg leave to differ from him, since we consider such teaching ethically unsound. D. J. C.

Aristocracy and Justice. By PAUL ELMER MORE. Shelburne Essays, Ninth Series. Boston: Houghton, Mifflin Co. $1.25.

Mr. More's book might well be characterized as an attempt to institute a searching examination of the social conscience. As such it will be sure to approve itself to any thoughtful reader whose optimism has not already blinded him to the evils of the times. Modern education in the main and the tendencies of modern morality are both indicted and both justly condemned: the first on the score of not educating, the second on account of its love-born, Narcissus-like humanitarianism. But it is only as a diagnostician that Mr. More can claim to be trustworthy. He cannot prescribe a remedy for the simple reason that he has lost his grasp on the fundamental principles of Christianity. For him the latter has become so diluted as to furnish little more than a mere coloring for his thought. Moreover, before he again commits himself to the assertion that he would be "ready to lay iconoclastic hands on the whole fabric of the Middle Ages and sweep it away altogether, with all its good and all its evil," we would suggest that he study more carefully the real foundations of all that is best in modern civilization and trust less to such distorting mediums as H. O. Taylor's one-sided "Medieval Mind." M. I. X. M.

BOOKS AND AUTHORS

Those who have justly complained in recent years that the Catholic Christmas cards were not artistic and the artistic ones were not Catholic will be glad to know that the Catholic Art Publishing Co., of 17 Madison Avenue, New York, have ready an unusually varied and attractive assortment of holiday cards, booklets and calendars which were printed especially for Catholic patrons. The reproductions we have received of the great Nativity paintings are particularly tasteful, as are also the private greeting cards which are now fashionable. The firm's catalogue offers intending purchasers a wide choice of Yule-tide pictures and cards.——Paul Elder & Co., of San Francisco, have out "The Peace Calendar and Diary, 1916, by Dr. John J. Mullowney" ($1.00). On a metal stand are arranged for each day of the year thoughts on peace which are taken from the utterances of living men, including Pope Benedict XV, and from the writings of great authors.

The first poem in "Dreams and Dust" (Harper, $1.20), Don Marquis's new volume is entitled "This is Another Day," contains a fine thought fitted with lyric wings and dress, and justly recommends the entire collection. Don Marquis, besides being the witty "colyum" maker of the *Evening Sun,* is nothing short of a master of lyric diction and movement, and these poems are specimens of his best work.——In "A Marriage Cycle" (Houghton, $1.25) Mr. George Herbert Palmer, a Harvard professor, edits and contributes a preface to the poems of his wife, Alice Freeman Palmer, thirteen years after her death. The poems have a certain unity, for they were all written for her husband, and from that point of view present a touching picture of wifely love and duty. Under three headings, "The Approach," "Together," and "The Parting," are collected the poet's emotions and longings before and after marriage. They are not great poems, neither are they presented as such, but they do say many beautiful things with true and delicate expression.

"Talks About Poets and Poetry" (W. P. Linehan, Melbourne, 2 shillings), by the Rev. J. J. Malone, is a fine bit of intensive literary criticism. Readers of the little book will learn what Father Malone thinks of the works of two Australian poets: Adam Lindsay Gordon and Henry Kendall. The essay on Oliver Goldsmith is a new presentation of an old subject, for the Irish side of Goldsmith's character is brought out with the sure hand of a sympathetic critic. The last essay "Anthologies of Irish Verse," deals largely with a just appreciation of the Irish character and of the world's indebtedness to the Celtic race.——"Peg Along," by George L. Walton, M.D., (Lippincott, $1.00) is full of advice for the would-be worldly-wise. The author has the gift of vivifying flat platitudes with catchy phrases and of telling stories. Attributing much of our ill humor and bad spirit to "crankiness" and querulousness, the remedy he suggests is the cultivation of a calm, cheerful state of mind, of a persevering effort to "peg along."

"Clouded Amber" (Badger, $1.35) is a tale of the stage life and "heart throbs" of a beautiful, talented and, best of all, innocent child of a Canadian village. Zoé, under the guidance of the manager of the Neversink Theatrical Company, a certain Mr.. Fothergill, and under the motherlike guardianship of the seasoned actress, Aunt Liddy, reaches the highest pinnacle of histrionic fame as childlike and stainless as when she bade farewell to good Father Le Blanc, but chastened withal by a bitter struggle against the demon of jealousy. The battle, however, is fought and won. Robert Pryor, a good

son of a good mother, and himself a victim of misplaced love, gains the affection of a heart that was once given with all the trust of a child to the scheming, debonnair Fothergill. Patience Warren, the author, is to be congratulated on having given us a novel that is at once pleasing and good.—— In "Emma McChesney & Co." (Stokes, $1.00) the redoubtable and lovable Emma McChesney is once more presented by Edna Ferber in a book of seven chapters, which originally appeared as short stories in a magazine. Because of this the thread of the narrative is rather thin, but all the wholesome good nature, the expressive slang, sharp business sense and keen insight of the militant traveling saleslady are still here. Some familiar characters, "Fat Ed" Meyers, "T. A." and the rest are still here, too, and Emma marries one of them. A wholesome book, with laughter and tears. The story of Emma's encounter with the "uplift movers" is amusing and true.

"W'ot do they understand?" So wailed Tommy in London's streets, with the charm and allure of India fresh on him. And "What do I understand?" the reader of Kipling must have said to himself time and time again. The indictment may have been uttered as one stood laughing with Mulvaney just outside the Prithi-Devi temple in Benares, or it may have been quietly whispered as one watched Dinah Shadd lay her infant away far off in the little station beyond Umballa. And the charge was true, whether distinctly framed or merely felt as one sat vacant-eyed on the Mandalay Hill with the aforesaid Tommy, listening to the "tinkling temple bells" and just dreaming. Dr. Asley Munson must have felt these self-accusations of those untraveled in the Orient, and so she has given us "Kipling's India" (Doubleday, $1.50). The book is a glorified Baedeker, or rather, it is a personally-conducted trip through India with Dr. Munson as a sort of super-guide, with Terence Mulvaney, Strickland of the Police, Mrs. Hauksbee, Miss Youghal, Wee Willie Winkie, and a host of other charming companions to point the routes, show the places of interest, take photographs, which are here reproduced, and beguile the way with bits of reminiscences.

"First Principles of Chemistry" (Allyn and Bacon, $1.25), by Messrs. Brownlee, Fuller, Hancock, Sohon and Whitsit, is a revised edition of a good elementary text-book. Aiming principally at producing a text that will satisfy the requirements for examinations set by the New York State Board of Regents, the authors have ably acquitted themselves of their task. In this revised edition, many changes have been made for the better, and new chapters have been added on chemical equilibrium and on radioactivity.——"A Text-Book of Cooking" (Allyn & Bacon, $1.25), by Carlotta C. Greer, is intended for use in classes of domestic science. It is made up of two principal parts: the cooking of foods, and the planning and serving of meals. In the first part there are seventeen subdivisions, dealing as well with the nutritive value of all kinds of foods, as with how to cook them. Numerous experiments and questions on the text are not wanting, and the recipes given may well take the place of the old-time "cook book." Both volumes are fully illustrated.

Every day brings new evidences of the way in which war is coloring all the thoughts of the nations in conflict. In France, in particular, not the France that has been persecuting the Church, but the real France that has done so much for God, ascetic literature is deeply tinged with gloom. Dom Hebard, O.S.B., has written a book, that has few parallels for sadness. It is addressed to the women of France, and has for title "Le Livre de la Consolation" (Paris: Gabriel Beauchesne, 2 fr. 75). It proceeds on the assumption that there is not a woman in France that has not been sorely stricken in affection. The author writes out of a full heart, having himself been through the wine press. Knowing from his own personal experience how desolate the victims of the war have left those who mourn at home, he strives to lift their thoughts to the Divine Consoler. Supernatural motives, supernatural means of strength, the spiritualizing of painful duties, and the sublimity of courageous sacrifice and patience and resignation are the burden of some three hundred pages. The book is primarily meant for the war's French widows and daughters and mothers, but it has a message for all hearts plunged in the speechless sorrow of helpless bereavement. "L'Apostolat de la Jeunesse" (Paris: Pierre Téqui, 2 fr.) is scarcely less sad, and is even more French in its appeal. Incidents of the war are made the text for a series of familiar instructions which have for their purpose to bring into relief for children the great laws of honor and justice, and to set up the men of France as examples of fidelity to God and country, and as an inspiration to dream and to do like deeds of courage.

Once upon a time there lived a zealous woman who never entered a street car or train without having in her hand a Catholic paper or pamphlet, which she invariably left behind at her journey's end. As these publications were promptly seized and read by acquisitive or curious fellow-passengers to the great profit of their souls, her studied forgetfulness proved quite apostolic. Those who would like to acquire that woman's amiable habit will find very useful the following list of recent pamphlets, which the pressure on our space will only permit naming:

Australian Catholic Truth Society, Melbourne: "Personal Prohibition Needed: Not National," by Rev. W. J. Lockington, S.J. One penny. The Catholic Truth Society, Pittsburgh: "Creeds and Dogmas," "Why I Am a Catholic," "Sociology or Catholicity—Which?" all by Thomas F. Coakley, D.D.; "Christian Manhood," by Rt. Rev. J. F. Regis Canevin, D.D. Five cents each. The International Catholic Truth Society, Brooklyn: "Luther's Claim to a Divine Mission," by Rev. Lucian Johnston; "Meditations for Advent," by Richard F. Clarke, S.J. Five cents each. Office of the *Irish Messenger,* Dublin: "A Boy's Choice, a Dialogue on Vocations," by Rev. Henry Davis, S.J.; "The Devotion of the First Fridays," by Rev. Joseph McDonnell, S.J.; "Help for the Holy Souls," by Rev. Thos. MacDonald, C.C.; "Our Lady of Lourdes," by E. Leahy; "The Women of France and the War," by the Comtesse de Courson; "St. Columbanus Centenary Life," by Rev. Myles V. Ronan, C.C. One penny each. The Paulist Press, New York: "Mexico for the Mexicans," by Dudley G. Wooten; "Is the Catholic Church a Menace?" by Dudley G. Wooten; "The Authorized Interpreter of Holy Scripture," by William H. Sloan; "My Home-Coming," by Ingeborg Magnussen; "Martyrs According to Bernard Shaw," by Daniel A. Lord, S.J.; "St. Elizabeth of Hungary, Patroness of the Poor," by Thomas B. Reilly; "The Conventual Life," by Rt. Rev. Bishop Ullathorne. Five cents each. Frederick Pustet & Co., New York: "Novena to St. Rita and Visits to the Blessed Sacrament," by Rev. Andrew Klarmann, A.M.; "Matrimonial Primer, a Handbook for Bride and Groom," by Rev. Andrew Klarmann, A.M. Ten cents each. Rev. R. J. Sorin, De Lisle, Miss.: "Our Blessed Mother: Protestant Praise in Prose and Poetry," by Nelius Downing. $0.10. Central Bureau of the G. R. C. Central Verein, Temple Bldg., St. Louis: "The Fall of the House of Pedagogues," by Rev. Francis O'Neill, O.P., Ph.D. $0.10. And from Gonzaga University, Spokane, Washington: "Education and Character," by Rev. John J. Ford, S.J. $0.10.

The International Catholic Truth Society of 407 Bergen Street, Brooklyn, is doubtless ready to supply with the foregoing pamphlets those who cannot conveniently get them from the publishers. The large and varied list of booklets brought out by the London Catholic Truth Society and by the America Press should also be kept in mind.

EDUCATION

Civics in the Secondary School

IT is the *vox populi* which elects our Federal and State senators and representatives, and it is, presumably, in obedience to that voice that these officials deal with expenditures of millions of public funds for public purposes. Yet it is a fact, that in innumerable instances public funds are expended with little or no regard for the tax payer, and with scant attention to the business motto "value received." Public funds have been classified as "everybody's money" and therefore "nobody's concern," and in the administration of governmental matters it is surprising that even more waste and extravagance have not prevailed.

PRESENT STATUS

The suggestion has been made that the efficiency training of public officials be undertaken by our high schools and colleges and in the department of instruction in civil government. The suggestion is worthy of careful consideration, but if it is to prove effective, the nature and extent of instruction now accorded students in these institutions must undergo an essential change. Theoretical training in civil government in vogue for many years in our schools and colleges, has provided an outline of governmental matters. As a rule, however, these courses give very little supplementary work of a practical nature, and therefore have not done much to equip the graduate who subsequently enters the field of politics and practical government.

Effective service as a member of a legislative body requires considerable skill and involves a multiplicity of duties which can be met only by a thorough training in theory and practice. This is especially true in the lower Houses where money appropriations originate. Bills and petitions for legislation are many in number and varied in nature, and the sessions of committees to which such matters are referred are limited. In effect this means that a knowledge of financial matters connected with the government is necessary for the member; so too is skill in interpreting the various financial reports issued by the different state departments relative to matters submitted to committees for consideration. In the present condition of affairs it happens all too frequently that bills and petitions have been sent through committees and have been subsequently enacted into law, which, if carefully considered from the start, would have been reported by the investigating committee as unnecessary and unworthy "to pass."

SUGGESTED METHODS

Aside from the skill required in committee, the member should be trained to debate readily on the floor of the House or Senate. By such skill in debate should be understood knowledge of reports pertinent to the question under consideration and ability to use the knowledge. Many a bill, if properly handled on the floor of the House or Senate would have met with decisive defeat or passage, if opposed or championed by members properly equipped to debate the proposed measure.

It is obvious therefore that the practical phase of public governmental service must be emphasized in the courses now given in our schools and colleges in civil government. State reports should be a part, and a useful part, of the reference equipment of a department of civil government in any school where the subject is attempted. Parliamentary procedure and regulations should be mastered as well as the rules of the legislative body of the particular State within the limits of which the school is located.

The methods by which the Federal or State finances are handled should be discussed in a practical manner, and in such study the nature of sinking funds, serial bond issues and the like should be considered. By this I do not mean that students of civil government should be equipped as accountants or attorneys, but their equipment should include the fundamental principles upon which such matters are based.

EMPHASIZE THE PRACTICAL

Class discussions and "moot sessions" of a school legislature should be a part of the program followed by the class in civil government, in order to familiarize the student with the usual forms of procedure before the committee and on the floor of the legislative body itself. Where the school is located in the capital of the State there should be periodical visits made to committee hearings and to sessions of the legislative body for the purpose of acquainting the student with the routine order of business before such committees or legislative bodies.

At present one seldom discovers even an instructor in civil government in attendance before committees or at the sessions of the legislative bodies. Teachers rarely appear in the capitol while the legislature is in session save to advocate or oppose some measure destined to affect the status of a teacher as such, never in the interests of the pupils, enrolled in the class of civil government. Just as long as this indifference to practical governmental work is sustained by teachers of civil government, just so long will there continue unchanged the wholesale lack of proper equipment of the graduate who later, and in a representative capacity, enters the service of the State.

But practical instruction in civil government will be helpful, whether or not the student subsequently enters the political field. Such instruction tends to stimulate an abiding interest in matters which annually come before the legislature, and makes it possible for one so trained to argue intelligently before committees investigating measures of public concern.

The general apathy of the public to matters affecting the common good is traceable to many causes. One of these causes is the general lack of the knowledge necessary if one wishes to argue successfully before a committee. "An ounce of prevention is worth a pound of cure." Knowledge of and interest in matters of public weal, if utilized before committees by public and private citizens and before legislative bodies, would prevent much of the discontent which follows the enactment of undesirable laws. Improved school and college methods in the practical training of the student of civil government would go far to make more efficient governmental officials.

LESTER B. DONOHUE.

ECONOMICS

The Planning Time

SO far as we can see today, and that is not far, the greatest industrial revolution in the history of the United States will take place soon after the close of the European war. Prophetic facts are few, but grimly significant.

First of all we have the fact of present industrial inflation. Hundreds of men are employed now in the munitions factories of New England and other Eastern States who must be dropped from the regular pay-roll the instant peace is assured. This spells revolutionary seeding ground.

I am not one of those who look for a financial panic at the end of the war. Already a survey of stock market records is enough to show that surplus capital made in munitions manufacture is being slowly and sanely invested in sounder issues. Much needed improvements are being made in such conservative interests as the United States Steel Corporation, whose non-munitions business is taking a new lease of life. Railroads are being rejuvenated and expanded. Agricultural and industrial enterprises with a safe domestic market are finding new capital. By this sane reinvestment of new capital a real panic will probably be avoided.

INFLATION

Still, the spectacular munitions industries are in important industrial centers. They encourage sympathetic movements. Only a few days ago, I heard a woman labor organizer speak of the present situation as the most valuable tool given to labor in several generations. The munitions employees can demand wages far above normal, and the mere fact of their prosperity leads to similar emphatic demands from neighboring industries.

This is the inflated situation. The labor demands are abnormal to match abnormal profits. Remove the profits, and the slump in labor prosperity will be so sudden and disastrous as to reach genuine poverty and want. Capital may be fluid, and will quickly readjust itself; but labor is not fluid. Men establish homes, and have sizeable families. They cannot move in a night. Today they are virtually building temporary cities in the munitions centers. They cannot desert these cities by signing a stock certificate.

SOCIALISM

I do not mean to take any side on the question of munitions manufacture. It may be a justifiable assistance to nations that were unprepared; it may be an immoral assistance to carnage. Both views are rampant now. I deal only with the facts, large facts that neither theory nor wish can change. Labor is booming, and when the last echoes of the boom have died away, the giant of Socialism is going to appear.

Socialism has been a political pigmy so far. I think its growth in the immediate future will be astounding. It will grow, however, not as a fanatic theory, but as a monster protest. The protest vote has made Socialism in France and Germany. It will make it here, make it into a political party of prominence, and very likely of ability. It will produce men like Briand, of France. Briand typifies the relentless audacity and purpose of French radicalism modified and dignified by the responsibility of office. I venture it as a mild prophecy that the decline of Socialism as a dangerous moral and political force will date from the day that an able Socialist leader holds a high office in the Federal Government.

PERILS OF PROSPERITY

But there is another danger. It springs from the immediate conditions of today. Capitalists are fairly generous in times of superabundance. They will be the first to cry wolf when the disarrangement comes. There may be no financial panic, but there may easily be a distinct industrial panic. It took acute men of finance over a year to discount the prosperity which the war necessarily brought to us. It may take them over a year to discount the solid, peaceful prosperity that ought to come after the war is over. During that year they may be guilty of gross injustices, reckless elimination of labor, and unjustifiable cutting of salaries. Instead of inspiring a vote merely of moderate protest, they may stir up the genuinely revolutionary elements of Socialism.

This is the supreme warning I wish to hold out. The time for definite planning is now. We must plan (and by we I mean those who have the sound principles of Catholic thought to guide them) to exert all our influence, when the declaration of peace comes, to prevent just such blind injustices as the almost certain panic of some capitalists will prompt them to commit. Injustice never saved a lost cause. And without implying any analogy, injustice will never prevent a moderate Socialist growth from becoming the fanatical wave that once glutted France, and that might, with little urging, overwhelm our own country.

RICHARD DANA SKINNER.

NOTE AND COMMENT

The registration figures for the colleges and universities of the Society of Jesus in the United States and Canada are encouraging for Catholic education. The grand total of students in these Jesuit colleges for the present year is 15,873, to which must be added the enrolment in the Jesuit universities of 5,793 students. Thus the entire number of pupils enjoying the benefit of a higher education in these institutions alone is 21,666. Here surely a noble and important work is being accomplished for the Catholic Church in America. The following is the division of students according to the Jesuit Provinces: The number of students in the Maryland-New York Province is 6,945 in the college and 1,846 in the university departments; in the Missouri Province, 4,938 in the college and 3,507 in the university studies; in the New Orleans Province, 998 in the college and 165 in the university branches; in California, 1,564 in the college and 275 in the university studies. The Colorado-New Mexico Mission counts 173 students at its Denver college and the Canadian Province has 1,250 students.

The loss of another tribe of Israel, or more than its equivalent, and that in the United States during the course of the past Jewish year, has troubled the Yiddish *Amerikaner.* It has been girding at the more high-toned classes of Jewry by reflecting upon the panic which this sensational discovery will create among them. According to the statistics quoted there has been a loss of more than half a million Jews in our country between the Jewish New Year 5675 and the New Year 5676, a fall from 2,900,000 to 2,349,754 in the Jewish population of the United States. The *American Israelite* is not, however, inclined to take the matter very seriously. "They were not killed on the battlefield," it says, "nor did they succumb to the sufferings of exile and epidemic, but they went astray in the American Jewish Yearbook." The fact is, we are told, that no reliable statistics exist as a definite basis for either figure. The desire is expressed that some national representative body might engage to give "as exact statistics as can be obtained without the apparatus and the legal authority of the Federal Census Bureau."

In his address delivered at the Catholic Educational Convention and now published in the printed report of the meetings, Reverend Francis T. Moran, D.D., of Cleveland, shows in a clear and business-like way the enormous burden assumed by the pastors in the support of the Catholic schools:

> According to the last "Catholic Directory," there were in the United States 1,456,206 children in the schools. Allowing one hundred dollars for each pupil, for buildings and property, there would be now in investment $145,620,600.00. Again, allowing eight per cent for interest, depreciation and physical maintenance, there would be a current yearly charge of $11,649,648.00. These figures are very moderate. A country-wide average annual per capita expenditure for education is $30.55. For easy figuring change this to $30.00 for expenditure and 1,500,000 for children. Multiplying the number of children by the per capita expenditure we have an annual tuition expense of $45,000,000.00. If to this be added the eight per cent item above for depreciation, etc., it would mean that at the present moment, after property, building and equipment have been provided, there would be an annual expense account of $56,649,648.00.

This sum of approximately sixty million dollars for each school year is actually taken from the public expenditure, and the equivalent in education is given to Catholic children by the Catholic Church in the United States. That the self-sacrificing service of the religious teachers reduces the vast total by almost two-thirds does not alter these figures. In the members of religious communities we possess a body of teachers who have made it possible for us, as Dr. Moran points out, to conduct a Catholic school at the average per capita

expenditure of $10.00 in place of the $30.55 demanded by the public school. In other words, for every $335,000.00 expended for Catholic primary education, the State would have been called upon to pay $1,000,000.00. "Our religious", says Dr. Moran, "have been shamefully underpaid if salaries are to be measured by dollars and cents." But they have sought for a higher reward and they have the supreme gratification of knowing that without their sacrifice religious education would have been impossible in our country. It will be well for Catholics and non-Catholics to bear in mind the figures here quoted. They may help the former to a deeper appreciation of the services rendered by the religious to the Catholic laity, and enable others to form a more just estimate of the country's indebtedness to the Catholic school, even from a purely financial point of view.

A writer in the *Pacific* gives his impressions of the momentous transition through which New England has passed, a change which he considers to be no less than a social and religious revolution. This, however, is hardly the right word to use. It is a replacement rather than a revolution which has taken place. The writer himself states that marriage has decreased among the old New England stock to an absolutely unprecedented degree. "And the birthrate among the same classes has declined to a point unknown before." Immigration, in the meantime, numbering over one million yearly, has had its effects in these small States. The results are thus summed up:

> Congregationalists are still the most numerous of the Protestant bodies, but Roman Catholics are now in the majority in all these States. Plymouth, where the Pilgrims first landed on the rock, has become in recent years a Portuguese town. The French from Canada now control scores of townships. The Poles are fleeing from their home land by thousands annually to occupy the farms of New England. Boston is ruled by the Irish. One-third, almost, of the population of New Haven, the home of Yale University, is Italian. The Jews already control entire industries where a generation ago these people were unknown.

The writer expresses the hopeful view that the old seed has been scattered over the continent, since the people of the ancient New England stock have traveled far westward and southward, "carrying with them their energy and faith." But if that energy and faith can lead to no better results than the decline of the birthrate "to a point unknown before," we shall not feel inclined to mourn even its total loss. "One thing is assured in New England at least, socially, racially, the yesterdays are gone."

The eighth year book of the Christ Child Society of Chicago tells of the disbursement of $4,777.55 among "the most innocent and helpless of God's poor, the little children." If to the cost of the material purchased the value of the work done by the sewing circles is added, the sum disbursed will be increased by two thousand dollars. The society's income is solely from dues and contributions. Gentlemen become associate members by contributing five dollars, the sum required for a complete outfit for a child. Ladies become regular members by adding moreover one dollar in dues to meet the society's expenses. The list of articles comprised in a child's outfit is most complete. Caps and shoes, suits, sweaters and underwear, mittens or gloves, and everything else that is required to clothe the little ones warmly and neatly are given each child Even a toy is added and a booklet: "The Story of Bethlehem" or "The Story of the Christ-Child." Surely a sweet charity at this blessed season! During the last year 336 complete outfits were given to boys and 277 to girls, while 520 boys and 836 girls received partial outfits. The total number of children benefited was therefore 1,969. Besides this, 107 infants' layettes were given to poor mothers. The Society likewise receives and distributes discarded clothes for children or adults. Yet with all this good work accomplished there were over a hundred children whose cases were investigated and reported worthy, to whom nothing could be given, and hundreds of other cases were not investigated for the same reason. The charity of the Society is mainly distributed at the Christmas season.

Owing to the preparations made at present for the international tours of Santa Claus the Bureau of Foreign and Domestic Commerce has issued directions for the shippers of Christmas gifts. It is apparently flooded at this period with letters relating to the tariff to be paid in the various foreign countries to which presents are sent.

> Many persons in the past have asked what method should be adopted in order that the tariff charge might be paid at the point of shipment in this country, by the giver of the gift. All such queries have been answered uniformly with the statement that there is no direct way in which the import duty charged by another country can be paid here, but if the package is placed in the charge of an express company, provision can be made for payment of duty by the express agent abroad. Although there is no exemption from customcharges for Christmas gifts, there are some conditions under which certain gifts going from country to country may escape payment. Some governments rule that wedding presents brought in by subjects shall not be taxed. Some also exempt possessions that are part of an inheritance. But the season of universal giving is not on the tariff calendar as one when the pathways between the nations shall be cleared of obstructions.

All inquiries of this nature must eventually be answered by the Bureau of Foreign and Domestic Commerce, no matter to what other department they may originally have been sent. It is well likewise to note that the kinds of articles are to be definitely specified, since it is not possible for the Bureau to forward an entire tariff schedule in answer to every letter.

The name of Bishop Hedley is familiar to American readers. His death will therefore be felt by many as a personal loss. They may have heard little of his life and influence at home, but they have read his volumes and have received help and inspiration from them. Born at Morpeth, April 15, 1837, he was sent at an early age to the Benedictine school at Ampleforth, where at the completion of his course he entered the monastery in 1854. Known within his Order for his ecclesiastical studies, his literary ability and musical skill, his reputation gradually extended beyond the monastery walls. By successive promotions he rose to the position of Auxiliary to Bishop Brown of Newport and Menevia and was finally chosen his successor in 1881. A new division of diocesan territory occurred later, in 1896, and he thenceforth bore the simple title of Bishop of Newport. He was an example to his religious brethren, a model for his flock as pastor of the faithful, and a recognized leader and spokesman among his peers. Keenly alert to the changing educational interests of his time, he was chosen in 1896 for the Presidency of the Catholic University Board, a position which he occupied until his death. He was noted as a preacher, though his carefully prepared sermons were habitually read by him. For a time in his earlier career he held the editorship of the *Dublin Review*. His well-known books are "Our Divine Saviour," "The Light of Life," "The Christian Inheritance," "The Bishop and His Flock," "The Holy Eucharist," "Lex Levitarum," and the "Retreat."—Another loss the Church Militant has suffered is that of Franz Cardinal Bauer, Prince Archbishop of Olmütz, who died November 26 at the age of seventy-four. Early in October the Pope had sent him the last blessing, since death seemed imminent at that time. He was ordained in 1863 and celebrated his silver jubilee as bishop in 1907. He began his scholastic career as professor of Biblical studies, and later was made head of the seminary at the University of Prague. He was consecrated Bishop of Brünn in 1882, and in 1912 was raised to the archiepiscopal see of Olmütz.

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CHRONICLE

The War: Bulletin, Nov. 30, p. m.-Dec. 7, a. m.—Central Serbia and Montenegro — Southern Serbia—Other Items. Austria-Hungary: Important Events. Canada: Canada's First War Loan. Germany: Questions Before the Reichstag. Great Britain: Labor Difficulties — The Brighter Side. Ireland: War Echoes. Rome: The Six New Cardinals.....193-196

TOPICS OF INTEREST

A Letter Reanswered—The Boys of New York—Capital Punishment—War Time in a London Suburb—Books and Men, I.....197-204

COMMUNICATIONS

Woman Suffrage.....204, 205

EDITORIALS

What the Judge Said — Have Journalists No "Professional Conscience"?—Mr. Taft on Public Education—White is Black—The Law and the Lawless—Charity or Philanthropy?.....206-208

LITERATURE

XV—Dante Alighieri.

REVIEWS: Heart of Europe—Fountains of Papal Rome—Plashers Mead—The Spell of Belgium—Memories of India—John Bannister Tabb.

BOOKS AND AUTHORS: The current *Catholic Mind*—October's "Best Sellers"—Books for Christmas Presents — The *Messenger of the Sacred Heart* — *Scribner's* Christmas Number — "In Christmas Candles"—"Great Authors in Their Youth"—"Beltane the Smith"—"These Twain"—"The Lost Prince" — "Field Afar Tales" — "St. Monica."

BOOKS RECEIVED 208-212

EDUCATION

Fractious Johnny 213, 214

SOCIOLOGY

Heaven on Earth.....214, 215

NOTE AND COMMENT

Convention of the International Federation of Catholic Alumnæ — Anti-Catholic Use of the Railroads—Vacant Sees Filled—Splendid Work of the Catholic Extension Society — A State Prison Labor Board—Centenary of the Birth of the Venerable Dom Bosco.....215, 216

Attention is called to the Editor's paper, "A Letter Reanswered," which appears in this issue.

CHRONICLE

The War.—Nowhere except in Serbia have military developments of an important character taken place. Even Goritz, which for several weeks has seemed to be near its fall, is still holding out. From Mesopotamia comes the news of a defeat suffered at the hands of the Turks by the British, and attributed to the treachery of the Arabs. The engagement, which resulted in the loss of 5,000 British, has halted the advance on Bagdad.

Bulletin, Nov. 30, p. m.-Dec. 7, a. m.

The capture of Prisrend by the Bulgarians has completed the campaign in central Serbia, all of which together with northern Serbia is now held by the Bulgarians and Central Powers. The Austrians are now concentrating their attention on the invasion of Montenegro. An Austrian army operating along the Drina in southern Bosnia, after having made a considerable advance, was checked by the Montenegrins at Foca, but is again moving south. On the eastern border of Montenegro, the Austrians have been more successful. Advancing in a southwesterly direction from Priboj and Prjepolje, they have crossed the Lim River, entered Montenegrin territory, and taken Boljanio, Plevlje and Jabunka. Less progress has been made by the Austrians, who are moving west from Mitrovica, for Ipek, though threatened, is still in Montenegrin hands. Further south, the Bulgarians are pursuing the Serbians near Djakova.

Central Serbia and Montenegro

With the fall of Monastir, which the Bulgarians captured after having taken Krusevo and crossed the upper Cerna, the Serbian resistance in southern Serbia has practically come to an end. The Serbians evacuated the city without a battle, and retreated across the Greek frontier, where they are said to have been given a demonstation of welcome. They were not disarmed. The fall of Monastir increases the difficulties of the Anglo-French forces, that extend northeast along the southern bank of the Cerna to Krivolak, and from that point southeast along the Vardar to Doiran. Engagements on both of these fronts have taken place, especially south of Strumnitsa, but without appreciable results. The presence of the Bulgarians on the Anglo-French left wing, together with the fact that the Bulgarians far outnumber their opponents, has given rise to the impression that the Allies must soon retreat.

Southern Serbia

Greece's dilatoriness in making a definite reply to the demands of the Allies has been followed by a partial resumption of the commercial restrictions which were enforced some time ago and then lifted by the Allies. Greece's proposal that the terms of the agreement be discussed by a joint committee, made up of representatives of both sides, has met with disfavor, and the Allies are pressing for immediate assurances. The Bulgarians seem to be striving to avoid a disagreement with Greece, for they have not pursued the Serbians across the Greek border, and they are said to have hoisted, not their own, but the Austrian flag over the captured city of Monastir.

Other Items

The American Government has demanded the recall of Captain Boy-Ed, and Captain von Papen, the naval and military attachés of the German Embassy at Washington. The grounds on which our Government bases its action are briefly set forth in the following statement, made by Secretary Lansing: "On account of what this

Government considers their improper activities in military and naval matters, this Government has requested the immediate recall of Captain Boy-Ed and Captain von Papen, as they are no longer acceptable to this Government." In reply to this demand Germany has asked specific reasons for the recall. Secretary Lansing, it is said, regards such a request as without precedent, and is not disposed to grant it. Rumania's final attitude is still a matter of speculation. Her decree, closing Rumanian ports to foreign ships and empowering the requisition of all vessels in Rumanian waters, has been interpreted as a step toward entrance into hostilities, but beyond this, there is no indication that she intends to depart from a position of neutrality.

Austria-Hungary.—Public attention has again been centered on the Dual Monarchy. The visit paid to Emperor Francis Joseph at the Castle of Schönbrunn by the German Emperor has given occasion to various unfounded speculations. Authoritative circles at the Austrian capital declare the visit to have been without any special political significance. The event called forth manifestations of great enthusiasm for the German Emperor in Vienna, both at his arrival and on his departure. He was hailed by the Austrian press as "our beloved, honored and faithful friend and ally." Following upon this visit, but not therefore to be connected with it, came the resignation of three Austrian Ministers, who are not to be confounded with those of the Dual Monarchy. The Ministers whose resignation was accepted by the Emperor are Dr. Karl Baron Heinold, Minister of the Interior; Dr. Rudolph Schuster, Minister of Commerce; and Baron Engel, Minister of Finance. They are succeeded by financial experts such as the time demands: the President of the Supreme Court of Accounts, the Director of the *Kredit Anstalt*, and the Governor of the Postal Savings Bank. There is no question, therefore, as has been suggested, of any protest against the war program, but rather an attempt to carry out the program with the greatest efficiency. Immediately upon these events followed the celebration throughout all Austria-Hungary of the sixty-seventh anniversary of the accession of Emperor Francis Joseph to the Austrian throne, December 2, 1848. His coronation as King of Hungary followed many years later, on June 8, 1867.

Important Events

Canada.—The Canadian troops have borne a distinguished part in the military operations of the mother country, and it is now announced that the Dominion's first venture in her own fields of war-finance has been highly successful. The fifty million dollar war-loan proposed towards the end of November was quickly oversubscribed by nearly sixty millions. The number of individual subscribers is more than twenty-five thousand, and applications were received from all sections of the country; facts which bear witness not only to the patriotism of the Canadians but to their practical belief that success will in the end crown their great struggle. According to the Canadian Minister of Finance, the payments will be made in installments extending over a period of six months, and the total proceeds of the loan will be spent in Canada for the purpose of equipping and forwarding Canadian troops. This announcement is in keeping with the adopted policy; more than eighty per cent of all war expenditures up to the present have been made in the country itself. In the Minister's opinion, this practice will eliminate any danger to the ordinary financial operations of business, which might otherwise find place; all moneys, moreover, to be made in payment will be retained until actually called for, in the several banks of deposit, credited to the Minister of Finance. Many Canadian bankers, it is said, encouraged by the success of the first venture, are now urging the Minister of Finance to extend the loan in excess of the sum originally proposed. To date, the Canadian Government has advanced a total of nearly fifty-eight million dollars in temporary advances to the Imperial Government, to pay for orders placed in Canada. From time to time these advances have been repaid by the Imperial Government, and at an advance, owing to the adverse rate of exchange. It is believed, therefore, that the Dominion will seek to establish a credit on behalf of Great Britain for contracts placed in Canada, and that the financial operations now successfully inaugurated will be widely extended as the occasion is offered or found.

Canada's First War-Loan

Germany.—The Reichstag met November 30 for its sixth war session. Many of the members were present in their grey field uniforms, and not a few wore the Iron Cross they had won at the front. The opening was marked by the address of welcome, delivered by the President, Dr. Kaempf. The enemies of Germany, he said, had permitted themselves to be deceived regarding the country's financial strength now manifested to them by the astonishing results of the war loans. They are similarly deceived, he held, concerning Germany's economic strength:

Questions Before the Reichstag

> All our enemies have recognized that we are invincible on the battlefield, hence they cling the more eagerly to the hope of destroying us economically, of conquering us by hunger. . . . We have grain for bread. Potatoes, a most important food of the people, are abundant. If in other things there may be scarcity, as cannot be disputed, yet the hardships thus caused to a majority of the poorer population will be surmounted by the organization of the provision market.

At the same session the Secretary of the Imperial Treasury introduced a bill requiring companies, corporations and juridical persons to set aside fifty per cent of their extra profits during the war years to cover their ultimate taxation. The question of peace terms,

it is thought, may be put before the House by the Socialists at the next session of the Reichstag. The Berlin *Tageblatt* sees no reason why such a question should not be directed now to the Chancellor: "The British place no such restrictions on themselves and care little what constructions are placed on this or that word." The "unusually favorable military situation," the paper thinks, should make an announcement of the imperial policy still more opportune. "It should be reiterated," it adds as a warning to the foreign press, "that there is not a trace of weakness in the German. Should any one abroad be foolish enough so to misconstrue the Social Democratic interpellation, the facts will prove to him how mistaken he is."

Great Britain.—Recent events alternately brought the dark and the bright side of Great Britain's position to the consideration of the world. The dark side is undoubtedly suggested by the condition of labor. Much in the fashion of the United States, Great Britain has been viewing the labor question, which is, concretely, the workingman's struggle to keep himself and his family from starvation, from two customary attitudes. The first attitude has been to refuse to acknowledge its existence. The second has been to tinker with it by the passage of repressive, innocuous, tyrannical or "grandmotherly" legislation. The repressive and tyrannical laws have suffered from a fatal inconvenience—they are inoperative. The innocuous legislation died of inanition on the pages of the statute-book, and the "grandmotherly" variety encouraged all parties to the quarrel to nurse their wrath to keep it warm. The Munitions of War Act is now said to be giving "satisfaction"; it would have given greater satisfaction, perhaps would have been unnecessary, had the tangles in which industrial England of the last century has involved herself been straightened out by patient perseverance as they occurred. But the Act began with a fiasco. The strike of the Welsh miners rendered them liable to a collective fine of thirty million dollars; a fine that will never be paid because it was never imposed. What happened was that Lloyd George with three of the Cabinet went to Wales "to confer" with the two hundred thousand strikers. The outcome was "a victory for the Government"; that is, the miners went back to work, but not before they had received nearly every concession asked for. The strength of numbers counted; for when smaller bodies and individuals tried the same tactics, they found that what could not be enforced against a whole region could be and was enforced against a weaker opposition. Since it is an Englishman's inalienable right to express in the face of the sun his opinion on every subject under the sun, this left-handed justice came in for its share of comment; the continual exercise of this right, however, deprives it, even on its native heath, of any particular significance which it might otherwise bear. In the past week, Mr. McKenna, Mr. Lloyd George, and even the Premier, were subjected to some very incisive "heckling" on the relations of the labor of the man who works in the munition factories, with the personal profits of the man who does not work but only serves his country by owning the factory. It may be that this gentleman is not growing rich, but the populace seems to think that he is, and so long as the populace is obsessed with this conviction, appeals to the worker's sense of justice, loyalty, frugality, economy and patriotism, are likely to be received with certain reserves. The Premier's reference at a London labor meeting to increased wages was neatly countered by cries of "increased cost of living," so that the Premier "was forced to turn aside."

Labor Difficulties

So much for the dark side of the problem. The happier aspect is recalled by reviewing what Great Britain has actually done to fulfill her obligations, natural or assumed. To begin with, she can discount much of the criticism she is receiving at home, because she is fully aware that criticism is an Anglo-Saxon characteristic, which does not argue but rather infers a true love of country. Great Britain by her loans of nearly two and a quarter billions of dollars to the Allies, has supplied the not least necessary sinew of war. Her navy has swept the German merchant marine and commerce raider from the sea, has isolated the German colonies from all intercourse with the Fatherland, has transported thousands of troops with a remarkably small casualty list, has "maintained business as usual" at home and to an extent on the Continent; and finally, by bottling up a splendid fleet, has made the German navy as idle as a painted ship upon a painted ocean. The battle flag of England now floats over regiments in France, Belgium, the Dardanelles, Egypt, East and Southwest Africa, the Cameroons and in countries adjacent to the Persian Gulf. The men who write that England is "lethargic" have not dipped their pens in knowledge. Her actual achievements are great; what she will do is answered by consulting not a prophet but staid history.

The Brighter Side

Ireland.—The treatment of the Irish emigrants who were refused passage at Liverpool is still agitating the Irish press. *New Ireland* declares that when for seventy years famine drove multitudes from the country "there was no cry of protest from those who would now forcibly detain, in order that they may assist England in her need, the Irishmen who are following the normal tendency to emigrate at this time of year." Sir John Simon in answer to an interpellation in Parliament "admitted that emigration was not confined to any one part of the United Kingdom." The *Evening News* declares that "many hundreds of young Englishmen have attempted to emigrate," and different papers declare "that emigrants from England are booking their passages for Holland on the way to America."

War Echoes

The *Weekly Freeman* prints a communication from Mr. John Dillon on the subject. He declares the men had a perfect right to emigrate and that "in view of the past history of their country and their race they cannot be taunted as cowards." The real blame for the incidents he puts on the newspapers and individuals who have striven "to destroy the faith of these young men in the counsel and leadership of the Irish Party." "See what you have brought upon yourselves by flouting the advice of Mr. Redmond and the members of the Party listening to the craven counsels of irresponsible men!" he exclaims. The able Bishop of Limerick, Dr. O'Dwyer, addressed a letter to the *Munster News* on the matter. Though quoted before in AMERICA, this part is worth requoting:

> The treatment which the poor Irish emigrant lads have received at Liverpool is enough to make any Irishman's blood boil with anger and indignation. What wrong have they done to deserve insults and outrage at the hands of a brutal British mob? They do not want to be forced into the British army and sent to fight English battles in some part of the world. Is not that within their right? They are supposed to be free men, but they are made to feel that they are prisoners who may be compelled to lay down their lives for a cause that is not worth "three rows of pins" to them. It is very probable that these poor Connaught peasants know little or nothing of the meaning of the war. Their blood is not stirred by the memories of Kossovo, and they have no burning desire to die for Serbia. They would much prefer to be allowed to till their own potato gardens in peace in Connemara. Small nationalities, and the wrongs of Belgium and Reims Cathedral, and all the other cosmopolitan considerations that rouse the enthusiasm of the Irish Party, but do not get enough recruits in England, are far too high-flying for uneducated peasants, and it seems a cruel wrong to attack them because they cannot rise to the level of the disinterested Imperialism of Mr. T. P. O'Connor and the rest of the New Brigade. But in all the shame and humiliation of this disgraceful episode what angers one most is that there is no one, not even one of their own countrymen, to stand up and defend them. Their crime is that they are not ready to die for England. Why should they? This war may be just or unjust, but any fair-minded man will admit that it is England's war, not Ireland's. When it is over if England wins she will hold a dominant power in this world and her manufactures and her commerce will increase by leaps and bounds. Win or lose, Ireland will go on, in our old round of misgovernment, intensified by a grinding poverty which will make life intolerable. Yet the poor fellows who do not see the advantage of dying for such a cause are to be insulted as "shirkers" and "cowards."

Meantime the *Irish Times* is threatening the Irish people with conscription. Mr. Dillon is denouncing conscription, and *New Ireland* is pointing out once again that compulsory service will result in "the economic scandal of draining the land of its laborers and sacrificing the food supply to the demand for more soldiers."

The Six New Cardinals

Rome.—The new cardinals are Monsignor Giulio Tonti, Titular Archbishop of Ancyra, Apostolic Nuncio to Portugal; Monsignor Alfonso Maria Mistrangelo, Archbishop of Florence; Monsignor Giovanni Cagliero, Titular Archbishop of Sebaste, Apostolic Delegate and Envoy Extraordinary to the Republics of Costa Rica, Nicaragua and Honduras; Monsignor Andreas Frühwirth, Titular Archbishop of Heraclea, Apostolic Nuncio to Bavaria; Monsignor Raffaele Scapinelli di Leguigno, Titular Archbishop of Laodicea, Apostolic Nuncio to Austria-Hungary; and Monsignor Giorgio Gusmini, Archbishop of Bologna. All, with the exception of Mgr. Frühwirth, are Italian by birth. The number of Italian Cardinals is thus raised to twenty-nine, while the Foreign Cardinals, including Cardinal Falconio, as "International," are thirty-two. Three of the new Cardinals are religious. "A summary glance at the names," says *Rome*, "will reveal this as a 'Diplomatic' Consistory." Mgr. Tonti was born in Rome, 1844, and studied at the Pontifical Roman Seminary. He entered the diplomatic career and after various appointments as Titular Bishop of Samos, Titular Archbishop of Sardis, Archbishop of Port au Prince, and Titular Archbishop of Ancyra, was sent as Apostolic Nuncio to Brazil, in 1902, and as Nuncio to Portugal in 1906. After the outbreak of the revolution he retired to Rome. Mgr. Mistrangelo is a member of the Congregation of the Scolopians, Clerics Regular of the Pious Schools. He was created Bishop of Pontremoli in 1895, and later promoted to the Archbishopric of Florence. Mgr. Cagliero is a Salesian, and one of Dom Bosco's first pupils. He has been conspicuous for his zeal and diplomatic skill. He was born in 1838, and sailed as one of the first missionaries to Patagonia, in 1875. Returning to Italy, after a two years' stay there, he was made Vicar Apostolic of Patagonia in 1884, and since that time has always been in South or Central America. In 1908 he was appointed Delegate Apostolic to Costa Rica, Honduras and Nicaragua. Mgr. Frühwirth is a Dominican, born in Austria, 1845. He completed his studies at Rome, was made Provincial of the Austro-Hungarian Province, and finally Master General of the Order in 1891. He was appointed Nuncio to Bavaria, and created Titular Archbishop of Heraclea in 1907. His services have been highly appreciated in Bavaria. With him the Dominican Order has given eighty-one Cardinals to the Church. Mgr. Scapinelli has likewise been most successful in diplomatic offices. He was born at Modena in 1858, and was successively Secretary of the Nunciature at Lisbon, Auditor at the Hague, *Cameriere Segreto Participante* to Leo XIII, and Secretary for Foreign Ecclesiastical Affairs, besides holding other important offices. In 1912 he was created Titular Archbishop of Laodicea and was likewise appointed Apostolic Nuncio to Vienna. Lastly Mgr. Gusmini was born at Vertova, 1855. He was created Bishop of Bergamo in 1910, and promoted to the Archiepiscopal See of Bologna five days after it had been vacated by the former Cardinal Della Chiesa, now Pope Benedict XV. The youngest of the new Cardinals is Mgr. Scapinelli, 57; the oldest, Mgr. Cagliero, 77. Mgr. Gusmini is 60; Mgr. Mistrangelo, 63; Mgr. Frühwirth, 70; and Mgr. Tonti, 71.

TOPICS OF INTEREST

A Letter Reanswered

THE letter is Mr. Tumulty's; the reason for this second reply is that the first was incomplete, purposely so for fear that the great issue between decent Americans and the Mexican revolutionists might be obscured. That issue was not obscure; on the contrary, it is clearer today than ever before. Moreover, the issue was never more widely known than now. Everybody is at last cognizant of the facts that in Mexico priests were tortured and murdered, Brothers shot to death, Sisters outraged, churches desecrated, altars and sacred vessels polluted, vestments defiled, God mocked by decree, by spoken word, by act. Everybody realizes that in Mexico liberty is stifled, rights, human and Divine, scorned, while bandits with bloody fists uplifted in defiance of God, ride to triumph over the souls of little girls, in whose eyes heaven was once reflected, over the broken hearts of maidens and of consecrated virgins, and of mothers, God's choicest gift to earth. All this is common knowledge now; it is well that it should be. For this issue is neither personal nor political; it is not between man and man, or party and party, it is between brutality and humanitarianism, between deviltry and righteousness, a naked question of principles that pertain exclusively to no creed or sect or group, but to the human race, precisely because the race is human and not brutal.

There is no *official* record of the dastardly crime against Sisters on file in the State Department, declares Mr. Tumulty. What then? Does the absence of such a record disprove the crime? To ask the question is to answer it. Again, was there ever such a record there? If so, what has become of it? If it was not there, why not? The crimes were committed several times; authentic records of them are on file in other offices. Have similar records been withheld from the State Department? An officer of our Army puts his signature to an affidavit, in Vera Cruz, attesting the crimes; the State Department remains ignorant of them, and Mr. Tumulty declares "that the officers of our Army in Vera Cruz have stated that they never heard of a single report of outrage." Strange! Stranger still that on his return from Vera Cruz an officer of our Navy should call on me unsolicited and state with reiterated emphasis that Mr. ——, American Consul at ——, Mexico, told him that he had informed our State Department of the crimes against Sisters. Did this officer lie gratuitously? Or did the report come by wire and then by telephone to a State Department official, who neglected to record it? If the report came in manuscript, where is it? Answer or no answer, this much is clear, *some* officers of the Army and Navy heard the *report at Vera Cruz.*

The State Department is without official record. Why? But here a doubt arises. What word or phrase in the sentence: "There is no official record of a single proven case of this dastardly crime in the files of the State Department," does Mr. Tumulty wish to stress? "Official"? If so, are no records of value except those submitted by officials, friends, in several cases, of Villa and Carranza? Is the stress to be placed on "proven"? What kind of certitude does Mr. Tumulty demand? Will not moral certitude suffice, that furnished by the sworn testimony of God-fearing people? Where, I ask again, is the stress to be placed? On the phrase, "in the files of the State Department"? Good; then, the old query recurs: Why are not the records there?

Ah, but there's Father Paredes! Quite true, there's Father Paredes, an appointee of Carranza; there he is, jumping from cassock to a Carranzista uniform and offering evidence that is as far from the point at issue as disloyalty to duty is from loyalty thereto. Traitors are scarcely competent to testify for the institution they betray. And what does he say? (1) No Sisters were maltreated in the archdiocese of Mexico City. (2) I could not confirm reports that maltreated Sisters arrived here from other places.

Neglecting the character of the witness, the first item would be good evidence if the Republic of Mexico were conterminous with the archdiocese of Mexico City. The former, however, contains approximately 765,000 square miles, the latter less than 17,000 square miles. The second item of evidence is worthless from every point of view. Even though the witness were a competent investigator, the evidence adduced is entirely negative. Moreover, that injured people did not arrive in Mexico City, does not prove they were not injured. Whether they actually arrived at the capital, is not in question just now. Father Paredes and his testimony may now be dismissed, with that gentleman's significant reference to his accession to power: "I . . . have had occasions to personally interest myself in all the religious matters of the Archdiocese since August 8, 1914, *the date of the entry of the Constitutional forces into the city.*"

Just here the question of freedom of worship appears. Mr. Tumulty stresses this, quoting the promise made by Carranza's official agent on October 8, 1915. The agent's words are fair, but facts render them ridiculous. Not only have the repressive decrees issued prior to October 8 not been recalled, but the warfare against religion—note, I say, against religion, not against Catholicism—was never more savage than it is today. Morelia and Yucatan and the city of Leon are being devastated. Alvarado, military governor of Yucatan, is denouncing religion and the ministers thereof savagely, he is closing Catholic schools and colleges, exiling the teachers and confiscating the property, he is alienating churches from their proper use, converting them into halls, he is in short destroying every vestige of religious liberty.

Was there ever a more telling parallel than this?

On October 14, 1915, the Department of State gave to the press the following statement in relation to religious freedom in Mexico:

"For the information of those who have made inquiries of the Department concerning religious freedom in Mexico there is given below the substance of a communication addressed to the Department of State on October 8, 1915, by Eliseo Arredondo, the Washington representative of Gen. Carranza:

" 'I have the honor to say that inasmuch as the reestablishment of peace within order and law is the purpose of the Government of Venustiano Carranza, to the end that all the inhabitants of Mexico without exception, whether nationals or foreigners, may equally enjoy the benefits of true justice, and hence take interest in cooperating to the support of the Government, the laws of reform, which guarantee individual freedom of worship according to every one's conscience, shall be strictly observed. Therefore the Constitutionalist Government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the Constitution of the Republic.' " (*Extract from the letter of Mr. Tumulty, President Wilson's Sec'y, to Dr. James J. Maguire, of Trenton, N. J.*)

This is "religious liberty"! This is "respect for religious beliefs without other limitation than the preservation of public order"! This is Carranzista sincerity toying with American ingenuousness! But there is more yet. *La Vox de la Revolucion* published at Merida, Yucatan, is a Carranzista organ. Carranzista generals, governors, mayors, and so forth, speak through its columns. These are their sentiments:

(1.) The people should understand that the clergy have always been their external (*sic*) enemies and that they (the clergy) and they alone have brought on bloody and fratricidal war, in order to enrich themselves and enjoy worldly goods and pleasures without work, while the people starve and await death in sorrow, believing that they will then begin to enjoy Divine glory. See to it that the reform laws which are wise be observed throughout the whole country, that the people "be not fanaticized" and exploited, that the workmen be not robbed of their wages (*Extract from the speech of the Mayor of Tekax. "La Vox," November* 18, 1915, *p.* 4.)

(2.) OFFICIAL ANNOUNCEMENTS OF THE MILITARY COMMANDER OF MERIDA. THE CATHOLIC CHURCH OF A TOWN TURNED INTO A SCHOOL. . . . Then they passed to the Catholic Church which is large, clean and well ventilated. The Commandant ordered the Commissary to *strip the church, make firewood of the confessional* and establish the civil school for girls there. . . . (*"La Vox," November* 18, 1915, *pp.* 1, 2.)

The State must be "defanaticized." The mighty effort undertaken by false apostles of religion who, greedy and insatiable of blood, money and power have ever since the days of the conquest been forging in our country, link by link, the most frightful chain of crimes, misfortunes and treasons, by their lies, by the web of sophistries which they have woven, has, I say, kept the country in a state of brutal servitude and disorganization. The overthrow of these men is at hand. Let them flee, terrified and ashamed, hiding themselves in oblivion, ignorance and reaction, their only companions, while the Constitutionalist revolution remains the symbol of the beneficial light of science. *Let us remember that religion is ignorance and that as the revolution triumphs God goes down.* To conclude: It is necessary . . . to do away with everything that savors of *fanaticism*, everything that is a check to progress, everything that trammels education, that is an obstacle to science and liberty and that tends to keep in darkness and to brutalize the representative of the Maya race. (*Manifesto of General Alvarado, military commander of the State of Yucatan, published over his name and that of the provisional secretary, General Rafael Aguerre in the "Diario Oficial del Gobierno Constitucionalista del Estado de Yucatan" for November* 1, 1915, *pp.* 4179, 4180, 4181).

(3.) A HOUSE OF SUPERSTITION [i. e. a Church] CONVERTED INTO A CONFERENCE HALL FOR RURAL TEACHERS. *Telegram from Motul to Merida, November* 12, 1915. (There follows an announcement of the conversion of the church into an assembly hall for rural teachers. (*"La Vox," November* 14, 1915, *p.* 9.)

(4.) THE MUCH-DISCUSSED AFFAIR OF THE AYALA BENEFACTION. (A long account of the sequestration of a fund left for charitable purposes. (*"La Vox," November* 20, 1915, *p.* 2.)

Here are a few passages chosen at random from the account of this confiscation:

Apropos of this (sequestration) it is time that public authority should pay attention to the exploitation, with which daily, and indeed with shameless and fetid immorality, these tonsured men speculate in the hour of death (*sic*) in order to obtain other people's property. This mystical exploitation at the verge of the grave has become a school (*sic*). The dying person is for the immense majority of these gentlemen priests, a Divine source of speculation and theft. . . . This vampireism must cease; this sore must be cauterized whatever it costs. Public authority cannot cross its arms in the presence of such iniquitous exploitation of affliction and ignorance. If to punish such exploiters it be necessary to break laws then let them be broken, but let corruption, vice and theft be corrected. . . .

It is indisputable that the *Revolution will not compromise with the exploiters of fanaticism* . . . trafficking clergy who always conceal their booty in the dark lest restitution be demanded, etc.

All this occurred in November, 1915; Carranzista's promise was made in October, 1915. Here then are the respect for religious belief, the liberty of conscience, the freedom of worship guaranteed by the First Chief. That respect, liberty, and freedom consist in blasphemy, expulsion of priests, conversion of churches into halls and schools, denial of the consolation of religion to the people. Americans had thought that those words bore a different signification; some have changed their minds.

Mr. Tumulty remarks that it is interesting to note that Catholic nations joined in the recognition of Carranza. It might be more interesting, were the minutes of the conference published. Let that pass. This is interesting too: Italy is also called a Catholic country; would Mr. Tumulty approve of all the acts of the Italian *Government* towards the Catholic Church? Portugal is called a Catholic country; France is called a Catholic country; would Mr. Tumulty approve of the acts of the Portuguese and French *Governments* towards the Church? Why, Mr. Tumulty, the religious significance of the "Pan-American Conference" was appreciated by Catholics the very day the Conference was announced. They smiled then, they laugh now.

A few items remain, as follows: First, I have not imputed and do not impute to Mr. Tumulty bad faith, suppression of facts or anything else of the kind. My concern is with the *moral and religious aspects of his letter as it stands.* Secondly, some men who seem to think that they were baptized politicians and not Christians, are declaring that they are fearful "I may not have the facts." These people mistake the object of their fear: they do not fear that "I may not have the facts": they fear the facts. Let them not worry; splints for spines and rubber

holders for knees, will prevent their bodies from wobbling. Their souls? Ah, that is another question. Lastly, Dr. James J. McGuire asked "what the situation is" in Mexico. He did not get an answer. I shall answer him. It is plain hell, just plain hell ruled by demons of cruelty and bestiality; and it will remain plain hell until the hand of God smites the demons who have devastated unfortunate Mexico, the land of weeping children and maltreated women. Meantime Americans can thank God that this fair country is likely to remain free from strife, for peace is a blessing.

R. H. TIERNEY, S.J.,
Editor of AMERICA.

The Boys of New York

IT is more or less in keeping with our modern tendency to mistake quantity for quality and to aim for what is merely large, confusing it with what is worthy, so that many of our important problems have remained unsolved because they have appeared too simple to be worth the solving. Possibly in this way may be explained why for so long a time we have failed to give proper care and attention to the Catholic boys of New York. The opportunity for helping them has always been present. Perhaps it has been so near at hand that we have never seen it.

The situation as it exists, particularly in the poorer sections of the city, may be readily explained. The boy, a peculiarly human person, has a natural and healthy desire for amusement and for companions, a desire that must in some manner be met. These wants of his cannot be satisfied within the narrow and unwholesome confines of his tenement home. Hence out into the streets he must go. The streets! What a place in which to make his friends; what a place in which to find his pleasure!

There are plenty of street corners where he may stand and talk and meet choice companions; plenty of pool-rooms where he may gamble. Splendid pleasures these for our growing boys, the coming manhood of our nation! You may say that he can play games in the street, innocent boyish games. Verily! But woe betide him if he fails to evade the passing trucks and street-cars; or worse still, if he violates the dignity and majesty of a single city ordinance and renders himself amenable to the mighty arm of the law. If he meets with an accident, a hospital is ready to shelter him. But if he commits that deadly crime of being mischievous, he may be sent to the institution, paradoxically termed a reformatory. Splendid playgrounds these, the streets of New York!

Then consider what friends the boy may meet there: the street-corner "lounger"; the pool-room habitué, the crap-shooter, and now the cocaine fiend, and heroin snuffer. Is it any wonder that the typical product of the New York streets is the gangster, the gunman? The situation is not exaggerated. Perhaps if we realized how many of these gangsters there are in the making; how many incipient gunmen there are among our growing boys, above all if we realized how many of these are Catholics, we might pause and ponder. The real problem of caring for the boys of New York is not to *cure* them after they have gone wrong. The question is how best to *prevent* them from going wrong. This work of prevention is a mighty task and a task peculiarly suited to the layman.

It may be well to mention here that a boy ceases to be a boy in the eyes of the law at the age of sixteen. Up to that age, he is considered a child, and if arrested, is brought before the Children's Court. After that age, he is considered a man, and in the event of his arrest, is brought before the Magistrate's Court or the Criminal Courts of higher jurisdiction, as his offense warrants. Fortunately this work of prevention is now being done in New York, and done well. Some actual incidents may illustrate the situation.

Last spring, a Catholic boy of sixteen was arrested, charged with the felony of carrying a revolver. The pistol was loaded at the time, which served to enhance the offense. The boy was an orphan and lived with two brothers who were typical products of our streets. He fell into bad company and suffered the consequences. The boy had once been a member of one of the Ozanam Clubs of this city, and the Ozanam Association was notified by the boy's employer of what had occurred. An active member of the association then took the matter in hand, with the following results: the boy was induced to confess his guilt, though at first he stoutly asserted his innocence; he pleaded guilty and his case was assigned to the Catholic probation officer, working under the Catholic Protective Society; the latter investigated the case and found that the boy was a first offender, that he had changed his home and was now living in better surroundings, that his employer had generously agreed to keep him in his employ and look after him. Under these circumstances, the Society recommended that the boy be paroled. Accordingly, sentence was suspended. The boy is now on parole and reports steadily to the probation officer. The Catholic Protective Society keeps an eye on him and sees that he avoids bad company. Instead of being sent to prison and emerging tainted as a felon, embittered and hardened to crime, the boy has been taught a sufficient lesson and at the same time is better off than before. His career has not been ruined. And all because a few Catholic laymen were willing to spend a little time, a little effort, in his behalf, and because there was a Catholic Protective Society to care for him.

Another case may serve to illustrate the other side of the picture. A boy, playing on the streets, ran against a glass show-case standing on the sidewalk and broke it. He was accordingly arrested, charged with disorderly conduct. He had no friends; no one to vouch for his

good character; no one to assure the magistrate that he would be looked after in the future. Accordingly, for the "dastardly" crime of breaking a window he was sent to the reformatory for six months. When he is released, he may possibly come forth, resolved never to run again on the streets and never, never to break a glass show-case. But rather, in all probability, he will emerge hardened by association with others worse than he, and embittered because of the injustice of his plight. His next offense against the law will be a real one.

In concrete terms, therefore, the work of caring for the boys of New York consists in providing for them places of wholesome recreation and legitimate pleasure in order to keep them from the evils and temptations of street life and night life in this city. And if they are arrested, then the next step is to see to it that their interests are looked after and if possible and advisable, that they receive another chance. The work is obviously beyond the efforts of the priests alone. It is the laity who must help, and the laymen of New York are helping today through the Ozanam Association and the Catholic Protective Society.

The work of these organizations can be sketched only briefly in this article. The Ozanam Association has established throughout the city seven club houses, open every night of the year, where boys may congregate, play, exercise, and where, above all, they may keep away from the evil influences of the streets. The clubs contain libraries and gymnasiums, and service classes are held and debating societies formed. The religious welfare of the boys is looked after as much as possible. Twice yearly, at Christmas time and Easter, the boys of each club attend Mass and receive Holy Communion in a body.

When the boy or young man goes wrong and is arrested, then the Catholic Protective Society, formed to care for all Catholic offenders against the law, is waiting to look after his interests. His case is investigated; his home conditions are examined and incidentally, in about one-third of the cases, it has been found that the parents are the real persons at fault. If the culprit is a first offender, a suspended sentence is generally sought and obtained. If he is placed on probation or on parole, then the Society looks after him and sees to it that he remains straight.

Thus, then, have the Catholics of New York sought to care for the boys. Much has been done, but very much more can be done. Many more Ozanam club-houses are needed; the field is not nearly covered; more workers are needed in the clubs that already exist. More voluntary workers in the Catholic Protective Society and the Catholic Boys' Protective League are needed. There should be a voluntary representative in every Court in the city.

The work of caring for the boys of New York must, above all, be continued; it must be broadened and extended. The task is for the Catholic laymen, and above all the Catholic college graduate. To care for the boys is to conserve the manhood of our nation. The boys of today are the men of tomorrow. Are they not then worth caring for?

LOUIS C. HAGGERTY.

Capital Punishment

WE suffer much in these days from social reformers. If the pain were physical only and the reform a clear moral gain, we should not object. There are evils long established and firmly fixed, to root out which implies, at least, discomfort. What distresses right thinking people is the contempt of the moral order, of which reformers are guilty so often in the exercise of their usurped functions. Any reform, however just or desirable, is bought too dearly, when obtained at such a price. But not a few are neither just nor desirable because they contain within themselves the violation of the first principles of natural morality. Such is the abolition of capital punishment, that many are agitating so strenuously.

That public authority has not only the right but the obligation also of inflicting capital punishment, has been the universal conviction of mankind. This alone would suffice for the ordinary man. Unless all human certitude is to go by the board, we must hold the universal judgments of mankind to be true. The modern reformer will not admit this. He is individually wiser and more enlightened than all the wise and enlightened together; this does not help to change the ordinary man's opinion of his reforms. However, universal judgments must rest on a rational basis; and so, let us see what is the basis of the universal consent of men in the righteousness of capital punishment.

The reformer lays down this principle, that the end of punishment is the protection of society and the reform of the criminal. The ordinary man begins at once to ask: Why then is it called punishment? He does not deny that these two things come into the adequate idea of punishment; but he does suspect that they are not its chief, still less its exclusive elements. The reason is because, when a specific name is drawn from one of the elements composing a thing, it should be taken from the principal one. If then the reformer be right, the act of civil authority, with regard to one it puts in prison, should be called protection, or correction, or, perhaps, "cor-protection"; but punishment is clearly a misnomer. Between the latter notion and the two former the difference is as great as any difference can be. If the name is right, the chief element in its idea is neither protection nor correction, but something altogether different, which the reformer ignores, or conceals very sedulously. The ordinary man will agree with us, no doubt; for his common sense tells him that to punish crime, to protect society, to correct an individual, are three things absolutely distinct.

Whatever may be in the heads of reformers, this is

fixed in the intelligence of all sane men, that the undergoing of punishment by a criminal is, not figuratively but really, the paying of a debt he contracted in the commission of his crime. "He *pays* the penalty," is the common expression. The Romans expressed this very distinctly. With them "to *give penalties*" did not mean, to *inflict* them, but to *undergo* them. Public authority demanded and received the penalties of crime, just as a creditor demands and receives a debt: the criminal gave them to public authority, just as the debtor pays his creditor. The Greeks were still clearer. The criminal "gave *justice*": public authority "took it." The same idea is in our expression: "to satisfy justice."

This, then, is the primary end of punishment, to satisfy justice. It constitutes its very essence. The protection of society, the reform of the criminal are secondary ends only, and by no means essential. The case is quite possible in which society is not imperiled by a crime, and is quite frequent in which the criminal refuses to be corrected. Nevertheless he must be punished. His debt to justice alone gives the title to public authority to inflict the penalty. But it does more. It imposes on public authority the obligation of punishing; for the procuring of justice is a function public authority cannot divest itself of. It goes further yet. It makes the protection of society and the culprit's reform possible by depriving him definitely and efficaciously of his liberty. Apart from violated justice, neither the protection of others, nor the reform of an offender could give the right to imprison. The same is true of the correction of delinquency. The title to imprison must be found in a previous crime; and the more one looks the clearer one sees that it can have no other foundation than that we have explained. Otherwise our social order would be mere utilitarianism, which is but a species of the tyranny of brute force.

But what has all this to do with capital punishment? We answer that it was necessary to establish the true theory of crime and its punishment, since upon false ideas in this matter the whole argument against capital punishment rests. Crime is an exterior deliberate act violating moral order inasmuch as this is under the care of public authority. The primary and essential end of punishment is to procure the restoration of that order. This is not the same as the reparation of material injury. One who steals a thousand dollars repairs the material injury when he returns the money, but he does not restore the violated moral order. Such reparation, when possible, is necessary, that the restoration of order may be complete. But it does not follow that if it cannot be made, the restoration of order is impossible. Hence we draw, in passing, two conclusions: first, the fallacy of a common argument against the death penalty, that the execution of a murderer does not restore his victims to life; second, this truth, that the preventive end of punishment must consist in the guarding against future violations of the moral order, rather than in the mere procuring that individuals may possess life and property securely. By the former the latter is obtained most efficaciously: if public authority cannot rise above the view of the latter, society cannot escape from the rule of mere force. Another important remark. As man is a rational animal, his moral reformation consists essentially in the correcting of his will, from which will follow correction of his exterior actions when occasion offers. The correcting of the will consists in procuring its conformity with that moral order it has violated. When this is obtained the criminal is reformed essentially, even though he should die the next moment: when it is not obtained there is no real reformation, no matter how correct the exterior deportment may be. Hence two more conclusions: first, capital punishment does not exclude the reform of the criminal; second, in procuring the restoration of moral order, punishment obtains efficaciously its threefold end.

The satisfaction of justice and the restoration of order are clearly the same thing under two aspects. In what does it consist? It is not physical in itself. It does not pretend to undo the fact of the crime. It is something moral, as the order in question is moral, dealing with human wills. The observance of moral order is the subjection of the will to the dictates of this order. Its violation takes place by the revolt of the will. Its restoration is not merely a resumption of its observance ignoring the violation: it is, first of all, the making satisfaction for its violation. When this violation proceeds to external acts, the satisfaction should be external; and when those acts are such as come under the cognizance of public authority, public authority must enforce that exterior satisfaction. Hence, there must be a due proportion between the crime and its punishment; and in all criminal law the penalties are so graded. There are violations of the moral order so grievous that no adequate satisfaction can be made otherwise than by the offender's life. This is the certain conclusion of sound reason. It is the intimate conviction of the human race. The opponents of capital punishment cannot refute it. To avoid its urgency, they have recourse to a simple but very irrational expedient. They put the moral order out of court altogether. They build up a flimsy argument on the false foundation that punishment has no other end than to protect society and to reform the criminal in his outward conduct.

HENRY WOODS, S.J.

War Time in a London Suburb

THE place was once a Thames-side village among fields and orchards. It is now an outlying suburb, for London has stretched itself out for miles along the western roads. But it is just far enough to escape being buried in the spreading tide of bricks and mortar. It keeps much of its old country aspect. On one side the fields are near it; on another the orchards stretch for a mile, and the park of an old ducal mansion on the site of a convent suppressed in Reformation times protects it on a third. Its fourth front is the river. The place has kept its old-world aspects and is more like a

little country town than a London suburb. For one point all the people seem to know each other, while in London proper one seldom knows one's next door neighbor.

A year of war has brought with it many changes in the place and many unexpected experiences. There was a feeling of a plunge into the unknown on the August morning when the newspapers told us that England had declared war on Germany in defense of Belgium, and the notices were posted calling up the reserves of the army. Two days before we had sent away a few naval reservists mostly stokers and engineers, but the mobilization of the fleet did not greatly affect the place. For we had few naval reservists in our village, and the fleet mobilization was regarded as a precaution that did not necessarily mean war. I think we sent about ten men to the navy, two of these lost their lives, when the three cruisers were sunk by a German submarine off the Dutch coast.

But the mobilization of the army was a different business. Not only were the reserves called out, but for the first time in its existence of more than fifty years, the old volunteer force, now known as the Territorial Army, was called up for service. The order was issued late on August 4. The post offices were open all night to keep the telephones available, and to enable reservists to cash the orders for their traveling expenses. The tram cars that run up to London were crowded with men in khaki uniforms; motor cars came and went, each conveying an army staff officer, and a policeman. They were requisitioning horses and carts, motor cars and wagons for the service of the army. Wild rumors circulated of the activity of German agents, *all of them untrue*. We were told that a neighboring railway bridge had been blown up in the night, and that the police had seized stores of explosives at a local rubber factory, belonging to a German, and at a boys' school run by a German schoolmaster. In the village itself on the second day of the war there was a startling sensation. An armed party in khaki uniform drew up before one of the old timbered houses. When they tried to enter it, they were fired upon, but after a good deal of firing they penetrated into the house and brought out a rascally-looking individual in a fur cap. It was the "capture of a German spy," but in front of the house a photographic operator was turning the handle of a big camera. The whole scene was only the production of a sensational cinematograph film.

There was a scare about food prices, which led to some of the local shops being almost cleared out by alarmed purchasers. But on the second day this was all over, for the Government announced that prices would be regulated by fixing a maximum. On the whole, people took the declaration of war more calmly than had been expected. Before the week was over, there was little change in the normal life of the place. This calmness, which was not peculiar to our suburb, was all the more remarkable because the situation was so completely beyond the experience of English life for several generations. It was a hundred years since we had been at war with a neighboring Continental State. It was the first war that had ever affected the interests of the whole population.

For three weeks no one knew what was happening. The press censorship forbade any reference to the movements of troops and even any allusion to the preparations that were being made for the reception of the wounded, who would presently arrive from abroad. In those first weeks of the war there was absolute confidence in immediate victory. One Sunday evening there was excitement at the news of a great French success in Alsace. The telegram was read from some of the local pulpits. But what everyone was waiting for was news of a great British victory in Belgium. The popular idea was that our troops were somewhere side by side with the Belgian army. The war was three weeks old when the censorship allowed us to know that the British force was actually in touch with the enemy on the French left in Belgium, and the first reports led everyone to believe that it had scored a success. But in a few days it was evident that the Allied armies were everywhere in retreat.

Then came the first unexpected result of the war. The fugitives from Belgium were arriving in thousands, and we were asked to cooperate in giving them hospitality. A local committee was formed, and there was an appeal for help in goods, money and personal service. There was a wonderfully generous response. Few of our people are really well off. The population is made up largely of field workers and factory hands, but even the workers agreed to subscribe something each week to the refugee fund. When some empty houses were taken to be furnished for them, in every home in the place people looked round to see what furniture they could spare as contributions to the good work. Between two and three hundred Belgians arrived in the course of a fortnight. The Belgian refugees in England represented every class of the population, and included some of its less reputable elements. In fact among the refugees from Antwerp there were the inmates of a local labor colony for tramps. But we were lucky in our Belgian colony of refugees. They were all good people, and among them were a number of wounded soldiers and officers of the army. At the Sunday Mass our little Catholic Church was almost overcrowded, and there was the new sensation of hearing the announcements of the weekly services given out from the pulpit, first in English, and then in French. The preacher at the last Mass often added a few words in French to his sermon, and on the Monday afternoon there was Benediction with a French sermon especially for the refugees. One heard French and Flemish spoken in the streets. The near reality of the war was brought home to one by seeing the convalescent wounded soldiers arrive at the church, conveyed in motor-cars from the hospital for one of the Sunday Masses. One saw the unfamiliar blue uniforms, and men on crutches or with bandaged heads, or with arms in a sling. After a while our Belgian colony began to diminish in numbers. Some of the men went back to the fighting line, others went away to find work at various places in England, but a remnant remained, and are still with us.

After the first defeats and the retreat on Paris, everyone realized that the war was going to be a long one. There came appeal after appeal for new recruits. On walls and hoardings there appeared the pictorial posters issued by the recruiting committee. Week after week one heard that this or that man had enlisted. As the limit of age was raised, old soldiers were able to go back to the service. As week-end leave was freely given from the training camps one always saw on the Sunday morning officers and soldiers in their khaki uniforms in the church. Some of them were men whom we had known as village shopkeepers or workmen, others were men from a distance, who came from some of the nearest camps. In a large park about a mile away, there was a training station for the Army Service Corps, the transport department of the army. The men were mostly from the north of England, fifty or sixty of them were marched to our church every Sunday for Mass, for in the British Army attendance at public worship on Sunday is a duty, and counts as a parade.

Before the war there had been a good deal of real poverty in the place. The general expectation was that the new state of things would make life harder for the poorer people but there was another surprise, though there was a rise in the price of food of nearly every kind, there was practically no poverty, for to those who stayed at home war work gave

plenty of employment. For instance, the rubber works, which had been started on a small scale just before the war, received large orders from the Government for motor tires, and soon more than 200 men were being employed on the work. In the same way, the huge steam-driven flour mills by the river-bank have been busy day and night. The mill once belonged to the old abbey which was suppressed at the Reformation, and in those days was driven by a single water wheel. It has gradually developed into one of the largest mills in the south of England, with a gigantic grain elevator towering on the river-bank. In the first month of the war the Government took control of it, and it has never been busier, so there is plenty of employment and besides this, very liberal allowances are made by the Government to the families of all soldiers who are either at the front or in the training camps. For the time being there is no poverty in the district. In fact, there was never more money in circulation among the workers. Instead of hardships, the war has brought them an unexpected prosperity.

But if there is no poverty there is trouble of another kind. The suburb has sent a very large proportion of its men to the army. The Catholic primary school alone has more than 150 of its former pupils at the front. There are few households in the place, which have not one or more relatives in the army, and in the year of war many of these have been killed or wounded. After every great battle we watch the casualty list anxiously for the names of those we know.

At the north end of the place on the London road, there is a huge workhouse, the English name for the refuge for the poor supported by local taxation. It provides for the poor of any of the neighboring districts, in fact for a considerable part of the County of Middlesex. Attached to it there was a large school for the workhouse children. But in the year before the war a new and wise legislation decided that these huge workhouse schools should be abolished, that the children should be boarded out in approved households and attend the local primary schools of their district, so that they would have the educating influence of normal family life, as well as that of the school. The large school buildings were therefore, in any case, to be vacated in the summer of the present year. It was decided to convert them into temporary military hospitals. The necessary funds for equipping the new hospital, about £3,000, were provided by a local subscription which included all the adjoining districts, and a month ago the first hundred wounded men arrived. There will soon be 300 beds ready for occupation, the staff is provided by the Government supplying two military surgeons and the local doctors volunteering their services. The thirty army nurses, several of them Canadians, are assisted by a volunteer staff of the ladies of the district. The wounded, who have so far arrived, are mostly Australians from the Dardanelles. Many of them are in the convalescent stage, and once more we have a new feature introduced by the war into our congregation at the Sunday Mass, for the convalescents from the hospital arrive in their blue hospital uniform.

The Government's statement of casualties in the war up to the first week of October show that in all more than 300,000 men had been wounded, mostly in the fighting on the western front. The war on this front is very near us. In southeastern England, in the county of Kent, on the days of the great battles in Flanders, the sound of the guns has been faintly heard even far inland.

In another respect, it is nearer than any other war on record, for our quiet suburb has more than once received a warning to be prepared for a Zeppelin bombardment. On these occasions, the fire brigade wait beside their engine, and stretcher parties are kept ready at the local hospital to fetch the wounded.

A. HILLIARD ATTERIDGE.

Books and Men

I

IT seems to be one of the perversities or sanities of human conceit that everybody who has read more than two or three hundred books believes he has won the privilege of talking about them. Their presence on the shelves of his library or in the recesses of his memory seems to confer that knighthood of teaching which in days of old a master's degree conferred on the scholar at Bologna or Paris. We can understand the university accolade; it was a logical and consistent thing. And a famous master was a famous book; and he spoke for himself, as a good book should. But why one should talk about books today any more than one should wonder that the cataract at Lodore obeys the laws of gravity or rejoice that one's toast at breakfast bears a close resemblance to its cousin of yesterday, we are sometimes at a loss to know. It surely cannot be that much has not been said about books. Nay, too much; and too much is surely enough, if one remembers one's mathematics at all. Far wiser might it be if from now until the end of time no one raised his voice, save it be a monstrous little one, about books or their makers, except by way of condemnation. But then, perhaps I am too obdurate; perhaps I fail to make a just concession to the love of talking for its own sake, a malady to which so many of us seem to have fallen heirs; and I forget for the moment that with so much love, much forgiveness must there be. And so, if books continue to bear the burden of an infinity of discreet and foolish sentences before infinity itself really takes up its own burden in earnest, let us smile and smile in a properly righteous egoism, and strive to "live our own lives" as unvillainously as we can.

It is so easy to write of books; so much easier, you will agree, than to omit the preposition from the aforesaid platitude or untruth, and say a credo to the remnant result. To go no further, one may write of the uses of books, if one is very patient. For they have so many more uses than the mere making of a full man. For instance, they may serve to decorate a room called a library; they are very handy things in which to press letters or flowers; they can be given to a lady we admire, when we wish to vary the monotony of the three or four other tokens of esteem which convention prescribes; they can marvelously do the work of holding up a recalcitrant window; they can render trunks heavy enough to make a baggage man forget the tablets of Sinai; they may serve as exceedingly desirable missiles for rude people to toss unlovingly at each other; they will help to kill time which otherwise might die with a more natural hesitancy; they oft-times make money for those who are conscienceless enough to write them for the undiscriminating millions; not infrequently they win fame for those who are gifted enough to write them for the conscionable handful; and one might mention ever so many more uses. But outside of being adapted to these purposes, named and unnamed, books for the most part are useless things, unless one wishes to read them; and I suppose we must be orthodox enough to admit that their availability for those who have learned to read is their main function in a world that looks for functions and motivations.

"Unless one wishes to read them." So many learned men and women have had just this sympathetic and hopeful view of their fellow-wayfarers that the advice about the magical properties of books is nigh completed; there really can be little more to add; perhaps, rather, a little to subtract. One philosopher will divide books into those that delight and those that instruct; another will chant the Iliad of the books of youth, the volumes of middle life, and the written pages due to the years of *otium cum dignitate;* Doctor Johnson will, with an eighteenth century finality, tell you that a book should teach

you either to enjoy life or to endure it. It is so hard to make those nice distinctions. Who will tell me that the Imitation of Christ, which makes me gladder to endure life, will not make you find a keener zest in living as a fine art? I am sure that I shall find a happiness in "Treasure Island" long after I am a superannuated wooer of leisure. I am certain that Cinderella and the Prince and the gracious slipper enchant me still, the grace of the dear dead days of childhood haunting me rarely like a smile of unforgettable sweetness. Then, too, it seems to me that those who enjoy reading at all will take a delight in being instructed as well as a delight in being delighted, even if the joy is different both in kind and in degree.

I have sometimes wondered with what meticulously painstaking ease certain learned gentlemen can dogmatise on the right books to read. Not the right books for the right reader: the program is not so simple as that. But our intellectual mentors lay down the rules with a definitiveness that brooks no negation that everyone must read every volume on the approved list or be classed as a very Pariah in the world of culture. They would bulk us together in an unsplendid slavery to their Olympian wills. No allowance is made for the fact that a woman is a different type of being from a man, her soul gifted with different susceptibilities and requiring a distinctive training for its development;—I am aware of leaving myself open to an accusation of ante-bellum old-fashionedness. No reckoning is made of the fact that a certain biography, for instance, may have a desirable, stimulating effect on the inertia of one youth, and serve only as a window to an engulfing *Weltschmerz* for another; and there is too often a complete blinking of the fact that a chronicle of life's meaner ways and devious whitherings may work havoc in the unsearched souls of youths and maidens. Is a man to believe that his individuality is his own, and to feel that his life is a personal possession, or must everyone cringe and compromise when some more or less irresponsible person gives the signal? It would be just as reasonable to ask if I should be keenly anxious to die of pneumonia because my friend across the square chose that eminently respectable manner for his taking off; or if I should prefer to enjoy the linked sweetness of unburdened life to the lot of the hopeless ones of Molokai. Not every green patch of lawn should crave for a sundial or a hedge border, and it would be a decidedly ill-informed Louis Seize apartment that would beg for Victorian habiliments.

So it is with literature. Of course, there are certain books that have such a universality of appeal that they touch everyone closely; but there are many others, classics, too, that are not for all. And I believe that we should hold that not every famed book, whether a Molière wrote it, or a Shakespeare, should be deemed essential to a particular individual's culture. Moreover, just as every one should not necessarily read the same books, no one, at least no one to whom books are not a profession, should read an unworthy one. In this connection I have a very pleasant remembrance of a certain European lady I used to know. We were discussing one day things of common interest, and finally, through no fault of either of us, I hope, we reached the subject of books. She had a catholic taste, and an exquisitely choice one. Once upon a time, she told me, an acquaintance of hers lent her a book, and she sat down to read it upon the first opportunity, hoping to find it good. But it was not good; it was tainted, as so many books are. "And I closed it, and flung it across the room," she said. Even now, after the lapse of seven or eight years, I can recall with distinctness the flash in her eyes as she voiced her treatment of the book that offended the dignity of her womanhood. I sometimes wonder how many women would do likewise; all, I hope; very many, I am sure. But once in a while, not often, I am glad to say, I hear a college girl speak, not without a certain intellectual vanity, of having read such a book and such a play; and I feel it a great pity that someone has so misguided her. It is on an occasion like this that one can think most lovingly of that genial soul who knew the beauty of life and life's meaning; who loved true literature and despised the ugly counterfeits that pass as classics; and if Sidney Lanier should never be remembered for aught else than his condemnation of the vulgar and the coarse and the unclean, his life was not a fruitless toiling, nor his voice a wasted word.

JOSEPH FRANCIS WICKHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Woman Suffrage

To the Editor of AMERICA:

The "indignant protest" of my critic, Agnes Hull Prendergast, is quite misplaced. It should be directed against what is defended, namely, the suffragist propaganda. The fifth article in my series treating of woman suffrage rehearses some well-known phenomena within our body politic; and it was pointed out that votes-for-women could not cure these social disorders, as they do not properly fall within the scope of political activity. Besides not a few of these disorders—as divorce, birth control, etc., etc., are to the Socialist-Feminist-Suffragist signs of coming social health. Consequently it were absurd to expect that those who believe vice is virtue in the making will assist in the cure of society. No one with a keen Catholic training would suggest something worse as a cure for something bad, as the radicals do. So notwithstanding their self-election as the saviors of the world, and the vast volume of heyday words employed, the Socialist-Feminist-Suffragists are competent to make no change for the better, but only from bad to worse. Alas, so well grooved in the false philosophy of monkeydom is the popular mind, that these women born and bred to false concepts of things human may well be excused as being more sinned against than sinning. But at least Catholic women may be expected to retain their faith in the Sacrament of Marriage.

Three years have, evidently, proved too short a period for my over-warm critic to become acquainted with the genesis and the aim of the so-called progressive, or emancipated woman. Her "plain proposition" is as bereft of the facts in the case as is her understanding of suffrage phenomena bereft of that light which reveals darkness. The woman who wants the ballot because she is a tax-payer should inform herself of the simple fact that a property qualification is not now the basis of manhood suffrage. Even a poll tax as a prerequisite for voting is a thing of the past. Moreover, the party which is *out* does not vote the appropriations. Consequently the party which is *in* spends the taxes of its opponents at the polls. Everyone knows the old campaign story which helped to correct the notion that money should speak upon election day. Once upon a time in New Jersey a countryman went up to town to register. Official: "What property have you?" Citizen: "Wall I've an old mule and a cart." That being sufficient, the man voted. Next year the countryman appeared at the registrar's desk and the same question was asked: "What property have you?" Citizen: "Wall I haint got none. My old mule died and my cart broke down." The verdict was "You cannot vote." Ben Franklin would tell the story and then leave it to his audience whether the man or the mule voted.

The shop girl who wants the vote because she is discriminated against by "man-made" laws had better cease her moan for the ballot and study facts in the case, which prove that there is discrimination in her favor; and there should be and may be more benefits added to the list. The United States

Department of Labor reports (Dec. 15, 1914) that the State of New York had just passed a law reducing by six the hours of labor per week in the mercantile establishments, while without an appeal to the State the labor of thousands of women working in the skirt industry has been reduced to fifty hours per week with an increase of pay. Moreover, in a practical measure of this nature we may trust to the American Federation of Labor to view rightly the real interest of wage-earners. At its convention, a few days ago, in San Francisco this great body reasserted its opposition to the regulation of the hours of labor by law. These men have, by long years of practical experience and by study, learned that the hours of labor should be regulated upon the commercial, not upon the political field. Certainly Catholics should hark back to the days of "Merrie England" when the working day was eight hours, to those Catholic days when there were more holydays than Sundays in the year for moral and mental as well as physical refreshment.

Two instances will suffice to represent the attitude of the leading suffragists in their advocacy of evil principles and vile practices, though both names and measures could be added indefinitely. On Nov. 22, 1915, the daily papers of Boston announced the "marriage" of the editor of *The Woman's Journal*. The one-time Catholic "persisted in her ideas on suffrage," deciding that she would not sacrifice "those many things" that go with a "formal ceremony." Neither would she give up independence; nor "submerge her identity" in marriage. So the lady drafted her own ritual, keeping her own name as did Lucy Stone two generations ago. Consequently the wedding of the suffrage editor and her male assistant was as free as the mating of the birds of the air and as morally binding. The second instance is the fact that Socialist-Suffragists are without shame exploiting Helen Keller. This blind and deaf girl is, in the interest of animalistic philosophy, made to declare for "birth-control" and for the elimination of defectives. God pity them! for justice meted out were past all expressing.

Boston. MARTHA MOORE AVERY.

To the Editor of AMERICA:

In reading carefully the rather obscure article in AMERICA entitled "Right Reason the Cure" it is noticeable that amid all the high sounding phrases in which the author sets forth her objections to woman suffrage, the real basis of the demand is not even glanced at, possibly because it is not understood. The reason for the demand is exceedingly simple. Women are merely asking a voice in the government of themselves, a voice in the election of those who make laws that govern women as well as men and which women must obey. If the American theory of government is correct, that "governments derive their just powers from the consent of the governed" then as women are governed they should give their consent through the ballot, which is the designated method in our Republic. Naturally, however, this fact appeals only to those who believe in a democratic form of government, "a government of the people, for the people, by the people." To those who believe in an aristocracy or an oligarchy, whether it be of sex or any other line of distinction, this fundamental and cardinal principle is not likely to have weight. To those on the other hand, who are sufficiently democratic to believe in a representative form of government the statement is an irrefutable argument.

The objections against woman suffrage when sifted down are in reality objections against suffrage in itself, though the opponents who so often take a superficial view of the question are not always logical enough to see it. There is scant time for replying to the article in AMERICA, but a most curious assertion may be noticed, namely, "votes for women is a plank in rebellion's platform made by those who scorn Rome and contemn the moral order by presuming an independence of the sexes which right reason cannot tolerate!" "Scorn Rome!" That is a grave charge! Perhaps some kind friend will supply the author of this arraignment with a few of the woman suffrage leaflets in which Catholic bishops and priests have plainly and unhesitatingly set forth their advocacy of the cause of woman suffrage. Surely the author of "Right Reason the Cure" would not assert that they "Scorn Rome" by so doing. It may not be out of place to quote an "opinion" from one of our Catholic leaflets, given by the pastor of a prominent church in Pittsburgh, Pa. "I hope to see the day when every woman in my congregation will have the right to vote and exercise it." It may well be doubted if this well-known clergyman imagines that his hope for "Votes for women" is a "plank in rebellion's platform." Perhaps if the author would take a trip to some of our Western States where women vote, and no upheaval of the home or of the moral law has taken place, or out to New Zealand, where the late Cardinal Moran was an enthusiastic believer in the good results that had followed the granting of the franchise to women, she might possibly find her obscured vision wonderfully cleared.

Another statement in this certainly unique article may be noticed. "God put man at the head of the family and woman at the head of the home." No one dreams of contradicting the assertion that "woman is the head of the home," though in these days of fierce strife for a living, it must often be added, "if she has a home"; for it may not be irrelevant to ask what of the vast armies of women who have been forced out of the home by economic conditions? The time is passed when women's work was entirely in the home. It is there no longer and women have had to follow it, and the working woman outside of the home in the factory or store needs the ballot just as surely as does the working man, and for precisely the same reason, for her own protection.

The curious phrase, "the Socialist-Feminist-Suffragist leaders" may next be discussed. Now is it possible that the writer knows so little of the equal suffrage movement as to think all suffrage leaders are Socialists? If she does think so, she is amazingly ignorant of the matter and can know very few leaders of the movement. And suppose they are Socialists and in favor of equal political rights for women and men, what would that have to do with the justice of the cause? We do not condemn Christianity because some of its professors have held erroneous opinions. Feminist is a word which happens to be the favorite fad of the hour, but as with all other fads, both the fad and all it may happen to stand for will die the natural death of all such vagaries and do no harm to suffragists. It may be stated, however, that the great body of suffragists throughout the country are too earnest in their active work, for securing the ballot to pay any heed whatever to the so-called elusive Feminist movement, whatever it may be.

Voting is not a question of sex. Women stockholders have a voice in the organizations in which they hold stock, and if they chance by good fortune to be Catholic women, it may be doubted if they are thereby invading "the political integrity of families." Women, even Catholic women vote in their clubs, their charitable organizations but do they in consequence "contemn the moral order"? "Truth crushed to earth will rise again" and the advocates of an equal franchise for men and women, though they may be defeated at first, will triumph in the end, for the demand for the ballot is only a part of the great wave of democracy which is gradually sweeping over the world.

Philadelphia. JANE CAMPBELL.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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What the Judge Said

WHO has not felt the tenderness of Ruth's appeal to Noemi, "in the way to return to the land of Juda"? "Whithersoever thou shalt go, I will go," she sobs, clinging to Noemi. "Where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God. The land that shall receive thee dying, in the same will I die; and there will I be buried. The Lord do so and so to me and add more also, if aught but death part me and thee."

The heart readily understands the sweetness of a word, a glance, a token of affection; but the love of the chosen soul for God, transcending the deepest love of child for parent, the tenderest transports of the lover for his beloved, is too often held utter folly. A young girl hears the voice of Christ, bidding her leave all things for His dear sake. Parting from all that her innocent heart has loved most, she goes out from her father's house, to be made a dweller in a strange land. She prays, loves, adores; she ministers to His least brethren, seeing Him in the poor, the sick, the ignorant; she asks for nothing but to be allowed to serve Him; nothing does she call her own but poverty and sacrifice. The world is not worthy of her, and by the world that can never understand the love of God, she must bear to be called a fool; while her sister, the bond-slave of petty conventionality, who gladly pays her life for a cap and bells, is the favored child of a world that loves its own and hates Christ.

So has it been from the day when Christ bade those who would be perfect to give up all and follow Him. It is the true Catholic instinct that makes a mother smile through her tears when Christ calls a son or daughter to serve Him in the Way of the Counsels. The love that binds them is not broken by the parting; she knows that in the flame of the higher love of God, it is purified of all dross and made a bond unbreakable between soul and soul. It was the blurring of this Catholic instinct, doubtless, which recently led a mother to ask a New York court to remove her daughter from the novitiate of a religious congregation. In open court the novice herself protested that she wished nothing but to be allowed to follow her vocation. "Tell your client," remarked Judge Giegerich, as he refused action, "that I think she should feel proud to have her daughter enter the convent and give herself to God, when many other young women of her age and attractiveness are giving themselves to seeking pleasure."

A short charge, but full of wisdom; may it be pondered deeply by all worldly mothers. Many a foolish woman now bitterly bewails the day on which she turned the heart of her daughter from the love of Christ to the love of the world and its ways.

Have Journalists No "Professional Conscience"?

"IS the object of your paper the furthering of the public good?" the Physician asked the Editor.

"Of course," answered the latter lightly.

"Then stop the discussion in your columns of this disgraceful surgical case. Instead of securing the opinions of 'prominent doctors' on the question, say nothing about it. The controversy is doing incalculable harm. It is causing readers of your paper to meditate the commission of crimes they never would have thought of, unless the suggestion came from what you have been printing."

"If I took your advice," rejoined the Editor, "no one would read my paper. After all, I must live. A modern journalist cannot well afford a tender 'professional conscience' like that of doctors and lawyers! My position depends on my ability to gather and publish the news, and the owners of my paper determine to a large extent what the quality and quantity of that news shall be."

The foregoing conversation is not wholly "imaginary." Professor Richard Greene Moulton, moreover, in his excellent book, "The Modern Study of Literature," published not long ago, traces the worst characteristics of the press today to this same lack of a wholesome "professional feeling" among newspaper men. He writes:

> For a great part of a newspaper no individual can be made responsible; what some newspapers print no decent man would put his name to. Thus by the rise of journalism a place is found in literature for what is morally outrageous; more serious still is the removal of every barrier against looseness of statement and unverified information. Worst of all is the consideration that by periodical literature a pecuniary premium is put upon unreliability and insinuation; it is the sensational headline that sells the extra, the spicy rumor that gives the society journal its vogue. And this seems to be a public wrong without a remedy. It is a very small part of the evils of life that can be corrected by the machinery of justice. We need more spiritual and subtle restraints; among these one of the most potent is professional spirit. . . . If journalists are to be seen uniting in cooperative efforts only for the promotion of newspaper enterprise, and not for effort toward the restraint of abuses, jour-

nalism would seem to be a profession without a professional conscience.

The best way of developing this highly desirable professional conscience would be, of course, to have editors and reporters receive a thorough training in Christian ethics.

Mr. Taft on Public Education

ONE of the sanest thinkers of this generation is ex-President Taft. Whenever this distinguished gentleman chooses to address the public, the public is sure to listen to a discourse which will set it thinking. The outcome may not be complete agreement with the speaker, but the thought-process will have thrown new light on some old and valuable but forgotten principle.

Mr. Taft's Rochester speech, delivered at the convention of the State Teachers' Association, is an example in point. With its deeper import, few educators will be found to disagree. The first step to the betterment of American public education is to recognize its shortcomings. The present incisive and often unjust criticism of the American school is the natural and, on the whole, beneficial reaction following the fulsome praise lavished upon it for generations. Mr. Taft does not hesitate to express his dissatisfaction with the present product of this school. Boys in England, Germany and France receive an obviously superior training. This, to be sure, must not be taken to mean that the methods suitable to these countries would be equally successful in America; yet we may well adopt the principles which secure the discipline, and thoroughness of mental training, by which these schools are in general characterized. Laxness of discipline and want of thoroughness, largely attributable to the overcrowded curriculum, are, in Mr. Taft's opinion, the most striking faults of the American school.

Reform in these matters must come from the recognition by the school itself of the importance of its mission. The wisdom of conferring larger powers on the Bureau of Education is open to serious objection. As Mr. Taft himself observes:

> Under the Constitution, the Federal Government has not direct supervisory power over the educational system of the States. That is a matter which the States themselves absolutely control.

States, like men, are too apt to throw their burdens on a willing substitute. The final outcome of Federal supervision will be Federal control. States are, and should be, within their proper spheres, self-governing communities, and not mere geographical divisions.

White is Black

THE undiscerning citizen who, without questioning, takes his information from the newspapers, probably experienced some sentiment of surprise on reading that the Knights of Columbus "had perfected a plan to unite their organization with the Masons." AMERICA holds no brief to speak for the Knights, nor in the present case is any special authorization necessary. It is obvious that these reports were written by men whose love of the startling occasionally overcomes their regard for the sober facts in the case. No Knight of Columbus can become a Mason, for the simple and immediate reason that such action is forbidden by the Church; nor can any Catholic declare that "there is nothing in Masonry irreconcilable with the teaching of the Catholic Church," for the further simple and immediate reason that the Church has declared Masonry and Catholicism irreconcilable. The Knights are doing an excellent work by their numerous lecture bureaus; and none know better than they that the strength of their cause depends upon their absolute fidelity to Catholic sentiment and principle.

Here the matter may rest. Any movement, public or private, which brings about a better understanding between all members of the community will be welcomed by Catholics as by all good citizens. One provision, however, must be noted. Catholics will not, cannot, have part in any "movement" which involves the compromise or abandonment of a fundamental principle. Once admit that two plus two make five, or that white is black, and the reign of reason has come to an end. The "better understanding" that is based on a falsehood can only lead to confusion worse confounded.

The Law and the Lawless

THE excellently advertised Paterson "trial of free speech," in which the I. W. W. assumed a leading rôle, has ended with the judicial declaration that the State was unable to prove its case. The trial, as all acquainted with the facts are aware, was singularly misnamed. In no sense was the right of free speech called in question. The defendant had been indicted not for the use but for the abuse of a constitutional right. The indictment alleged that the defendant had publicly incited to disorder and riot. If free speech confers this privilege, the sooner the State revokes the constitutional clause upon which it is based, the longer will be the term of civilization.

One point worthy of note is the insistence with which the lawless, when brought to book, are wont to urge their "lawful" rights. The I. W. W. now announces, through an official, that it "will get injunctions restraining the police from interfering so long as we are within our legal rights." An excellent plan; but it will hardly swell the membership of this benevolent institution. To the "wild and woolly" existing in all large communities, as well as to the misguided who would speed the law by taking its execution into their own hands, this cheaply picturesque organization has always offered a certain degree of attractiveness. Cramped and confined within the bounds of legal restraint, it will become as innocu-

ous as an Old Ladies' Sewing Circle. One may now look to see the I. W. W. engaged in real constructive work for the amelioration of the poor, by allying itself with a Conference of the St. Vincent de Paul Society, or the Associated Charities.

Charity or Philanthropy?

CHRISTMAS is fast approaching. The Christ Child stands knocking at the door of our heart. We shall doubtless wish to remember Him in His poor. "As long as you did it to one of these my least brethren, you did it to me." But our alms must be given according to piety and prudence, not after the prudence of the world, but after the wisdom of Christ. Where, therefore, we do not ourselves directly dispose of our offerings, they should be distributed through Catholic organizations established for this purpose. There are many reasons for insistence upon this principle. In the first place, money thus given will not be absorbed by an army of salaried officials who often receive the lion's share of alms given to "scientific" philanthropic societies. Philanthropy is a business with these people. They have prior claim, though the poor should receive only the leavings. The proposed condition that the cost of administration for such organizations should not exceed sixty per cent is made by a social writer as a conservative demand. Some social workers are, in fact, mere parasites. Catholics, on the other hand, have for their excellent almoners the St. Vincent de Paul councils of their own parishes, the local Christ Child Society, and other parish or diocesan organizations and institutions. Practically every cent given will thus reach the poor, instead of making a short circuit into the pockets of a legion of paid officials.

It must also be remembered that the mere offering of a gift is the smallest good accomplished by Catholic charity. There is likewise a spiritual benefit to be attained both on the part of the giver and of the recipient of the favor. The Vincentian investigator and the Christ Child visitor bring into the homes of the poor far more than mere wealth can bestow. The love of God is the sole motive that inspires these devoted men and women, as likewise the Brothers and Sisters who sacrifice their lives for Catholic charity. To communicate this same love to others in the greatest richness is their first and ultimate purpose. Here, then, is the essential distinction between Christian charity and secular philanthropy.

There is a third reason why Catholics should distribute their alms through Catholic agents. Our own people will not be discriminated against, as is likely to be the case, in particular, where donations are sent to a great distance. In urging this consideration the *Ave Maria* recalls to mind the Armenian collections made some years ago in England and the United States, when Catholic Armenians were almost entirely excluded from any share in the alms. It would be easy to quote similar instances nearer home or of more recent date.

The Church has ever been the great almoner of the world. It is out of her hands that our Catholic charities should be distributed where they are not personally given. It is thus they will reach farthest, will accomplish a two-fold good, and will bring due assistance to those most intimately dependent upon us. We have our poor at home; our poor afar, as in distressed Poland; and our poor in the starving Catholic missions praying for help lest they perish. Those without the fold are not overlooked, but Catholic charity will wisely remember in all things what is right and proper and well pleasing in the sight of our common Father.

LITERATURE

XV—Dante Alighieri

ALIGHERIUS noster est: "Dante belongs to us." When our Holy Father Pope Benedict XV wrote these words last spring in his letter to the Archbishop of Ravenna formally sanctioning the celebration of the six hundred and fiftieth anniversary of Dante's birth, he proclaimed to the world at large that the Catholic Church claims Dante Alighieri as its very own. And well it may! No man ever expounded the Faith of the Church more certainly, no man ever pinned his hopes to the Church with more confidence, no man ever loved the Church more passionately than Dante.

None but a Catholic can appreciate Dante. This in spite of the many non-Catholics who have commentated or translated his works. I can hear some of his most devoted admirers in England and America protest indignantly against this assertion. They protest quite honestly, for it is impossible for them to know how much of Dante they miss through their ignorance of the Catholic Faith. Really to know Dante involves intimate knowledge of the doctrines, the history, the traditions, the language, the art and the ritual of the Catholic Church. Really to love Dante one must love the Catholic Church as he loved it. The non-Catholic may admire; he cannot love. To the devout and educated Catholic Dante's works can easily become a book of devotion, second only to the Bible.

To appreciate Dante as a poet one must know Italian, for such verse as his cannot be translated without losing its music. The very best of the translations do but give the kind of shadow of its beauty that a fine engraving gives of the Sistine Madonna: the form and the lines are there, but all the color is gone. Yet it is better to have an engraving than never to have seen the picture at all. So it is better to read Dante in a translation than never to read him at all. This from the esthetic standpoint. Dante, however, is far more than a poet, and if one lose the music of his unequaled verses when reading them in English, one may still be overwhelmed by the majesty of his thought; fascinated by the wealth of lore he brings to the story of that most romantic of centuries, the thirteenth; one may still admire the clean-cut cameos in which he presents the host of actors in that tremendous moving-picture of this world and the world beyond the grave; one may still learn the secrets of the human soul from this great psychologist, keen metaphysician, severely orthodox theologian. I venture to say that never was theology presented to mankind more lucidly and in more attractive form than by Dante. Often from a few lines of the "Purgatorio" or the "Paradiso" one gets a clearer understanding of the truths of the Christian Faith than one could get by reading many tomes by the Doctors of the Church.

Ignorance of the teaching of the Church has led well-meaning

men into the strangest of wanderings and flounderings. Some of them have wrenched certain passages of the "Divina Commedia" away from their context and twisted them into arguments to show that Dante was a rebel against the Church, a sort of John the Baptist to Luther and Calvin. Non-Catholic commentators are fond, for example, of pointing to his terrible pictures of the damned souls of men who in life had sat in Peter's chair as arguments against the infallibility of the Pope, thereby merely advertising their ignorance of the dogma of infallibility. And they derive a malicious delight from quoting Dante's anathemas against corrupt cardinals, monks and priests, thereby proving that they have never read the lives of Gregory VII and St. Peter Damian.

The Catholic who knows and loves his Faith shudders as he reads such passages as these. Dante meant that he should shudder. As the poet brings home to him the terrors of the tempests through which the bark of St. Peter was passing in Dante's days, it makes him realize, if he never realized it before, that this bark could not have weathered such storms and come in safety to the calmer seas of today if it had not been that the Divine Captain kept his post upon the bridge, as He had promised at her launching: "Behold I am with you all days even unto the consummation of the world."

But the works of Dante are to be read and interpreted as a whole, not in or by isolated passages torn from their context. To read Dante aright and get the meaning of the allegory that he develops, one must begin with the "Vita Nuova." I scarcely dare suggest that the average reader continue with the "Convito," for this is hard reading even to the devotee, but he should at least read a synopsis of it, which can be done in a couple of hours. And he should read also the letter to Can Grande della Scala. Then he can go on to complete enjoyment of the glories of the "Divina Commedia."

The Catholic needs but a hint to see the allegorical meaning of it all and to interpret it along the lines that Dante indicates in the letter to Can Grande. The poet is giving us a symbolic picture of the human soul. In the "Vita Nuova" we see it in a state of innocence, as it came pure and fresh from the hands of God. In the "Convito" we see it wandering away from the right path, losing itself in the dark wood of strange philosophies and pseudo-scientific speculation. The "Inferno" shows it to us in all the hideous horror of the state of sin and terrified at its own ugliness. The "Purgatorio" places it before us contrite and purging itself from the stains of sin. And in the "Paradiso" we have the apotheosis of the soul redeemed and blessed and glorified.

Dante himself personifies the human soul. Virgil is the light of human wisdom; Beatrice is Divine Grace. Divine Grace moves human wisdom to show man the ugliness of sin and to lead him to repentance. Having done this, human wisdom can go no further, and Divine Grace takes man by the hand and leads him on to the knowledge and love of God. This is a sketchy outline of the allegory of Dante's works, the noblest allegory ever penned by man.

And with it all is the love story, the romance, the idyl! With a pure devotion that was the inspiration of his life and his works, Dante adored the lovely maiden who was torn from him so early by death. And never did poet or lover exalt his lady as Beatrice was exalted by Dante. Others have idealized their ladies; Dante made of his not merely an ideal, but *the* Ideal, and finally sang her as the personification of Divine Grace, the handmaid of Mary. Other poets have gone into raptures over their ladies' eyes; Dante makes Beatrice's eyes the mirror of heaven itself, into which he gazes to see the reflection of God's face. Verily he "said of her what had never been said of woman."

A great Italian critic has laid it down that Dante was a poet but not an artist. In this he was wrong, and one need not know Italian to perceive the consummate art with which the poet weaves his plots and designs his pictures. Only a great artist could paint such tremendous portraits with so few strokes. I think that Dante rises to his highest as an artist in telling us how he saw God. Other poets have described God; Milton, for instance. But Milton's God is nothing more than a great Indian chief. I thank Dr. Condé Pallen for that apt simile! Dante sees God as a point, an infinite point; but the whole universe revolves around this point; from it the heavens and earth receive their light. And we, as we gaze with him in awe at that dazzling point, feel the utter insignificance of everything else in the universe.

Dante, like Homer, rarely describes. He shows us an action; he flashes an apt simile upon the screen; he quotes what is said. With these methods he makes us see and hear and feel. One cannot read him rapidly; he is so concise and so suggestive that every line rouses a train of thought. And if this be not art I know not what art may be.

The Catholic trying to explain to inquiring Protestants such ill-understood dogmas as purgatory, the honor paid to the Blessed Virgin Mary and the Saints, prayers for the dead, confession and absolution, to say nothing of such matters as faith, hope and charity, can point to passages in the "Divine Comedy" that will make them clearer to the mind honestly desirous to understand than any other writings I know. And Dante's theology is that of St. Thomas Aquinas, pure and unadulterated. For these reasons I should place the works of Dante not on the Catholic's bookshelf but rather upon his parlor table.

ARTHUR BENINGTON.

REVIEWS

Heart of Europe. By RALPH ADAMS CRAM, Litt.D., LL.D. Illustrated. New York: Charles Scribner's Sons. $2.50.

Fountains of Papal Rome. By MRS. CHARLES MACVEAGH. Illustrations Drawn and Engraved on Wood by RUDOLPH RUZICKA. New York: Charles Scribner's Sons. $2.50.

Here are two volumes that will appeal to lovers of Catholic art. The "Heart of Europe," according to Dr. Cram, is a region extending 350 miles from the Alps to the sea, and about 250 miles from the Seine at Paris to the Rhine at Cologne. It is a district only half the size of Texas, but in it "more history was made and recorded in old monuments full of grace and grandeur than in almost any other region of the world." About Flanders in particular, which has played so prominent a part in Europe's long drama, the author writes with infectious enthusiasm. He entertains no illusions regarding the "darkness" of the Middle Ages. "The Renaissance and the Reformation," he writes, "together had extinguished both civilization and culture over the greater part of Europe," and, in his opinion,

> The great and triumphal progress from Jumièges through Noyon, Senlis, St. Denis, Laon, Paris, Amiens, to its final achievement at Reims, was a complete and visible record of the greatest and most headlong advance toward the real things in Christian civilization by means of the real things in Christian civilization history has ever recorded.

The Cathedral of Reims Dr. Cram considered the noblest church in Christendom, and the Cloth Hall of Ypres perhaps the finest secular building, so his grief at their destruction is intense. The tribute he pays Margaret of Malines and the Catholic spirit of her times, the glowing description he gives of Hubert Van Eyck's "Adoration of the Lamb," "which very well may be the greatest picture in the world," and the pages he writes about tapestries are among the best portions of the book. Dr. Cram's admiration for Jesuits, whom he regards as "the first incarnation of that 'efficiency' that in the end became the obsession of the world

and the root of the war," is very moderate. He seems to think the Pope should have taken sides in the present conflict, and in one place he speaks of the "sacrament of the mass," a curious expression for a Ritualist. The "Heart of Europe" is a beautiful, finely illustrated book which no one could have written unless he loved and appreciated the Middle Ages as much as does Dr. Cram.

For those visitors to the Eternal City whose delicate health forbids their haunting galleries, churches and catacombs, the author of "Fountains of Papal Rome" has arranged an art-lover's pilgrimage in the open air and in the broad sunshine. She describes carefully a score of the beautiful fountains with which the Popes adorned their capital and as she walks along favors her readers with a vast deal of court gossip about the Renaissance Popes and their immediate successors, some of which may be true and some of which should be prudently doubted. Mrs. Macveagh is a better authority, no doubt, on what is admirable in a fifteenth-century Roman fountain than she is regarding the private life, say, of Paul III. W. D.

Plashers Mead. By COMPTON MACKENZIE. New York: Harper and Bros. $1.35.

Amid the welter of latter-day books and their makers we have before this hailed with delight the appearance of one maker of literature in the person of Mr. Compton Mackenzie. His earlier productions we have been obliged, for obvious reasons, to accept with some qualification. "Plashers Mead," however, stands free of all objectionable features, and we may speak its praises freely. Out of the pages of "Sinister Street" the author has taken his student-poet Guy Hazelwood, and has woven around him the delectable story of youth and love; not the tortuous ardors of his other books, but the love of freshness and innocence. For Guy and Pauline are precisely etherialized children, moving and meeting together in the rich halo created by their own unspoilt imaginations. This is the whole story. There is no action, unless in Aristotle's sense of the word. It is not a romance, but an idyl, as splendid in its haze of fancy as if the very "Thalousia," of Theocritus were its prototype. This indeed is the distinctive charm of all Mr. Mackenzie's books. He succeeds in wrapping every detail and every incident in a golden and glorified mist where life seems stilled as if by a mirage or enchantment. It was so in the Oxford scenes in "Sinister Street;" it is the same color intensified and laid on with a surer stroke in "Plashers Mead." The white December scene in the snowy fields near Wychford Abbey where "the robin still sang his rather pensive tune; and from a high ash-bough, a missel-thrush, wearing full ermine, saluted the vestal day," is an instance of this idealizing imagination that clings in the mind of the reader. Surely if there is any sense of pure literature left in the world, if we have not all grown to be mere devotees of "efficiency," or mere rhetoricians, Mr. Mackenzie should win a conspicuous place on our bookshelves among the creators of fiction of our times. C. F.

The Spell of Belgium. By ISABEL ANDERSON. Boston: The Page Company. $2.50.

Memories of India. By Sir ROBERT BADEN-POWELL, K.C.B. Philadelphia: David McKay. $3.50.

Belgium for centuries in one way or another has held the interest of the world. Rubens and Van Eyck have spoken gloriously, and with them their country has spoken too, casting its spell over the world. Since the Great War hearts have gone out to Belgium, and Mrs. Anderson's book will find many eager readers. For it is both a history and an appreciation. The historical part is thoroughly done in a pleasing style, while the appreciation is a sincere tribute from one who lived among the Belgians long enough to learn their characteristics well. There is scarcely a phase of national life that the author has not treated. Her chapter on the system of voting and her version of the legends of Antwerp form a very attractive section in the story. The closing chapter, entitled a "Last Word," brings the reader up to the present bitter hour in Belgium's history. There is a map of Belgium in the beginning, and more than fifty excellent illustrations are scattered throughout the volume.

Going to India as a young subaltern, the present British General sent back to his mother, in letter after letter, his impressions of the land of sun and sorrow. This fine volume is built upon those letters, which the writer modestly asserts only a mother would have saved. The "Memories" are replete with interest, vividly painting events of a few decades ago, set down in writing just as they occurred, retelling anecdotes of camp-fire and mess-hall, recalling the pleasures of the sportsman and the sufferings of the soldier. The General's story of the Afghan War in 1880 is especially well told. It was his first touch with the firing line and his introduction to the Ghazis, who dress in white and refuse to take food or cut their hair until they have killed the pale-face unbeliever. How the Berkshire Regiment perished to a man in covering the retreat of the outnumbered British forces is described as only a soldier could put it:

> They made their last stand at a long, low, mud wall. It was at this spot that one of the men waved his hand cheerily to the horse artillery getting their guns away, and cried that historic farewell: "Good luck to you. It's all up with the bally old Berkshires!" They were all killed here and the shortest way of burying them was to throw down the wall on top of them.

Hunting the wild boar, big-game shooting, polo, regimental, theatrical and social functions follow along in interesting procession through these pages. Then comes the sterner phase of army life when the tribes are out and the excitement of war is upon the land. For in India "every star pales before the sun of war." The volume is enriched with twenty-four illustrations in color and 100 in black and white by the author. G. C. T.

John Bannister Tabb. By M. S. PINE. Washington: Georgetown Visitation Convent: New York: Munder-Thomson Co. $1.10.

This little book is a delicate appreciation of one whose work and value are a thing apart, unshadowed by rival or even parallel achievement. Father Tabb was preeminently a jeweller in verse. Each of his productions shines with a light all its own. And only when the last line has fallen does the delight of his tiny marvels of structure and lyric dawn upon us. This is made clear in the volume under review. The poet's life work is carefully sketched and the quotation of many of his best quatrains with a discerning commentary gives an excellent prospectus of his genius and the resources of his fancy. That the tense-faced priest could indulge in humor we discover in the dedication of his synopsis of grammar "To My Pupils, Active and Passive, Perfect and Imperfect, Past, Present, and Future." Yet the same writer wonderfully epitomizes the Divine condescension in the redemption by picturing the Child Christ seeking the round earth as a ball which had been lost. There is concentration of thought and expression in the poem which pictures the trees whispering to each other as Christ passes cross-laden to Calvary:

> Behold the Gardener is He
> Of Eden and Gethsemane.

Not the least delightful feature in the little work is the biography which is, indeed, carried through the whole volume

taking us from early adventurous days of Confederate service of capture and imprisonment up to the melancholy but brave years of blindness which crowned and closed Father Tabb's life.

T. B. C.

BOOKS AND AUTHORS

Those who followed the six well-reasoned papers that Mrs. Martha Moore Avery recently contributed to AMERICA will doubtless be interested to learn that the articles have been gathered into the current number of the *Catholic Mind,* and "E. C.'s" pertinent questions to the Catholic suffragist are added. This issue of the little fortnightly is a well-stored arsenal of arguments against Feminism.

The *Bookman's* list of the six novels most in demand during October names these: "Michael O'Halloran," "Felix O'Day," "K," "The Money Master," "The Heart of the Sunset" and "The Story of Julia Page." All but the fifth have already been noticed in AMERICA: the first two with commendation, the third and fourth with faint praise, and the last with a good word for much of the book, but with the expressed hope that Kathleen Norris would leave "uplift" and "single standard" themes to others. Regarding "The Heart of the Sunset," Rex Beach's "latest," its central figure is one of those Texas rangers who are now infesting "best sellers" so fiercely. Besides the usual descriptions of "gun-play" there is a sympathetic account of a married woman with two suitors, one of whom she accepts some time before her husband is conveniently murdered. The obliging Father O'Malley doubtless had a batch of dispensations for the marriage he performed. No matter how demoralizing is the trash this author writes, he can be sure, apparently, that it will be eagerly read by thousands.

"What shall I get Mildred for a present?" "Why not give her a book?" "She has a book already." That dialogue may express the perplexity just now of many a Christmas shopper. If it is thought, however, that Mildred or her friends and relatives could stand at least one book more, the question at once arises: What shall I buy them? Perhaps it would not be safe to offer anyone nowadays copies of the "good old books," for a work to be acceptable must not be more than a year old. In that case, we need only run back through the literary pages of AMERICA, where a wide choice of excellent books for Catholic readers may be found. For instance:

In poetry: Books by Mr. Kilmer, Father Hill, Dr. Pallen, Mr. Walsh, Katherine Tynan, Mr. Chesterton and Mr. Johnson's Dante. In biography and history: Lady Moreton's "A Playmate of Philip II," Father Campbell's two volumes of "Pioneer Laymen," Dr. Emmet's "Thomas Addis Emmet," Father Grisar's "Luther," Dr. Mann's "Innocent III," Father Laveille's "Life of Father De Smet," E. G. Smith's "St. Clare of Assisi," Cunninghame Graham's "Bernal Diaz de Castillo," H. Belloc's "Lingard" and his "High Lights of the French Revolution," Father McCaffrey's "History of the Catholic Church from the Renaissance to the French Revolution," Father O'Neil's "Legenda Aurea," Dr. Walsh's "The Popes and Science," Father Engelhardt's "Missions and Missionaries of California," and Mr. Winter's "Memories." In travel: F. D. Little's "Sketches in Poland," Mrs. Fraser's "Storied Italy," H. Belloc's "The Path to Rome," E. N. Vose's "Spell of Flanders," C. A. Mason's "The Spell of Southern Shores," "The Vatican: Its History and Treasures," E. W. Rose's "Cathedrals and Cloisters of Northern France." In fiction: the lastest novels of John Ayscough, Mgr. Benson, Canon Sheehan, H. S. Harrison, Leslie Moore, Christian Reid, and F. Hopkinson Smith. In asceticism and apologetics: Father Hill's "The Catholic's Ready Answer," Father Maturin's works, Father Finlay's "The Church of Christ," Jane Erskine Stuart's "The Society of the Sacred Heart," Father Kane's "From Fetters to Freedom," E. T. Watkin's "Catholic Apologetics," Father Phelan's "The Straight Path," and Father Martindale's "The Goddess of Ghosts." To the foregoing might be added Henri Fabre's excellent studies of bees, Professor Moultons's "Modern Study of Literature," "The Library of Irish Literature," "Russian Fairy Tales," "Hero Tales of Serbia," and other books that have been favorably noticed during the past year in AMERICA.

A perusal of "Books and Authors" and "Books Received" in the present and in preceding numbers of this paper may also show the proper book to give a relative or friend. The children's books that have appeared during the past year are too numerous to name. Many of these volumes were not needed at all. It is better that boys and girls who are old enough should read the standard authors of the last century: Dickens, Thackeray, Tennyson, Ruskin, Lamb, etc., than the predigested books of today.

The January issue of the *Messenger of the Sacred Heart,* which has recently appeared, is both the Christmas and the Jubilee number, for in 1916 the magazine will observe its fiftieth birthday. The present number, of which 315,000 copies will be circulated, is bright with new pictures in color and contains, besides its usual features, a sketch of "The *Messenger's* Fifty Years" and a letter of congratulation from the Cardinal Secretary of State who writes in the name of the Holy Father.——*Scribner's* for December has more of a Catholic aroma about it than is usual nowadays with secular magazines. The author of "Mary Shepherdess," the verses that open the number, sings:

When the heron's in the high wood and the last long furrow's sown,
With the herded cloud before her and and her sea-sweet raiment blown,
Comes Mary, Mary Shepherdess, a-seeking for her own.

Saint James he calls the righteous folk, Saint John he calls the kind,
Saint Peter calls the valiant men all to loose or bind.
But Mary seeks the little souls that are so hard to find. . . .

If I had a little maid to turn my tears away,
If I had a little lad to lead me when I'm gray,
All to Mary Shepherdess they'd fold their hands and pray.

"M. le Curé's Lunch-Party" is a sympathetic study of a French priest, and "Jeanne, the Maid," "The First-Born," and "The Medicine Ship" are good stories, but Edith Wharton's sage remark in "Coming Home" that "Convents do not educate for character" will hardly be accepted as final. The creator of Undine Spragg cannot speak with authority on the shortcomings of Catholic education.

"In Christmas Candles," (Holt, $1.50) Elsie Hobart Carter has given us an excellent collection of twelve short plays with which to fill a night or two of the Christmas holidays. Both the little children and the older are set entertaining their parents and other spectators, and the effects of Christian principles are well brought out. The little ones teach charity, obedience, the joy of a large family, and the wealthy man's duty towards the poor. Perhaps this book contains the very play the Catholic teacher is looking for.——A book like "Great Authors in their Youth," (Holt, $1.25) by Maude Morrison Frank, is very welcome these days, when every effort should be made to bring back to the young reader's table such writers as Dickens, Scott, Thackeray, Stevenson, Tennyson, and Ruskin.

Jeffrey Farnol's "Beltane the Smith" (Little, Brown, $1.35), is just the story we might expect from the author of "The Broad Highway." It has the same delicacy of expression, the same scrupulous care of detail, the same fondness for

the things of nature, and the same disregard for ordinary conventions. Beltane is a knight fit for the round table of Arthur, and the story is the record of his struggle to cope with evil and to right wrong and of the searing of his heart and its final healing through a great and pure love. Perhaps it is too long and overladen with incidents; the undertone of lustfulness, although always as a thing to be detested and at last visited with condign punishment, has too great a prominence. It is a book, however, that holds wickedness up to scorn, and in so far is to be praised.——In "These Twain" (Doran, $1.50) the concluding volume of the Clayhanger trilogy, Arnold Bennett describes through 543 leisurely pages the early married life of Edwin and Hilda, which consisted of a succession of quarrels and reconciliations. As this author is most at home when he is writing about the little details, sordid and otherwise, of life in the Five Towns, "These Twain" is a thoroughly characteristic novel.

Those who read years ago Frances Hodgson Burnett's discerning memory of the mind of a child, "The One I Knew the Best of All," (Scribner's, $1.25) will gladly learn that a new edition for which the author has written a foreword has just been issued. If the reader will recall that choice bit of autobiography he will appreciate the peculiar fitness of Mrs. Burnett to write just such a story as "The Lost Prince," (Century, $1.35) her newest work. For the romantic realism of her own childhood's joys and hardships have made her realistically romantic in her charming tale of the Prince of Samavia, who one day left his native country, singing in the morning sunshine. The story of an interesting five hundred years until the day the Prince is restored in the person of one of his descendants is all told with a delicacy of imagination, an appeal to the feelings, a simplicity of language that have become associated with Mrs. Burnett's name. One of her delights must be that she can write stories for the young that only the old can fully understand. Either of the present books should prove an attractive and welcome Christmas gift, either for a child, or for the grown-up who has vivid recollections of childhood's days.

The Catholic Foreign Missionary Society of America, Maryknoll, Ossining, N. Y., has out a new volume of "Field Afar Tales" ($0.60) gathered from that bright little monthly. The two score stories in the book were, for the most part, written by Father John Wakefield, or by "a Teresian of Maryknoll," and bear more or less on the life or vocation of the Catholic missionary. The book with its sixteen interesting pictures, if placed in the proper hands, might make some new aspirants to Maryknoll.——"St. Monica" (Herder, $0.30) is the latest volume to appear of F. A. Forbes' "Standard-Bearers of the Faith" series, former numbers of which have been favorably noticed in AMERICA. The story of the renowned mother who thought she had lost her son forever when he went to Rome, though the issue of that journey was what really restored him to her, is engagingly told by the author, but the little book's three pictures do not illustrate the text very well.

BOOKS RECEIVED

American Publishing Co., Chicago:
Socialism, Feminism, and Suffragism, the Terrible Triplets. By B. V. Hubbard. $1.25.

The Ave Maria, Notre Dame:
The Secret Bequest. By Christian Reid. $1.25.

Benziger Brothers, New York:
The Little Office of the Blessed Virgin Mary, Conformable to the Recent Pontifical Decrees. And the Office of the Dead, in Latin and English. $0.75; The Camp by Copper River. By Rev. Henry S. Spalding, S.J. $0.85; The New Missal in English. By Rev. F. X. Lasance. $1.50 to $3.25.

Gabriel Beauchesne, Paris:
Dictionaire Apologetique de la Foi Catholique. Fascicule XI. Jesuites-Juifs. Quatrième Edition entièrement refondue. Sous la Direction de A. d'Ales.

Carnegie Endowment for International Peace, Washington:
For Better Relations with Our Latin American Neighbors: a Journey to South America. By Robert Bacon.

The Cameo Press, New York:
The Cup of Comus: Fact and Fancy. By Madison Cawein.

At The Clarendon Press, Oxford:
Louvain (891-1914). Par L. Noël. Three shillings, six pence.

George H. Doran Co., New York:
Kings, Queens and Pawns. By Mary Roberts Rinehart. $1.50.

Doubleday, Page & Co., Garden City:
The Drama League Series of Plays. Vol. XII. The Trail of the Torch. By Paul Hervieu. Translated by John Alan Haughton; Vol. XIII. A Woman's Way. By Thompson Buchanan. $0.75 each; "The American Books." Cost of Living. By Fabian Franklin. $1.00.

E. P. Dutton & Co., New York:
The Undying Story. By W. Douglas Newton. $1.35; The Log of the Ark. By Noah. $1.00; Aladore. By Henry Newbolt. $1.50.

Duffield & Co., New York:
The Moral Obligation to Be Intelligent. By John Erskine, Ph.D. $1.00.

Diederich-Schaefer Co., Milwaukee:
Max of the North. By Magnus A. Bruce. $1.25.

Harper & Brothers, New York:
Around Old Chester. By Margaret Deland. $1.35.

B. Herder, St. Louis:
The New Pelagianism. By J. Herbert Williams. $0.70; The Life of St. Monica. By F. A. Forbes. $0.30; A Short History of Germany: from the Earliest Times to the Year 1913. By Francis M. Schirp, Ph.D. $1.00; A Study in Socialism. By Benedict Elder. $1.00; Homilies on All the Sunday Gospels of the Ecclesiastical Year. By the Rev. Gaetano Finco. Translated from the Second Italian Edition. By Edmund M. Dunne, D.D. $1.00; Is Schism Lawful? A Study in Primitive Ecclesiology with Special Reference to the Question of Schism. By Rev. Edward Maguire. $1.80; The Roman Index of Forbidden Books. Fourth Edition Enlarged. By Francis S. Betten, S.J. $0.35; The Catholic Faith. By Rev. Ferreol Girardey, C.SS.R. $0.15.

Houghton, Mifflin Co., Boston:
Christianity and Politics. By William Cunningham, D.D., F.B.A. $1.50; Battleground Adventures. The Stories of Dwellers on the Scenes of Conflict in Some of the Most Notable Battles of the Civil War. Collected in Personal Interviews. By Clifton Johnson. $2.00; Reminiscences. By Lyman Abbott. $3.50; India and Its Faiths: A Traveler's Record. By James Bissett Pratt, Ph.D. $4.00; Travels in Alaska. By John Muir. $2.50.

Henry Holt & Co., New York:
Christmas Candles: Plays for Boys and Girls. By Elsie Hobart Carter. $1.50; Great Authors in Their Youth. By Maude Morrison Frank. $1.25.

H. L. Kilner & Co., Philadelphia:
The Little Ambassadors. By Henriette Eugenie Delamare. $0.75.

Longmans, Green & Co., New York:
The Sequel to Catholic Emancipation. (1830-1850.) Vols. I and II. By Rt. Rev. Mgr. Bernard Ward. $6.00; The Book of the Thin Red Line. By Sir Henry Newbolt. $1.50; The Sweet Miracle. By Eca de Queiroz. Translated by Edgar Prestage. $0.40.

The Little Company of Mary, Chicago:
The Path of Mary. Sixth Edition. "Our Lady's Little Library Series."

John Lane Co., New York:
The Dream of Gerontius. By John Henry Cardinal Newman. $1.25.

Lothrop, Lee & Shepard Co., Boston:
Christmas in Legend and Story: A Book for Boys and Girls. Compiled by the Misses Elva S. Smith and Alice I. Hazeltine. $1.50; The Story-Teller. By Maud Lindsay. $1.00.

Moffat, Yard & Co., New York:
Drink and Be Sober. By Vance Thompson. $1.00.

G. P. Putnam's Sons, New York:
Spindrift: Salt from the Ocean of English Prose. Edited by Geoffrey Callender, M.A. $1.00.

Reilly & Britton Co., Chicago:
Darby O'Gill and the Good People. By Herminie Templeton Kavanagh. $1.25.

Charles Scribner's Sons, New York:
The Meaning of Education: Contributions to a Philosophy of Education. By Nicholas Murray Butler. $1.50; Fighting France. By Edith Wharton. $1.00.

Frederick A. Stokes Co., New York:
Medieval Italy During a Thousand Years (305-1313). By H. B. Cotterill. $2.50.

Sturgis & Walton Co., New York:
Joyful Star: Indian Stories for Camp Fire Girls. By Emelyn Newcomb Partridge. $1.25.

University of California Press, Berkeley:
Notes sur le Voyage de Chateaubriand en Amérique (Juillet-Décembre, 1791). Par Gilbert Chinard. $0.80.

Joseph F. Wagner Co., New York:
A Manual of Apologetics. By the Rev. F. J. Koch. Translated from the Revised German Edition by A. M. Buchanan, M.A. (London.) Revised and Edited by Rev. Charles Bruehl, D.D. $0.75.

World Book Co., Yonkers-on-Hudson:
Government and Politics of the German Empire. By Fritz-Konrad Kruger, M.A. $1.20.

EDUCATION

Fractious Johnny

ON page 938 of the twenty-seventh volume of his monumental work, "The Child and His Ways" (Braunschweig: Leipzig, 1911), Bunscheider remarks that "the modern school child is fractious." As his best friends must allow, Bunscheider too often speaks in a tone of voice and from a point of view; but in the present instance, the noted scholar has based his conclusion upon a foundation of solid, very solid, fact, laid down with precision in the preceding volumes of his *opus magnum.* The objectivity of Bunscheider's work has never, to my knowledge, been called in question. As a diligent, discerning seeker and recorder of facts, he has no peer; yet in tracing facts to their origin, it can hardly be said that he has won the success by which his labors in the particular field which he has made his own have been crowned.

A COMMON SENSE DIAGNOSIS

Bunscheider recognizes that this "fractiousness" may be due to many and varied causes; causes that are physical and causes which on psychiatric analysis may be found rooted in a past or present psychogenesis. Rightly, however, does the eminent German enlarge on the futility of seeking, within the remoter psychologic areas the genesis of a fractiousness which obviously hangs upon physical causality. Apart from the fact that strife must form part of the life of every normal child, since every child, by a biologic law, must reproduce the life-history of the race, Bunscheider with a common-sense as rare in the specialist as it is refreshing, insists that the most patent elements of causality are often the last to be noted.

PSYCHIC CAUSES

Thus, for instance, a very common cause of fractiousness may be found in the fact that the pupil is shedding his milk-teeth; a phenomenon often accompanied by a rise in temperature and a corresponding failure to coordinate self and non-self. Again, adenoids, acting directly upon the pneumogastric nerve will set up disorders which may readily and almost unconsciously be translated into the sphere of an outward anti-social conduct. With these canons of common-sense premised, Bunscheider proceeds to place the most frequent cause of fractiousness in school children in "the presence of any psychic constitutional infirmity." After discussing Koch's *Psychopathische Minderwertigkeiten* and the valuable monograph of Rittershaus *Zur psychologischen Differentialdiagnose der einzelnen Epilepsieformen,* Bunscheider formulates a description of this condition, which, although he has approached the question from a totally different angle, almost coincides with the description given by Kahlbaum, Bonhoeffer and Healy.

> Psychic constitutional inferiority may be recognized by chronic abnormal social and mental reactions to the ordinary conditions of life on the part of one who cannot be classed in any of the groups of the insanities, neuroses, or mental defectives. The individual generally shows physical anomalies either structural or functional.

"Chronic abnormal social and mental reactions to the ordinary conditions of life." The happy line describes our fractious Johnny, Johnny throwing a spit-ball, Johnny dropping his books with a sharp thud, Johnny in general disorder, to an ultimate eyelash. Truly, in his insistence upon due regard for the physical causality of fractiousness, Bunscheider utters a needed protest against the animistic school whose nebulous vagaries have given an almost fatal turn to many modern discussions of this very practical subject.

TWO NEGLECTED CAUSES

Yet for all his twenty-seven volumes, our learned author has strangely overlooked two factors which, in the United States at least, may be classed as palmary causes of the increase of fractiousness among school children. The first of these factors is "the fool curriculum"; the second is "the fool parent." If the epithet of the second phrase offends, "fond" may be substituted; in modern acceptance, it is a fair synonym. The matter is not weighty; for "the fond parent" shall have no place in this discussion. Space, despite Kant, has limits; we do not care to imitate Bunscheider and his perilous example of twenty-seven volumes. Let us then examine the matter of Johnny and the "fool curriculum" and fractiousness.

Johnny goes to school to work; such at least is the popular presumption, and it is so often verified that it may be considered as an hypothesis, albeit somewhat totty. From this totty hypothesis then, let us draw a few philosophical conclusions. When the performance of what seems an impossible task is imposed under penalty, one of many states of mind (and consequent action) may result. If you are strong enough to defy authority, you laugh and pass on; thus affording the ever-present observer gifted with a genius for the obvious, a heaven-sent opportunity for remarking that here discipline has gone by the board. If you are not strong enough, you will impotently rebel or you will despair, and in either case, you will look about for a handy excuse to shirk. This is what you do, and it is precisely what Johnny-at-school does, for he also is of the genus *homo sapiens.* Zinkenheimer details other possible states of mind, which may be disregarded. Indeed Zinkenheimer is suspect, being a gross materialist who deals out mind-stuff precisely as he would dispense so many pounds of sausage.

CURRICULUM-MAKERS

Now Johnny's curriculum-makers have proposed, under penalty, what seems to Johnny an impossible task. These learned gentlemen have decided that the school must prepare Johnny, "to take his place in life," and that the process must begin at once. An excellent principle but not easily applied. What do they mean by "prepare"? Is Johnny's mental receptacle to be stuffed like that vacation trunk on which you had to sit before the lid would close? If Johnny refuses to chew this mental pabulum, is he to be fed with a mental stomach-pump like suffragettes on a hunger strike? And what do they mean by "taking his place in life"? Review mentally the tremendous activity, indicative of a thousand trades, avocations and professions, that swirls about Forty-second Street and Broadway or rushes through Chicago's "Loop," and concluding the review, tell me how any school can prophesy, with the accuracy sufficient to warrant a special curriculum, what part Johnny is "fitted" to take in this bedlam?

THE OLD AND THE NEW

Prepare we must; but we must also know what we are preparing for, and what is the process of a rational preparation. Once it was thought that if we taught Johnny to sit up straight and respect his elders; to love God and hate the devil; to form a reasonable acquaintance with Ray's Arithmetic, McGuffey's Readers, the Universal Speller and Mitchell's Geography, we were doing quite well by Johnny. We aimed at making him a man of good principles and a man who would know how to use his mind. We were quite aware that Johnny was dolefully ignorant of shoes and ships and sealing wax, with a quantity of other things. But we also tried to impress upon Johnny the primal fact of his ignorance.

All this is now changed. The curriculum of the high school and even of some grammar schools of today has many points in common with the finding list of an encyclopedia. Plumbing has been added to the list of studies that prepare for life; steam-fitting is a polite accomplishment taught in some communities where labor unions are weak; and Cincinnati, the modern municipal exponent of freak schools, has surpassed her own glorious record by offering to instruct Johnny in the noble art of base-ball umpiring. Nor have subjects and sub-subjects, more directly cultural or informing in content, been allowed to slip through the sieve of the curriculum-maker. The curriculum has changed vastly, in response, no doubt, "to the immense widening and deepening of human interests" as Dr. Eliot used to say.

A MATHEMATICAL CALCULATION

I doubt, however, if Johnny has changed *pari passu,* if the phrase be allowed, to meet the exigencies of the curriculum. The curriculum was formerly made to develop Johnny; nowadays Johnny is a kind of entity which develops curriculums; another modern change which proves how much better we are than our forebears. Let us treat the matter mathematically. Rating the mental capacity of Johnny of thirty years ago as one pint, let us postulate a teacher, whom for the avoidance of partiality we denominate "X," endeavoring to fill the pint-capacity of Johnny. Let us further admit, that owing to some subtle change in the constitution of the human mind since that time, the mental capacity of a modern Johnny is a pint and a half. Very good. But it seems to me that the amount of learning which the modern curriculum would pour into this pint and a half is comparable to nothing less than the yearly flow over Niagara. I have an idea too, that a pint-pot (or a pint and a half, as in the premises) subjected to this deluge would become somewhat amorphous. So is Johnny's mind when some schools have finished developing their curriculums upon it.

THE OLD COMPLAINT

Where there is a smoke that dims the sun there must be some fire. I have never met a teacher who did not complain, with reason in most cases, that he or she had "too much matter to cover." And the matter must be covered, regardless of results. Lovers of Bulfinch will at once offer the well-known bed of Procrustes as a basis of comparison. But there is something comfortable about the analogy of a bed, and as I own to a truculent mood, I shall instance the rack wherewith our Elizabethan ancestors endeavored to persuade our Catholic ancestors to acknowledge the spiritual supremacy of that most benign and clement monarch. Stretch Johnny on the rack of four or five subjects, and the resultant growl is but a healthy normal reaction. Spin the wheel to the hole of the seventh, eighth, or ninth topic, and Johnny's cries will fracture the welkin. I have a vague suspicion that these figures are becoming somewhat mixed as well as indecorous, but, to carry the thing to the end, it seems to me that after one or two such ultimate stretchings, Johnny will be mentally dead. But if released otherwise than by death, I think that Johnny will shirk the rack when he can, rebel against it always, and, if occasion offers, will change the rack's substantial form by the application of a torch.

THE REMOTE GUILLOTINE

After all, I have followed the immortal Bunscheider in arriving at my conclusion only on page 980 of the twenty-seventh volume. The point I have been trying to expound and expose is the connection between an overcrowded curriculum and Johnny's fractiousness. If an attempt is made to enforce such a curriculum, Johnny's calm of mind will suffer shipwreck. His coordination of self with non-self becomes defective. His mental attitude, as Wassermeier sagely observes, readily and almost unconsciously translates itself into exterior acts of an anti-social character. Briefly, as Bunscheider concludes, Johnny becomes fractious. If the curriculum is not followed, our by-stander, gifted with a genius for the obvious, readily diagnoses the situation. "It is better," elucidates this wight, "to have a few laws well observed than many laws which are not enforced."

So there you are, and there you are likely to remain. O, for a Reign of Terror to cart our curriculum-makers to the guillotine!

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Heaven on Earth

WHEN a certain minister of St. Louis, whose name has had already more than its share of advertising, waved a fond adieu to his congregation, busy reporters were on hand to snap him in the act. So the recently-reverend gentleman with his hand on his heart and his eye on the cameras, told them in strictest confidence how it all came about. (His confidences covered a full page, Sunday magazine section.) His tone was that of the sphinx solving the riddle of the ages; his solution was couched in platitudes, hoary and venerable with the dust of time. Heterodoxy, one sometimes is forced to think, is horribly unoriginal. He had some truly cutting things to say about the obsolete sulphur baths once promised to unrepentant high-livers. The omission of quotation marks, no doubt, caused Voltaire and Ingersoll a pang of just resentment, but fortunately they were not in a position to charge plagiarism. Orthodoxy, meaning rigid, dogma-bound Methodist-Episcopalianism, was impaled on the once-reverend gentleman's walking stick. It had cramped the departing minister's soul. It had fallen crumbling before the trumpet blasts of science. The victories of science over orthodoxy sound suspiciously like the censored war reports from Senegambia.

And finally he climaxed: "I care not one snap of my fingers to bring men to heaven or save them from hell, so long as I can make this earth more like the former and less like the latter." With that gem fresh dropped from his lips, he hastened on his way to advise St. Louis suffragettes to imitate the tactics of Mrs. Pankhurst.

WHAT DOES GOD KNOW?

Making heaven of earth, despite the eureka tone of the formerly-reverend gentleman, is a feat that antedates in its first attempt the initial experiments in perpetual motion, the quest for the fountain of youth, and the original expedition in search of the golden fleece. Faint recollections of Eden have drawn men of every generation to think that they might succeed in plotting out a neat little terrestrial Paradise of their own, with choice lots selling at so much a front foot. They have plotted and paved and put in electric lights, and for safety's sake, installed a police and fire system; when somehow, the new dwellers in Paradise Subdivision began quarreling among themselves. And the Subdivision suffered an emphatic change of name.

If the original agent of the Subdivision was an unselfish, right-intentioned man, he gripped his aching head in two sweaty palms, and wondered how it all came about. If he was not, the United States Secret Service men were given traveling expenses to Morocco. For invariably these builders of terrestrial heavens, like the last man to take over the contract, begin by discharging anyone who might know anything about planning heavens; and then burn all the books bearing on the subject. What experience has God had building heavens that His advice should be worth consulting? What do prophets and saints for

all their raptures into the third heaven, know of twentieth century Paradises, with every modern improvement?

CLEARING THE GROUND

So the Genesis directions on Paradise building, the ten brief rules given to Moses and the eight definite hints offered to prospective builders of abodes of the blessed by Our Saviour on the Mount, are carefully locked away in a library with tractates on astrology, natural histories based on a personal study of dodos and rocs, and treatises on the medicinal properties of gems. Then these prospective plotters of heavens on earth, call in a scientist, a sociologist, a retired college president, a poet and a physician, and what they do not know about heaven building is not to be found in that font of all knowledge, the public library reference room. But this is an exasperatingly topsy-turvy world of ours. The more they plan merely for earth, the less satisfactory earth becomes. They teach men to preserve the race from the ravages of plagues, and men invent race-suicide. The splendid achievements of mechanical genius, while creating a luxury beside which the luxury of the Arabian Nights is unhygienic squalor, bring on a veritable economic war. We bottle up the forces of nature more effectively than Solomon bottled the genie in the fisherman's vase, and they serve to smite down regiments where once fell single soldiers.

Paradoxically enough, it is only by teaching men to gain heaven and avoid hell that earth becomes more like the former and less like the latter. The very things that make us fit citizens of the heaven to come, purity, honesty, charity, make us acceptable citizens of the earth that is. Throw over the hope of heaven and the fear of hell, and paganism is the inevitable result. And paganism is a polite name for selfishness, pessimism, immorality and despair.

BROTHERHOOD OF MAN

For after all, what feature of the bliss of heaven strikes most appealingly upon our souls? Certainly we do not look there for mechanical inventions. Men have never ceased to laugh at Milton for introducing cannon into heaven. Mere knowledge and intellectual gratification does not attract the heart. When we note, sick at soul, the bitterness of man's hatred for his fellow-men, the wars, the labor antagonism, the domestic strife that follow upon man's turning from God, we look up with an insatiable longing for the love that is the dominant virtue of the Saints. It is love, love for God and love for one's fellows among the blessed that alone seems capable of satisfying our affection-craving hearts.

Conscious of this, and desiring to make their heaven more closely counterfeit the genuine, our builders of earthly Paradises talk largely and loosely about the brotherhood of man. That is thunder stolen from Christian forges. No one ever dreamed of brotherly love until Christ taught it as the great means through which, by gaining heaven and avoiding hell, men could make earth more like the former and less like the latter. There has never been but one true brotherhood of men, the brotherhood in Christ. There has been and is community of interest, similarity of tastes, societies purely utilitarian; there is but one Christian brotherhood.

CHARITY AND PHILANTHROPY

Before Christ, brotherly love was swallowed up in a universal slave system that only centuries of Christian charity could finally destroy. Fancy Pericles feeling a brotherly love for the Persian slave that spaded his garden. Fancy Cato, whose cataloguing of slaves with domestic animals and implements is a matter of proverb, going like St. Peter Claver to drag out his life for the salvation of the tribes of Africa whence his grooms were drawn. Philanthropy, which is the modern though inexact synonym for brotherly love, may make me spend my money for my fellow-men, but this is often a matter of prudent foresight; brotherly love alone with its supernatural view of man's dignity and destiny, can make me spend myself. And if mutual love has anything to do with the constitution of the heaven of this last of the Paradise builders, he made a radical mistake when he parted company with Christianity.

THE TEN COMMANDMENTS

Perhaps in the once-reverend gentleman's collegiate days, some professor of antiquities and flippancy smashed to bits in his presence the justly celebrated Mosaic tables of stone. That was an unfortunate beginning for the career of a builder of an earthly heaven. Those tablets contained some delightfully lucid advice on how, by gaining heaven and avoiding hell, one can make earth more like the former and less like the latter. Anyone who has any just appreciation of the temporal consequences of sin, will have a very high esteem for the sociological value of the Ten Commandments.

Suppose instead of dwelling on the mechanical genesis of the labor question, the hitherto-reverend gentleman had expounded to the laborers in his congregation that all-important duty implied in the Seventh Commandment; while he made quite clear to his capitalistic parishioner that in grinding the flesh of his employees, he was guilty in God's sight of theft that cried to Heaven for vengeance. Though he had never hinted at the economic and mutually stimulating influence of cooperation nor spoken energetically on the benefits of arbitration, he would have gone far on the road toward solving for those he could influence the antagonism that is breeding hatred in their hearts.

THE ONLY CODE

For the construction of earthly Paradises, no code of rules ever remotely approached the Ten Commandments. They are more economic than all the labor legislation in the world. They are more sociological than playgrounds or settlements or field workers. The basis of all true human improvement rests on the pithy synopsis made by Our Lord when He told us to love God above all things and our neighbor as ourselves for the love of God. When all the fine-spun theories of modern utopians are sifted, all the gold that assays from their weave will be found to have been mined from Mount Sinai and the hills of Judea.

DANIEL A. LORD, S.J.

NOTE AND COMMENT

The Second Annual Convention of the International Federation of Catholic Alumnæ was held in Chicago on November 27, 28, and 29. Representatives were present from every State in the Union and from Canada. With the exception of one article the Constitution, drawn up during the past year, was adopted. The directors, instead of being appointed by the officers, will be elected by vote of the organization itself. There are still some hesitant souls, perhaps, who question the advantages of an Alumnæ Federation. Briefly and in general, the prime advantage is that which results from the union in one organization of the many forces which previously operated alone. The Federation brings together a large number of educated Catholic women; united they form a powerful barrier against the forces which have been marshaled not only against the Catholic Church, but against all religion and morality. The next meeting of the Federation will be held in Baltimore.

The national secretary of the American Federation of Catholic Societies has brought to the notice of the head officials of various railroad companies an abuse said to have been practised by railroad employees including guardians of railroad crossings. Complaints had reached the Federation that slanderous publications against the Church and her priests and religious Orders

were being circulated by certain of these employees while on duty. Bundles of such papers are said to have been thrown off near Catholic colleges and institutions. In answer to the Federation's letter requesting that such practices should be discontinued if they existed upon the roads, replies were sent by all the railway companies excepting three: the Lake Shore & Michigan Southern, the Texas and Pacific, and the Chicago, Milwaukee & St. Paul lines. In all other cases the companies either affirmed that no such practice existed upon their roads, or that they would make the proper investigations, if not already made, and promptly suppress all distribution of anti-Catholic literature. One company alludes in particular to an offensive sign, written in conspicuous places in the vicinity of stations, upon cars and bridges. It would be difficult, as the company implies, to trace the originators of such abuses who are likely to be "unknown persons."

Word has been received from Rome of three important appointments to vacant Sees in the United States. Right Reverend George W. Mundelein, Auxiliary Bishop of Brooklyn, has been made Archbishop of Chicago, to succeed the late Archbishop Quigley. Bishop Denis J. Dougherty has been transferred from the diocese of Jaro, in the Philippine Islands to the diocese of Buffalo, N. Y., and the Very Rev. Ferdinand Brossart has been appointed Bishop of the diocese of Covington, Ky. Bishop Mundelein was born in New York forty-three years ago. He studied at the Propaganda in Rome and was ordained there in 1895. He was made Chancellor of the Brooklyn diocese in 1898, was elevated to the office of Domestic Prelate by Pope Pius X and later became the recipient of signal distinctions, being the first American honored with membership in the Ancient Academy of the Arcadi. Bishop Dougherty was born in Girardville, Pa., 1865 and studied at the American College at Rome. On his return to the United States he was stationed at St. Charles' Seminary, Overbrook, Pa. In 1903 he was consecrated Bishop of Nueva Segovia and was thence transferred to Jaro in 1908. Very Reverend Ferdinand Brossart was born in Bavaria, in 1849. Two years later his parents emigrated to Cincinnati. He studied at Mt. Saint Mary's Seminary and completed his course at Louvain. In 1888 he was made Vicar General of the diocese of Covington, and rector of the Cathedral. During the vacancy of the episcopal see he acted as Administrator of the diocese.

An account of the splendid work accomplished by the Catholic Church Extension Society during the past decade of years is given in the Tenth Anniversary Number of the *Extension Magazine*. Within less than fully ten years the Society has helped to build 1,097 chapels in seventy-seven dioceses. The amount generally given in these cases has been $500.00, a sum which was meant to serve at least as a nucleus for a building fund, while the additional few hundred dollars were ordinarily raised by the congregation itself. Larger sums were likewise donated, but all gifts were made exclusively to poor places and to missions in dire need. The generosity of the Faithful has made possible these marvelous results.

> Hundreds of persons have sent in five hundred dollars; some have sent in thousands. One good Catholic woman sent a check for $12,500.00 for the building of twenty-five chapels in the Baker City (Ore.) diocese. . . . One man in the East, in memory of his dead children, has built a number of chapels, besides giving assistance to many schools —chapels and schools totaling sixty-eight. And who will say that such monuments are not more enduring, and more pleasing to God than shafts of marble or columns of granite, or an expensive mausoleum?

Hundreds of applications for similar aid are on file and Catholics have an opportunity to further still more this noble work. The equipment of poor churches, likewise undertaken by the Society, is also a task of the greatest importance. To select only a few instances, the Society has given away 392 altars, 536 chalices, 1,943 sets of vestments, and 459 missals and stands. It has in addition to all this, furnished the country with three chapel cars and two motor chapels, and is at present paying for the education of twenty-four young students who are preparing to take up missionary work after their ordination. The total cash donations received during the fiscal year just closing reached the sum of $332,854.58. The object of the Society is to assist in the upbuilding of the Church in the United States: it has likewise brought help to Porto Rico and the Philippine Islands, as connected with our country and has inaugurated a special campaign inspired by the sad conditions in Mexico. Its sphere is the home mission field and it has accomplished wonders within a short time by skilful management no less than by the generous contributions of the Faithful on whom it depends for its support.

A State prison labor board has been created in Pennsylvania to supervise the work of prisoners in State penal and reform institutions. An appropriation of $75,000.00 was set aside under the law for the purchase of machinery and supplies and for the establishment of the new system. Prisoners are to be paid from ten to fifty cents a day. Three-fourths of the earnings go to the dependents of the prisoners. Where there are no dependents all the money is credited to the prisoner, who will receive one-third when discharged, one-third three months later, and one-third six months later. The supplies are to be sold only to State institutions. The arrangement seems to meet with the approval of organized labor, which hopes that this plan will be extended, "thereby solving the convict labor problem." The office of the State prison labor board will be in Philadelphia.

The centenary celebrations of the birth of the Venerable Dom Bosco still continue. The zeal of the saintly man first displayed itself in the teaching of catechism to boys. Soon there followed the establishment by him in Italy and elsewhere of festival oratories, day and evening schools, homes for poor children, schools of arts and trades, churches, institutions for emigrants and missions for the conversion of the heathen. He is the Founder of the Society of St. Francis of Sales or the Salesian Fathers, of the Institute of the Sisters of Mary Help of Christians and of the Association of Salesian Cooperators who assist by prayers and alms in all the undertakings of the Salesians. *Rome* thus recounts the work accomplished by them in North and South America within the short space of forty years:

> In Buenos Aires the Salesians have over 5,000 pupils and eight public churches in their two huge parishes of over 200,000 souls. In the Argentine there are 46 Salesian colleges, with public churches attached, containing over 15,000 pupils. Uruguay, Paraguay, Brazil, Chili, Bolivia, Peru, Ecuador, Colombia, Venezuela, Panama, Costa Rica, San Salvador, Mexico and the United States have witnessed their fruitful work. There are 360 institutions of Salesians and 250 Institutes of the Sisters of Mary Help of Christians across the seas, mainly occupied with work for emigrants. There are churches, oratories for festivals, elementary schools, secondary and professional schools, containing 100,000 boy pupils and 80,000 girls. There are 20 printing offices, 25 farm colonies, 200 clubs for old pupils, 120 secretariates for immigration, 80 committees of direction, and for the future of the work 30 novitiates and training schools for new directors and teachers. Salesian cooperators in all these works number over 200,000. And this in 40 years!

In 1903 the Salesians opened their first college in the United States with the principal object of fostering vocations for the priesthood. It is now located at Hawthorne, N. Y. There are Salesian establishments in New York City, Paterson, N. J., Port Chester, N. Y., Philadelphia and Ramsey, N. J.



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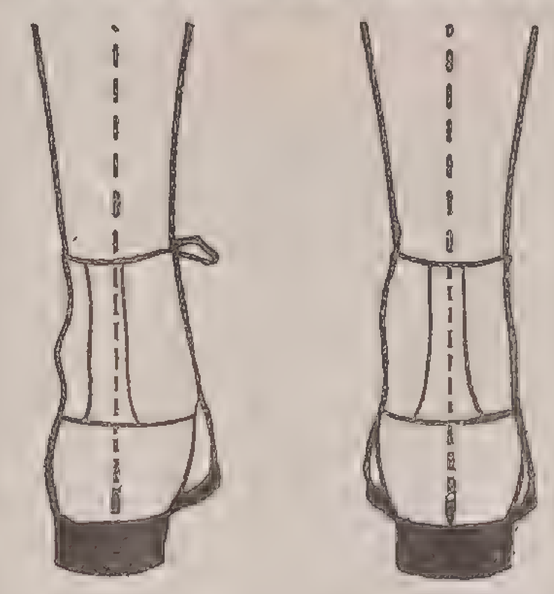
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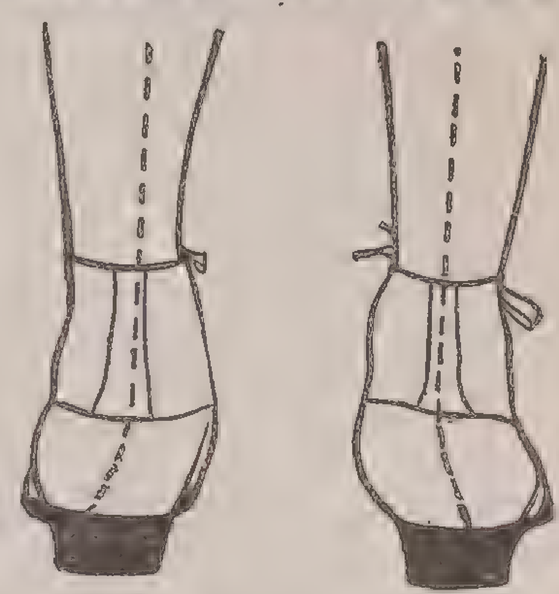
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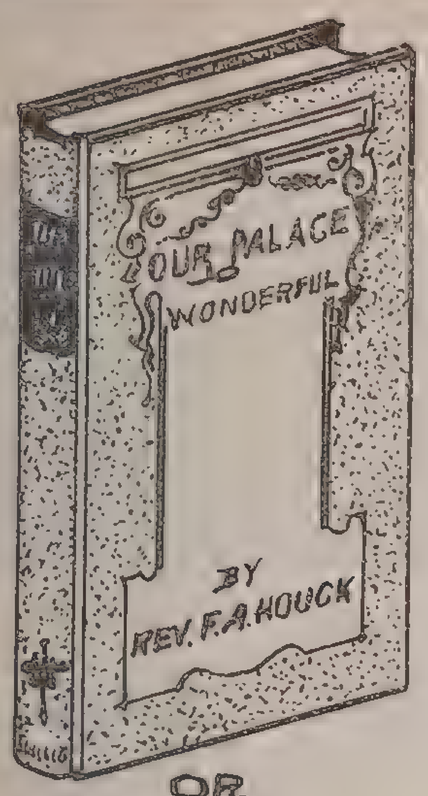
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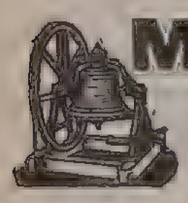
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CHRONICLE

Home News: The President's Message. The War: Bulletin, Dec. 7, p. m.-Dec. 14, a. m.—Montenegro — Southern Serbia — Other Items. Germany: Peace Discussion in Reichstag. Great Britain: Recruiting. Ireland: The Irish Party and War Problems. Mexico: Religion and Morality 217-220

TOPICS OF INTEREST

For Christmas Day — XLIV–The Young Man and Farming—Capital Punishment and Moral Order—Mexico's Plight—Invention and Progress 221-227

COMMUNICATIONS

Rational Athletics — Woman Suffrage — Mr. Moore and Transubstantiation—The Open Shop —Mr. Moore and Anglican Claims—The Celt and Politics.....227-229

EDITORIALS

The Bond of Peace—The Angel of Riverside Drive—Additions to the "White List"—Treated Like a Dog!—The Supreme Preparedness—Caught at Last!.....230-232

LITERATURE

The Makers of Images.

REVIEWS: Pioneer Laymen of North America—The Sequel to Catholic Emancipation—The Famous Cities of Ireland—The Collected Poems of Rupert Brooke—The Wondrous Childhood of the Mother of God—The Social Principle—How to Live.

BOOKS AND AUTHORS: "The Dream of Gerontius" —Five Christmas Books—"Heroes and Heroines of Fiction"—"Around Old Chester"—Some Very Recent Books—"The Book of Musical Knowledge"—"The Camp by Copper River"—"Joyful Star" — "The Little Ambassadors" — Court Life from Within"—A Batch of Books for the Young—"The Book of the Thin Red Line"—A Christmas Ballad.....232-237

EDUCATION

School-Discipline and the "Fond Parent." 237, 238

ECONOMICS

The Jobless Man.....239

NOTE AND COMMENT

The New York Alien Labor Law Valid—A Union of Sodalities—Imports and Exports—Monument to French and German Heroes—Usury in National Banks—The Real Jail Problem—Discord in the Coming Luther Celebration. 239, 240

CHRONICLE

Home News.—The important event of the week was the opening of the sixty-fourth Congress, which took place on December 7. President Wilson, addressing a joint session, read a comparatively short but an extremely important message. His chief theme was "the thorough preparation of the nation to care for its own security and to make sure of entire freedom to play the impartial rôle in this hemisphere and in the world." In discussing phases of this preparedness, the President developed the Monroe Doctrine into a Pan-Americanism, which is a "unity among the nations of this hemisphere in their purpose to make a common cause of national independence." This appears to be different from the Monroe Doctrine in that the United States no longer considers itself sole guardian of the other American republics, but only a member of a "full and honorable association, as of partners, between ourselves and our neighbors in the interests of America, North and South." Mr. Wilson then reviewed the plans of the War Department, which

The President's Message

contemplate an increase of the standing force of the regular army from its present strength of 5,023 officers and 102,985 enlisted men of all services to a strength of 7,136 officers and 134,707 enlisted men, or 141,843 all told, all services, rank and file, by the addition of fifty-two companies of coast artillery, fifteen companies of engineers, ten regiments of infantry, four regiments of field artillery and four aero squadrons, besides 750 officers required for a great variety of extra service, especially the all-important duty of training the citizen force of which I shall presently speak, 792 non-commissioned officers for service in drill, recruiting and the like, and the necessary quota of enlisted men for the Quartermaster Corps, the Hospital Corps, the Ordnance Department and other similar auxiliary services. By way of making the country ready to assert some part of its real power promptly and upon a larger scale, should occasion arise, the plan also contemplates supplementing the army by a force of 400,000 disciplined citizens, raised in increments of 133,000 a year throughout a period of three years.

Passing to the Navy, the President announced that the new naval program

contemplates the construction within five years of ten battleships, six battle cruisers, ten scout cruisers, fifty destroyers, fifteen fleet submarines, eighty-five coast submarines, four gunboats, one hospital ship, two ammunition ships, two fuel-oil ships and one repair ship. It is proposed that of this number we shall the first year provide for the construction of two battleships, two battle cruisers, three scout cruisers, fifteen destroyers, five fleet submarines, twenty-five coast submarines, two gunboats and one hospital ship; the second year, two battleships, one scout cruiser, ten destroyers, four fleet submarines, fifteen coast submarines, one gunboat and one fuel-oil ship; the third year, two battleships, one battle cruiser, two scout cruisers, five destroyers, two fleet submarines and fifteen coast submarines; the fourth year, two battleships, two battle cruisers, two scout cruisers, ten destroyers, two fleet submarines, fifteen coast submarines, one ammunition ship and one fuel-oil ship, and the fifth year, two battleships, one battle cruiser, two scout cruisers, ten destroyers, two fleet submarines, fifteen coast submarines, one gunboat, one ammunition ship and one repair ship.

The Secretary of the Navy is asking also for the immediate addition to the personnel of the Navy of 7,500 sailors, 2,500 apprentice seamen and 1,500 marines. This increase would be sufficient to care for the ships which are to be completed within the fiscal year 1917 and also for the number of men which must be put in training to man the ships which will be completed early in 1918. It is also necessary that the number of midshipmen at the Naval Academy at Annapolis should be increased by at least 300 in order that the force of officers should be more rapidly added to; and authority is asked to appoint, for engineering duties only, approved graduates of engineering colleges, and for service in the aviation corps a certain number of men taken from civil life.

If this full program should be carried out we should have built or building in 1921, according to the estimates of survival and standards of classification followed by the general board of the department an effective navy consisting of twenty-seven battleships of the first line, six battle cruisers, twenty-five battleships of the second line, ten armored cruisers, thirteen scout cruisers, five first-class cruisers, three second-class cruisers, ten third-class cruisers, 108 destroyers, eighteen fleet submarines, 157 coast submarines, six monitors, twenty gunboats, four supply ships, fifteen fuel-oil ships, four transports, three tenders to torpedo vessels, eight vessels of special types and two ammunition ships.

Other items discussed were: the Mexican policy; legislation for the Philippines and Porto Rico; the shipping interests of the country; the financial program outlined not long since by Secretary McAdoo; naturalized citizens "who have poured the poison of disloyalty into the very arteries of our national life"; coordination between the Government and industries for defense purpose; industrial education on lines parallel with the work of the national Agricultural Department; a joint commission of Congress to investigate railroad regulation with a view to legislation improving conditions under which the railroads now operate. In discussing the additional revenues required to carry out the program of preparedness the President states that it is the "plain counsel of prudence to continue all of the present taxes or their equivalents, and confine ourselves to the problem of providing $112,000,000 of new revenue." The new bills, he thinks, should be paid by internal taxation. The scope of the income tax should be enlarged,

Other Items

a tax of one cent per gallon on gasoline and naphtha would yield at the present estimated production $10,000,000 a year; a tax of fifty cents per horsepower on automobiles and internal explosion engines, $15,000,000; a stamp tax on bank checks, probably $18,000,000; a tax of twenty-five cents per ton on pig iron, $10,000,000; a tax of twenty-five cents per ton on fabricated iron and steel, probably, $10,000,000.

The opinion of the press on the message is much too lengthy and varied for adequate notice.

The War.—There have been only minor actions in Belgium and France, with slight gains by the British and French in Artois, and some little advantage obtained by the Germans in Champagne. From the eastern front nothing of importance is reported by either side. Along the Isonzo the Austrians have successfully blocked all attempts of the Italians to better their positions. At the Dardanelles and in Persia there have been no developments. The Russian army along the Rumanian border has shown no activity whatever.

Bulletin: Dec. 7, p. m.-Dec. 14, a. m.

In northwestern Montenegro the Austrians have advanced south of Plevlje, and have defeated the Montenegrins both north and east of Berane; further south they have also taken Ipek from the combined Montenegrin and Serbian forces, and are now pursuing them west of that city. The Bulgarians have captured Djakova.

Montenegro

Pushing west from Krusevo and Monastir, the Bulgarians have occupied Dibra, Struga, Ochrida and Resna, although they did not succeed in cutting off the Serbian retreat from Monastir. The failure of the Serbians, who are now in Albania, to effect a juncture with the French left wing necessitated the withdrawal of the French from the Cerna. This move together with violent pressure from both sides of the Vardar on the French salient at Krivolak and Kavadar resulted in the retirement of the French to Demir Kapu, and afterwards when the Bulgarians had driven them from this town also, to positions along the northern bank of the Bojimia. At the same time the Bulgarians have been violently attacking the whole Anglo-French line along the Vardar, and have taken, according to German official reports, both Doiran and Ghevgeli. It is not expected that the Allies will be able to hold their present positions, and it seems inevitable that before long they will have evacuated all Serbian territory.

Southern Serbia

The German Government has acquiesced in the demand made by Secretary Lansing for the recall of the two attachés whose activities rendered them no longer acceptable to this Government. Dissatisfied with the procrastination of Austria in the matter of the sinking of the Ancona, and further incensed by the attacks made on two American oil tankers in the Mediterranean, the United States Government has forwarded to Vienna a strong note demanding satisfaction. After rehearsing what Mr. Lansing accepts as the facts in the case, the note characterizes the act of the commander in torpedoing the Ancona before the persons on board had been put in a place of safety or even given sufficient time to leave the vessel as "wanton slaughter of defenseless noncombatants." The most significant paragraph is the following:

Other Items

As the good relations of the two countries must rest upon a common regard for law and humanity, the Government of the United States cannot be expected to do otherwise than to demand that the Imperial and Royal Government denounce the sinking of the Ancona as an illegal and indefensible act, that the officer who perpetrated the deed be punished and that reparation by the payment of an indemnity be made for the citizens of the United States who were killed or injured by the attack on the vessel.

The note ends with an expression of belief that the Austro-Hungarian Government will accede to the "demand" of the United States, and will not "sanction or defend an act which is condemned by the world as inhumane and barbarous, which is abhorrent to all civilized nations and which has caused the death of innocent American citizens."

Germany.—The attitude of the German Government towards the conclusion of peace was clearly defined in the Reichstag's session of December 9, described by the

Peace Discussion in Reichstag

Berlin press as "one of the greatest in German history." Germany, said the Imperial Chancellor, is not fighting to subjugate other nations. Her war has from the first been a war of defense for the protection of her life and liberty. Peace can therefore be possible only on terms that will give "human certitude that the war will not return."

As long as in the countries of our enemies the guilt and ignorance of statesmen are entangled with confusion of public opinion, it would be folly for Germany to make proposals which would not shorten but lengthen the duration of the war. First the masks must be torn from their faces. At present they speak of a war of annihilation against us. We have to consider this fact, that theoretical arguments for peace or proposals for peace will not advance us; they will not bring the end nearer. If our enemies make peace proposals compatible with Germany's dignity and safety, then we shall always be ready to discuss them. Fully conscious of our unshaken military successes, we decline the responsibility for the continuation of the misery which now fills Europe and the whole world.

The "pretext" that the enemies of Germany are waging war for the protection of small countries had lost force, he said, since the recent events in Greece. "Small countries are in a severe plight, since England is fighting for them." The time, he thought, had come when it would be opportune for Germany's enemies to make overtures of peace: "after the successes which we have gained against Serbia, after opening the road towards our Turkish ally, and after threatening the most vulnerable points of the British Empire." Yet no such overtures had been made. Germany's foodstuffs, the Chancellor continued, suffice. "The great economic unit stretching from Arras into Mesopotamia cannot be crushed." The more her enemies "continue the war with bitterness, the more will Germany need guarantees to insure her future position." The Chancellor's speech was greeted with vigorous applause. In approval of it, Dr. Spahn, the leader of the Center Party, said:

Though our enemies pledge themselves anew to persistence in the war we await in complete unity, with calm determination and confidence in God, the hour which will make possible peace negotiations whereby the military, economic, financial, and political interests of Germany will be permanently assured to the most complete extent and by all measures, including such extensions of territory as are necessary for this purpose.

The Socialist spokesman, Landsberg, agreed with the Chancellor that safe guarantees for Germany's security, and against the repetition of the present conflict, were conditional to peace, and asserted that the Socialists would never consent to a peace involving the surrender of Alsace-Lorraine. "If Germany's opponents," he declares, "do not desire peace because they insist upon the destruction of Germany's defensive force and the annexation of German territory, they must learn that the Socialist appeal for peace was based on no anxiety about the outcome of the war." Nothing, he added, could increase the courage of the German soldiers more than to know that the responsibility for a further continuance of the war rested with their opponents. The Chancellor, said the Socialist spokesman, designated the occupied territories as "redemption pledges," and pledges are given back. The argument that Germany is not aiming at annexation, as her enemies state, made even the Socialist party caucus decide in favor of the Government's attitude in spite of some dissenting voices.

Great Britain.—By the time these lines are in print, Lord Derby's voluntary enlistment plan will have proved a complete failure, or else will have taken its place as a permanent part of England's war machinery. Originally planned to end on November 30, a first extension carried it over to December 11, a second to December 15. In an official announcement providing the first extension, the following statement was made:

Recruiting

It should be understood clearly by every available man, especially single men, at present unattested, that the opportunity offered carries with it an equal responsibility to present himself today or tomorrow, and so add to the volume of evidence now presented to other nations, allied, hostile, and neutral, that the determination of the country is resolute to prosecute the war to a victorious conclusion.

This appeal seems to have awakened the expected sense of "responsibility." The recruiting during the three days preceding December 11 equaled, it is reported, the recruiting of the preceding three weeks; the second extension, in fact, was made necessary because the offices in London and other cities could not properly register the crowds that presented themselves. Many, however, who registered will never see active service. The War Office will exclude those who are engaged in Government work, or who are considered indispensable in the munition factories, in the mines, railroads, and for the conduct of business. Others, and possibly a large proportion, will be barred on further examination by the medical officers. The exact number of recruits has not been made known; but the trade union leaders declare that the success of Lord Derby's scheme does away with all apprehension of conscription. The last general census gave the number of men between the ages of eighteen and forty in England, Scotland, and Wales, as 8,100,000, nearly half of whom are single. It is generally understood that about 3,000,000 entered the service before Lord Derby's plan was adopted, and the claim is now made that between eighty and ninety per cent of the remainder have presented themselves. This would mean that seven out of every eight Britons have volunteered, which the agitation for conscription shows to be absurd.

Ireland.—Members of the Irish Party still continue to protest against the enactment of conscription. Recently Mr. Dillon declared against it twice, once at Mary-

The Irish Party and War Problems

borough and a second time at the County Cavan Convention. On the latter occasion he renewed his famous declaration that "no Government will attempt to put conscription in force in this country." Recalling the Prime Minister's admission that conscription would be impossible without general assent, he said:

> In Ireland the overwhelming majority are irreconcilably opposed to conscription, compulsion, or coercion in any shape or form, and, therefore, the preliminary condition laid down by the Prime Minister does not exist, and any attempt on the part of the Government to enforce conscription in Ireland would, first of all, kill recruiting; and secondly, involve the country in scenes of turmoil and bloodshed, the consequences of which are horrible to contemplate.

Mr. Devlin denounces compulsion because "it would endanger national unity and arouse bitter feelings among all classes of the people," and Mr. Dillon

> is particularly anxious to make it clear that we are not seeking to make any bargain for the exemption of Ireland from conscription. We are opposed to conscription in any part of Great Britain or Ireland. . . . Whatever may be the result in England, and I feel confident that there will be no conscription, in Ireland the situation is outside the limits of controversy. We are a separate nation, and our separate nationality has been recognized by the Prime Minister, by the Legislature, and by the King.

New Ireland believes that the Irish Party has completely established its position, but has serious doubts that Ireland can send any more men to the front, conscription or no conscription. The paper remarks that if the "new recruiting campaign does not succeed in collecting 50,000 men, the army will have to continue without their assistance," for whatever the outcome of the war, "the future upbuilding of the Irish nation is the supreme task which those who live in Ireland must bear in mind." *New Ireland* discusses statistics in relation to the war, stating: "that the total of 250,000 who are either with the forces or have attempted to join . . . must be approximately correct." This leaves at the most 600,000 available men at home; of these 430,000 are farmers or farmers' sons, or agricultural laborers. Neglecting the agricultural class there are some 170,000 to be accounted for. Of these there are at least 100,000 who cannot be spared from present occupations, viz: police, civil servants, clergy, 17,500; men engaged in transit and shipping, 17,500; skilled workers in indispensable industries, 49,000; coal-heavers, navvies, etc., 11,000, making in all 95,000, while "other classes too small for separate mention in the aggregate amount to many thousands." This leaves 70,000 men unplaced. Numbers of these have found temporary employment in England and Scotland, there are over 9,000 lunatics, approximately 4,500 invalids, temporary or permanent, so that the number available for future enlistment is extremely small.

Despite this, last month, the recruiting authorities demanded 10,000 men at once, and 1,100 men a week in December. Such papers as the *Irish Weekly Independent*, *The Weekly Freeman*, *New Ireland*, and *The National Volunteer* are in accord with the Irish Party. On the other hand the remarkably clever and patriotic *Leader* says:

> There is no alternative Party at present, and so all we can do is remain disgusted with the Party that lost its opportunity and went on the run when the great crisis came last year. And Mr. Devlin and Mr. Dillon may take it from us that the country is pretty well sick of the Party.

All this will give our readers a good idea of Ireland's present attitude regarding the recruiting question.

Mexico.—Official acts are rapid in unfortunate Mexico, and most of them are adverse to religion and morality. A summary of recent events will make this clear. On November 5 the *de facto* Government executed three pastors in the Federal District, for alleged sympathy with Zapata. Authentic news comes from the city of Leon that the new Carranzista Governor, one Doctor Siurob from Queretaro, is showing the meaning of the religious freedom promised on October 8, 1915. In Queretaro this man banished priests, burned confessionals in public places, and held a ball in a church. All these acts, except the burning of the confessionals, he repeated in eight different places, the last being Leon. Church goods have been confiscated in that city, the parish church has been closed and armed sentinels are posted at the doors. The teachers of Leon have protested against the Carranzista program, but without avail. In his recent visit to Ciudad Victoria, in Tamaulipas, Carranza heard that the leaders of the city had held a bazaar to obtain money for an organ for the Cathedral. Forthwith out of a desire "to guarantee individual freedom of worship according to every one's conscience," the First Chief ordered that the money be used for "civic purposes," not for the contemplated organ. Recently the ladies of Monterey petitioned Carranza that the decree against confession be revoked. He refused the request. The pastor of Cuidad Camargo, relying on the promise of religious freedom, returned to his parish, rang the church bell for Mass, and was immediately sentenced by the commandant to hard labor on the public works. In Hermosillo the seminary, with all its contents, has been confiscated and the students dispersed. In Michoachan priests are forbidden to own property and one official has issued an order that a blanket form part of their dress. Further down in the country a commandant has decreed that priests shall marry and spend eight hours a day in "official work." This last expression apparently refers to work assinged them by State officials. In Tlaxcala, Catholic education is forbidden, and the full exercise of religion has been made impossible. Carranza's divorce decree, the most infamous among civilized people, is in operation despite the provision of the Constitution forbidding divorce. Palavicini, Minister of Public Instruction, recently divorced his wife and was married to another woman by a judge.

Religion and Morality

TOPICS OF INTEREST

For Christmas Day

CARDINAL NEWMAN in that perfect sermon, "Omnipotence in Bonds," has toward its close an arresting reflection. He has been describing the infinite attributes of God and enumerating the more striking conditions and limitations to which God subjected Himself in the Incarnation. He confesses that the contrast between God in His Divine nature, infinite, all-powerful, everlasting, and God in His freely assumed human nature, in the womb of the Blessed Virgin, in swaddling clothes, in filial subjection to Mary and Joseph, in the cruel hands of the Jewish officials, in the tomb, and in the consecrated Host, is a contrast that many may find staggering to faith. "For me," he continues, "I can only say that its effect upon myself lies just in the very opposite direction, and, awful as it is, it does but suggest matter, as for adoration, so for faith also. What human teacher could thus open for us an insight into the infinitude of the Divine counsels? Eye of man hath not seen the face of God; and the heart of man could never have conceived or invented so wonderful a manifestation, as the Gospel contains, of His ineffable, overwhelming attributes. I believe the Infinite condescension of the Highest to be true, because it has been imagined."

It is true, apologists of the Church do not emphasize this argument of Christian evidence. Perhaps it is too subtle for the weak eyes of unbelief. But for any one, who has pored over the history and life of mankind and has formed definite conclusions of human limitations, Newman's thought, as I have here reproduced it, must be fortifying to our faith. And if we are impressed by the thought that the history of our Redemption must be true simply because it has been "imagined," the impression deepens when we descend to details, and nowhere perhaps grows so much in strength as when we dwell on the story of Christ's birth.

In the first place, who could have imagined that God, the infinite, the everlasting, loved us with a love so surpassingly delicate and tender and intense that the combined mother-love of all time is only a weak and broken image of it? Homer, Plato, Sophocles, Vergil, what have these rare masters of truth and honesty ever uttered in their most exalted moments that might lead us to entertain the notion that the soul of man at its best and highest could imagine such an overwhelming fact? Greek genius fills us with reverential respect for the capacities of the human intellect; but its noblest achievement falls pitifully short of conveying even remotely the expectation that it could ever, on its own wings, soar to the outer edges of the Divine mystery of love. Before any man could think of the infinitely tender love of God for us, it had to be Divinely revealed. Only God Himself could launch such a mystery upon the world.

And then think of the Divine problems of which the first Christmas morn gave us our earliest intimation in giving to us its infinitely sweet solution! How was the Almighty and Eternal to show His creatures in a visible and convincing and humanly tender fashion that He loved them beyond the power of their minds or their speech to express but faintly? Fancy that problem flung wherever human minds and human imaginations were boldest and strongest and finest. Plato, if he were a thousand times Plato, could never, in the wildest flight of his genius, have had the dimmest inkling of the simple and touching story which is read in the Gospel of the Christmas Mass. This had to happen before it could be imagined by man. It had to find lodgment among earthly realities before the human mind could discover it in the realm of possible things. That we can imagine it at all is conclusive proof that it has actually come to pass. We give " thanks to Thee, Holy Lord, Father Almighty, Everlasting God, because by the mystery of the Word made Flesh a new ray of Thy glory has shone upon the eyes of our minds; that, while we know our God visibly, we may by Him be drawn to the love of things invisible."

The Christmas mystery, as it stands in the Divine plan of Redemption, is the uttermost finite expression of infinite love and infinite beauty. The extreme capacity of created and visible signs and symbols was exhausted, as no creature could exhaust it, to signify God's love for us. Only the Divine Master could thus use the materials of His creation to pour the Infinite into terms of human comprehension. He is a pitiful judge of spiritual values who can not detect unmistakable traces of the Divine daring of God's hand in the beautiful picture of that first Christmas night in Bethlehem.

And what is the clear message of that picture? God loves us, and He yearns for our love. How incredible, if He Himself had not said it! And how inspiriting in the loneliness and amid the fugitive shadows of time! The winds and snows of the centuries leave that picture and that message resplendent and unfading. Countless generations have knelt before the Crib, with the shepherds and the kings, to draw life for their souls, consolation for their griefs, strength for their temptations, hope for their despairs, and love for one another, from the Divine Babe nestling in His Blessed Mother's arms. It is even so today where pride has not hardened the heart and passion has not blinded the vision of the soul.

Of a certainty we ought to be glad on Christmas Day. And, by God's grace, we are glad. But there is a sadness, too. It is the sadness of beauty in excess, akin to the sadness which brings tears to the eyes at the loveliness of an evening sky, of a magical landscape of fields and trees and waters, of a glorious autumnal woodland. It is the exquisite sadness of glad meetings, not of sorrowful partings. For the heart is weak and feeble to bear the burden of great joy. We suffer the pain of defeated desire. An ocean of beauty! And the soul

can only sip from it! The heart strives bravely to enfold the torrents of delight which swept the Angels out of heaven down to the midnight hills of Bethlehem, and it can only sip a little sweetness here and there. And the anguish of its own smallness in the presence of Infinite Love and Infinite Loveliness makes joy itself a struggle and a trial.

But it is a blessed struggle and a sweet trial, and the sadness of it has no kinship with sorrow. For we know the heart can be expanded to receive larger and larger draughts of beauty by reason of that Divine principle of life within us, which we call the supernatural life of grace, growing in capacity and power with every good act, to be lost only by sin, to be changed at the last into the very light of God's glory, in which we shall see and enjoy the Divine Lover of our soul face to face forever.

JAMES J. DALY, S.J.

XLIV—The Young Man and Farming

IN this day of sensational writing, country life has not escaped. Many articles appear in conspicuous places in leading papers pointing out to the retiring city man and the nature-inspired city boy the opportunities, financial success, and enjoyment of pleasant environment on the farm.

At the outset, we should clearly recognize that a large part of this advice is of little value. In fact, the road to success in farming is not easy to travel. On all sides are difficulties which try the fiber of men. At one time it is excessive rain, at another time excessive drought, at still another it is the depredation of insects and the toll exacted by pernicious plant and animal diseases. If indeed these obstacles are overcome, the farmer has to meet organization on the part of those who handle his produce, which in some particular lines means a combination in restraint of trade which depresses his prices almost to the limit of non-profit.

There is no idea more misleading than that which the consumer often entertains regarding profits, based on what he pays for farm products in the city. Acting on this misconception, many consumers have left the city to engage in the production of farm produce, only to find that the tables are completely turned, and that probably not more than one-third of the consumer's dollar, often not even that much, goes to the producer. Therefore, the city man going into farming should make sure that he will engage in the raising of produce which will bring him the largest net return for his labor. Then, too, there is a great deal of idle talking about the freedom on the farm. While the farmer is not held to a time clock as is the city workmen, yet in many instances he is held to the equally exacting time clock of the farm, which requires him to put in long hours regularly.

I speak of these difficulties not because I think the city man may not succeed at farming, but because he should realize the many obstacles that he confronts and should act accordingly. A full recognition of these difficulties ought to prevent many city men from leaving good positions to engage in that for which they are not fitted. The obstacles will only encourage those city men who have a real fitness for farming, and have what Professor Bailey calls "farm-mindedness."

But there are real opportunities for those city men and boys who wish to face the stern realities of the farm. I am speaking now to the city people because, of course, the farm boys know the situation themselves. There are in our cities many people with a real love for the out-of-doors life, who are just as much at a loss in the city as is the city-minded man in the country. Such a man should make every endeavor to get out of doors where he may enjoy plants and animals, but unless he is supplied with unlimited funds, he must make sure to engage in some lucrative phase of farming if his enjoyment is to continue.

In the East when we speak of farming, we mean ordinarily, farming on a comparatively small scale, the owning or operating of seventy-five to 150 acres of land, with an investment of from $5,000 to $15,000. Successful work on a farm like this, or even on a small poultry or fruit farm requires exacting attention to details, and this attention may not be delegated. The owner, in the main, must see to a large number of matters himself, and he must be particularly vigilant during the growing season. This constant attention is sometimes drudgery that wears down many producers, but without it there is no success.

On a well-managed farm there is plenty of manual labor that must be done, and the owner should expect to do a considerable part of it himself. Farming, as a rule, will not pay a man who merely oversees and does not work with his hands, so our prospective city man going into the country must be willing to labor. But if he likes the out-of-doors life, will give attention to details, and will work reasonably hard, the outlook is hopeful. He will in the first place make a very good living, and a profit ranging from five to fifteen per cent on his investment.

Probably one of the strongest advantages to be noted in farming is the opportunity it gives a person to grow old in the business. The sad feature of so much city life is that a city man is often out of place and just as often out of work after he reaches an age where more skill or speed may be secured from younger hands. In farming there is need of the ripe judgment of old age, and there is every opportunity for helpful and remunerative labor on the farm from aged hands.

So far I have been speaking of general farming, but I would not have the reader think that opportunities are to be found in general farming alone. There is a demand for good butter-makers, cheese-makers, stockmen, horsemen, both market and flower gardeners, and then there is always the place of foreman on the large farms

which are run either for profit or for pleasure. The raising of small fruits and poultry makes an appeal to the city man which should receive his careful attention, but he should take up such callings only after securing a rather thorough training.

In taking up farming it is not necessary that a place should be purchased outright. In many instances it is much better to rent a farm. In this way there is not so much risk involved and oftentimes a larger percentage may be secured on one's investment than where an outright purchase is made. Renting may be either according to the cash or share system. For the beginner it is preferable to work under the share system. After one has rented a farm for a while and saved some money, preferably through long-term leases, that is, for more than one year, the renter may then look about for a place which he may make his own.

In the ownership of the farm, there comes that sense of proprietorship and independence for which perhaps our city man has been looking for a long time. It is not necessary that he pay the full amount of the purchase price, as it is comparatively easy to get a loan from a bank or from some private individual for possibly half or even more than half the value of the farm. Those intending to buy a farm should be warned that often more attention is given to appearances than to real earning power. If the buildings look well and the yards are in good condition many a city purchaser is prone to overlook the fact that the fields are wet, stony or infertile, and that the revenues of the place are not sufficient to carry the necessary upkeep of the buildings. It is much wiser to examine carefully the crop yield and the productivity of the soil. Buildings and yards may easily come afterwards if the earning power is in the farm.

But I hear our city friend say, that so many risks have been pointed out that he is confused as to where to turn. My urgent suggestion is that he first secure practical experience, if possible, at the expense of some one else. Let him hire out for six months or a year on a good farm where he can make observations at close hand and take part in successful methods. After an experience of this kind let him go to the New York State College of Agriculture, or some other school of agriculture for a winter's term of twelve weeks, in order to get a somewhat wider view of the situation, and an opportunity to bring theories to bear on his already acquired practice. Let him take long counsel with able, practical farmers who have spent their entire lives in the calling. There is no mistake which the city man is more likely to make than that of overlooking the plain every-day suggestions of the man who has been brought up on the farm.

State and Government experts are, of course, willing and able to give specialized information as to the improvement of this crop, or the success of that method, but all this agricultural lore must be mastered by a practical man so that the application of methods bring a good profit for the capital and labor involved. It may be satisfying to a wealthy man to produce beautiful fields of oats or hay, regardless of cost; he may point with pride to a dairy which produces large quantities of milk at an expense which is prohibitive in the commercial field, but the kind of success which the city boy of limited means desires is that which is built on a solid financial basis and means a steady production of revenue from a well-organized business. Many farmers are securing this revenue. Their ways are not secret. The city man will do well to get into intimate touch with such men.

Therefore, provided he has a real love for the out-of-doors life, is careful about details, is ready to work hard, has laid a sound foundation of practical experience, and has acquired a little theoretical training at the agricultural college, there are many opportunities open for the city boy, not only in general farming, but in many specialized fields.

CHARLES H. TUCK,
Cornell University.

Capital Punishment and Moral Order

THE principal end of punishment is the satisfaction of justice by the reparation of violated order, as we showed not long ago. To this a Presbyterian clergyman of some fame took exception a few months since. "Your moral order," he argued, "is unintelligible. It is less than an abstraction, for I find no reality from which it can be derived. Are human lives to be sacrificed to a figment of the imagination?" Things are sometimes called unintelligible, because people will not take the trouble to understand them. It is certain that the moral order, or, inasmuch as it is man's rule of action, the moral law, is something very real. Of nothing are all men more convinced than that there is an eternal rule of right and wrong, beyond all human control, above the highest emperor or Pope, to which every one is bound to conform his actions. Even those who assert the changeableness of morals, imply the existence of that higher law. For to say that something is now right which a thousand years ago was wrong, is merely to say that in this world of change something is so changed in its circumstances, as to bear to the immutable right relations different from those of the past. One may pretend to rest this false system of morals on the consent of mankind, on its changing views of moral questions; but this cannot be the lowest foundation. However views may change, or judgments, however men may agree rightly or wrongly in such changes; behind it all is the measuring of things by the unchanging standard. The old measurements are revised: the standard remains the same. Essential justice, man can neither make, nor unmake, nor change. What, then, is this essential justice, this moral law, this moral order, from which, try as he will, the most rebellious modernist of this rebellious age cannot free himself?

Order is the reduction of many things to one. In a number of books lying about there is multiplicity; but there is also a root of unity. Among them are relations of size, subject, language, author, etc. When they are arranged according to these relations, they form one thing, a library. That they are so arranged, comes from the intelligence and will of the owner which visitors to the library are bound to respect. Here, then, we have an example of order binding others independently of their consent. If we examine the world of which we form a part, we shall find these same three things, multiplicity, mutual relations, and arrangement according to those relations. We shall find individual men, of whom each is dependent on others for the full exercise of his faculties, or, in other words, we shall find man both individual and social. We shall find him, moreover, living naturally in society. We shall see that authority is essential to society. We shall see that man must live according to his highest dignity as an individual cooperating with other individuals to the highest welfare of all. He cannot do this if he has to live from hand to mouth, procuring each day the things necessary for that day. He must, therefore, be able to accumulate possessions against future needs. He has intelligence, and so can understand daily more perfectly the relations between all creatures in the world; he has free will and the physical power to coordinate and to subordinate all things, and first of all himself, according to those relations. Moreover, as he and all creatures in all their relations come absolutely and entirely from the Creator, who of His own free will has so created them, manifesting in all His supreme will, man is bound to live according to those fundamental facts of the world and to carry them to their perfection. Hence arise duties and rights, the obligation of performing the one and of respecting the other. This is the moral order; and, inasmuch as it is a manifestation of the Divine will binding every human will, it is the moral law. Inasmuch as it comes from the Divine wisdom, it is founded in the Divine truth, and its observance is clearly the highest justice, its violation, the deepest injustice.

The constant obligation of observing this order, requires one who violates it to restore its integrity. It is not enough to return to its observance, as if nothing had happened. Something *has* happened. The offender has broken his relations with God and with creatures. He has drawn creatures out of God's established order, to make them share in his own lawlessness. He has attacked God's justice, which is bound up with God's truth. The creature abused, God's order, His justice, demands satisfaction; and, in public offenses, public authority, charged by God with the protection of His order, is bound to see satisfaction made. In the measure he could, man has withdrawn the creature from God. From him, therefore, must be withdrawn proportionally something of the creatures that are, as far as possible, his own. These are his goods, his bodily liberty, his life; and there are offenses too grave to be satisfied for otherwise than by the last. For instance, human life comes from God; to fix its term belongs to God. To each his life is most precious. By it he has his place in God's order in this world, and is able to do his part in that order. The malice that takes another's life, invades God's most absolute domain, violates His order in the highest degree, robs its victim of the noblest good, makes God's chief creatures in this world the instrument of its most audacious rebellion. For this God authorizes the penalty of death: public authority may inflict this penalty. This is one of the great natural truths, which have persisted among all peoples from the beginning. Obscure in its reasons by the darkness that has been induced by sin, it has never been blotted out as regards the sin itself.

"But your moral order supposes God." Quite true. It is also true that without God every notion of right, wrong, justice, obligation, vanishes. That those who deny Him still keep these ideas in some way, only proves how hard it is to cast off the convictions of ages; it shows, not that these ideas can subsist logically without God, but how monstrous is the error of rejecting Him. Without God, society with inherent rights can find no solid foundation. It can protect itself only because it has the physical power to do so, not the moral right. Brute force would take the place of justice; and Governor Dunne, of Illinois, would be right: "If one man, or three, may not kill a man, neither may twenty." For social aggregation, if God be left out of our social life, could add nothing to individuals taken separately but material force. But the dictum would have to be enlarged. Neither could twenty, nor twenty million, fine or imprison a man otherwise than by brute force. Whatever profession of a desire to reform the individual were made, its execution would be but an act of brute force. We should have also to reverse the dictum. Whatever twenty millions could do collectively, one could do individually. Each might sit in judgment on the other, and, were he strong enough, imprison his neighbor, mutilate him for his own protection or his neighbor's reformation, an error to which not a few seem to be hastening. As for any moral signification, Governor Dunne's dictum and a hundred others that are being tossed backward and forward by penal reformers, would be meaningless.

The war against capital punishment is, therefore, but a phase of the relentless war that is being waged today against God, the Creator of human society, the fountain of its rights, its duties, its justice, its laws. Of this some engaged in it are well enough aware. As to others inclined to enter into it through a false clemency, we warn them in the words of Gamaliel to the Sanhedrin, to take heed, lest they "be found to fight even against God."

HENRY WOODS, S.J.

Mexico's Plight

THOUGH "hope deferred maketh the heart sick" and we, the unfortunate inhabitants of Mexico, both natives and foreigners, already so depressed, were driven well-nigh to despair by the news of the recognition of Carranza, it is nevertheless a consolation to note the unanimous sympathy of the American press for us in our trials. On the other hand, we are discouraged to see that those nearest the scene of the Pan-American Conference have taken its decision seriously. We fondly trusted some explanation would be forthcoming and that possibly the recognition carried with it certain conditions tending to render the Carranzistas innocuous by drawing them into a compromise making for law and order, as well as a general amnesty and guarantees to life and property. But it seems there is nothing of the sort. Not only is Carranza's faction to be looked upon as the *de facto* government of Mexico, but it will be assisted to consolidate its rule and carry out its utterly perverse and infamous designs. This is an ugly nightmare from which for us, so far, there has been no awakening.

As, however, one month has elapsed and no apparent change for the better has taken place in our situation here, it may not be amiss to send you a brief account of the recent doings of the Carranzistas in this city and the Federal District, as far as we have any knowledge or experience of them.

The *Mexican Herald,* an American paper, and the only reliable organ left in this capital, was suppressed by the authorities on October 26. It was publishing an English and Spanish daily edition and was naturally reticent owing to the strict censorship; still we regarded the paper as a kind of bridge connecting us with the outer world. It is gone, and we have only our immediate knowledge to be guided by, and, occasionally, some items that leak through the mails or are brought to us by travelers. It seems pretty certain that in the hour of its triumph the Carranzista faction is breaking up into several groups and that all is not well with it by any means. The ominous silence of officials does not augur any good. Mysterious preparations for defense at several points in the vicinity of the capital make us feel as though we were nearer the beginning than the end of the contest; while frequent interruption of railway traffic and the likelihood that traffic may be stopped altogether are very depressing. Add to this the material cost of living, foodstuffs and other articles ranging from five to twenty times their normal price, the menace of starvation, which is not less imminent today, but is more so, than when Mr. O'Connor and the American Red Cross were here, and the utter chaos of finances on account of the worthless fiat currency with which the men in authority are scandalously speculating at our expense, and some idea can be formed of our sad situation.

As regards order and guarantees, we are in the same old predicament. Consternation over the execution of Alberto Garcia Granados and Gustavo Navarro is still fresh. The first was hurried off to his death after a mock trial, though even the public prosecutor had demanded for him only two years' imprisonment. The second, Navarro, who had been solemnly acquitted by a court martial on October 14, was immediately re-arrested and shot without further trial, on October 19. Some day a white light will be cast on these proceedings. Suffice it now to say that these two men, who died like Christians and heroes, were both in possession of proofs that Carranza, a few days before the Ciudadela revolt, was about to take up arms against Madero, the constitutional President, whom he now pretends to avenge.

Respecting the Carranzista amnesty, many persons who applied for it were simply arrested and others to whom it was granted were afterward thrown into jail. Hence hundreds have had to hide.

Property of all kinds likewise continues in jeopardy. Up to November 4, 713 houses had been confiscated in this city. This information comes from the corresponding department, and I can bear witness to its absolute accuracy. Some of these houses, the finest perhaps, are personally occupied by the Carranzista military chiefs. Others are used for government offices, such as the police headquarters. Many belong to Mexican families who have never taken any part in politics, or even of late resided in the country. I may mention as an instance the beautiful mansion of the Iturbide family, generally called "The House of Azulejos" (blue tiles) which was for many years rented to the Jockey Club. It stands on the main street and is one of the most characteristic buildings of the town. It has been seized and handed over to the *Casa del Obrero Mundial,* a Ferrer socialistic gathering which in January and February occupied the Jesuits' residence in San Juan de Letran, and on March 10 desecrated the church of Santa Brigida and the Academy of St. Joseph next door. Of course, there is the usual grabbing of automobiles, carriages, carts, horses and mules, which was such a scandal a year ago, and is being repeated now. I could also describe several attacks on private houses for the purpose of stealing money and jewels, all done by men in Carranzista uniforms, a farcical imitation of the honored garb of the United States army. The police, of course, when applied to, know nothing, can do nothing and give no assistance. A young lady, not many weeks ago, was fired at and killed in full-daylight in the public park of Chapultepec, and the perpetrator of the crime, who was closely related to General Pablo Gonzalez, got off perfectly free.

As to the Church and clergy, though there is now more hypocrisy in method, the Carranzistas have not relinquished any of their evil plans. Only a few days ago eleven of the most respected priests in this very city were arrested, no one knows why; and though they were soon set free, it was under an injunction to present themselves daily at military headquarters. There is also news of several curates in the Federal District having been shot by the Carranzistas on the plea of being in sympathy with Zapata, a stupid pretext for such dastardly crimes. The Carranzistas have threatened to seize several of the principal churches of the city, but so far they have refrained, though a decree is out enjoining the clergy to draw up and present to the authorities an inventory of ornaments, furniture, and other belongings in their possession, which the revolutionists say belong to the nation. The readers of AMERICA know that such decrees have been enforced in other towns, such as Leon, Queretaro, Puebla, and Toluca.

In the meantime one may ask, where is the respect for religion promised by the "First Chief" and demanded of him by the American State Department? Where is his "material and moral capacity to protect the lives and property of nationals and foreigners?" Where are the ideals of justice and liberty for which the revolution professed such a hunger and thirst? Surely Mr. Lind or one of President Wilson's numerous confidential agents, or the Pan-American conferees can supply an answer to such queries.

Mexico City, November 13. A. DE F.

Invention and Progress

THE idea of constant human progress now so practically universal, with its corollary of a comparatively near future when, as the result of progress, men are to be so happy here on earth that heaven will be quite unnecessary, has had some severe "jolts" from the present war with all

its connotations. A large number of people who thought they understood mankind very well were quite sure that a great war among the cultured nations of the earth had become quite impossible. We had *progressed* entirely too far to revert to such barbaric methods as war necessarily involves. Not only were they entirely mistaken as to the impossibility of war, but we are actually in the midst of what is probably the worst war that men have ever witnessed, and it is costing more in suffering, both for combatants and non-combatants, than any human conflict ever did, no matter how distant from us in time and place or any other conceivable circumstance.

Surely this ought to make it very clear that the assumption that human progress is inevitable is quite without any evidence in history. The idea of evolution has come to form the background of so much of our modern thinking that even to suggest that there is no objective evidence for it seems at once to indicate to most people that there must be something wrong with anyone making such a suggestion. It is certainly time, however, for those who think progress is constant to review the evidence which they believe they have on that subject. Most of them appeal at once to our great discoveries and inventions, the modes by which human intercourse is facilitated and time saved for mankind. It is surprising, however, if even this narrow view of human progress be taken, how much there is to make one doubt seriously the significance of these inventions and discoveries for real human advance or true human happiness. Everyone now admits that man cannot think more deeply, cannot create better literature and philosophy than in the past; he has no better vision and no finer artistic power to express his vision, whether as painter, architect, or sculptor, and when we come to analyze what the facilitation of human intercourse and the invention of things that make for human convenience amount to for humanity, the conclusion is rather dubious, if not actually discouraging.

I suppose that three of the most vaunted advances in human progress would be accepted generally as language, mechanical inventions and medicine. It so happens that three very interesting expressions from three men whose lives have been occupied to a great extent with the study of these three subjects have lately been brought to my attention.

Viscount Morley, in his "Notes on Politics and History," a university address which he delivered as Chancellor of the University of Manchester, in the summer of 1912, therefore long before the present war came to awaken men so poignantly to the realization that a good deal of our vaunted progress is mere empty show, uses these words: "It will do us no harm to digest a sobering thought from Locke: 'If anyone shall well consider the errors and obscurity, the mistakes and confusion that are spread in the world by an ill use of words, he will find some reason to doubt whether language as it has been employed has contributed more to the improvement or hindrance of knowledge among mankind.'" That is, of course, a very disturbing thought, for usually it is assumed that language has been a wonderful help to knowledge in every way, and that it represents one of God's most important gifts or perhaps man's greatest invention.

Indeed the thought is so disturbing that at first blush some might rejoin: "Well, why should we take Locke seriously in the matter? He is an old-fashioned philosopher who did not know anything about the wonderful results in the distribution of knowledge that were to come in our time." Which is all very true, only Viscount Morley is not an old-fashioned individual at all, at least he has lived a life as full as any man's in the modern time, yet he is inclined to think that the demonstration of the truth of Locke's words was never more clear than in our own time.

The second expression quoted by Morley is scarcely less disturbing. It refers to that wonderful development of our time which so many people are inclined to be proud of, viz., our labor and time-saving mechanical inventions. Morley says: "John Stuart Mill puzzled us many years ago (1857) by what seemed an audacious doubt. 'Hitherto it is questionable if all the mechanical inventions yet made,' he said, 'have lightened the day's toil of any human being. *They have enabled a greater population to live the same life of drudgery and imprisonment, and an increased number to make fortunes. But they have not yet begun to effect those great changes in human destiny which it is in their nature and in their futurity to accomplish.*'"

Literally the drudgery and imprisonment of mankind has been increased by our industrial era of which we are so proud. Men and women worked hard before, but worked, as a rule almost without exception, outside in the free air of heaven, amidst reasonably healthy surroundings; they slept well, not in the slums created by factory conditions, and fed on simple things abundantly, and were much better off than our manufacturing populations. We are improving these sad conditions, but not nearly so much as a great many people think. Occasionally when I talk of the lack of progress of mankind, men say to me that if there was nothing else but the amount of time we are saving by our fast express trains, our telegraph, our telephone and, above all, by all our industrial system, that alone would represent a very great improvement and real progress and definite advance among mankind. One of the telegraph companies announced, not very long ago, that the telegraph alone had probably saved men thousands of years of time. To this argument and question there is just one response, which is very telling, it seems to me, and that consists in taking the Irishman's privilege of answering a question by asking another. I ask, then: Do you know anyone that has any time? We are saving so much time. Where is it all? Everyone that I know is on a rush, not only without any time to spare, but not even to do things that he thinks absolutely necessary to do. Above all, no one in the cities has any time. I may confess that I do know a very few people who have some time. They live far away from the telegraph office or a telephone and miles away from an express train or a trolley service, out in the country, *and they have some time.* We have filled up the time supposed to be saved with fussy occupations of all kinds, most of them quite insignificant in their results, and people rush ahead without having any time to themselves because it is all taken up with trivial things that pass with the setting of the sun.

The third expression that seems very striking to me is a quotation from Professor Holmes' "Address on Currents and Counter-currents in Medical Science," delivered before the Massachusetts Medical Society, at its annual meeting, May 30, 1860. Dr. Holmes, whom Americans of our generation are likely to think of as a poet and a literary man, but scarcely as a physician, was not only a graduate in medicine, but actually practised very successfully for a time, wrote a famous essay on "The Contagiousness of Puerperal Fever," which well deserves the term epoch-making, though that word is so often abused, and was the Professor of Anatomy at Harvard Medical School for more than twenty-five years, in the chair afterwards occupied by Professor Dwight. He had made his medical studies in Europe, coming under the influence of the great physicians of France in the first half of the nineteenth century, and particularly of that great clinical observer, Louis. Dr. Holmes made the following remark:

Throw out opium, which the Creator Himself seems to prescribe, for we often see the scarlet poppy growing in the cornfields, as if it were foreseen that wherever there is hunger to be fed, there must also be pain to be soothed; throw out a few specifics which our art did not discover and is hardly needed to apply; throw out wine, which is a food, and the vapors which produce the miracle of anesthesia, and I firmly believe that if the whole materia medica *as now used* [italics his] could be sunk at the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes.

Of course it may be said that this expression was used fifty-five years ago, and that since then the whole aspect of medicine has changed and we are now in a very different order of things and have a great many valuable remedies at our command. Within the last few years, however, Professor Richet of Paris, quoting a French historical writer, reminded us that "the therapeutics of any generation is always absurd to the second succeeding generation," with the innuendo that ours will probably share the same fate. Of course this generation is quite sure that what we have discovered in the line of remedies is final. But then for that matter so was every other generation for the last 2,500 years.

Now these three expressions of the nullity of speech, mechanical invention and medicine for progress are not final and are not Gospel truth, but they are startling opinions given by conservative, thoughtful men, and ought to make many people in our time hesitate about being so confident in the use of vaunting terms of praise for our wonderful progress.

JAMES J. WALSH, M.D., LL.D.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Rational Athletics

To the Editor of AMERICA:

I have acted on Mr. Shortall's suggestion given in AMERICA of October 30, and have referred to my English Dictionary. And I am still of the opinion that "athletics" is essentially a contest. But I am not finding fault with it for that. In fact that is what I like about it. That is what every live boy and girl likes about it. What I am finding fault with is the practice of our schools and colleges, where they give "physical training" at all, of imposing upon their students a mass of dry and uninteresting calisthenics, formal gymnastics, "corrective and educational exercises," and allowing only a few to get the benefits, the fun, character-building and love of wholesome outdoor sports, that are the fruits of athletics, properly conducted. I am so strong a believer in athletics that instead of allowing the men in our school to spend weeks in training a handful of boys to go out and win prizes and notoriety for the school, we are giving every boy except those excluded by doctor's orders, a good all-around training in running, broad and high jumping, hop, step and leap, putting the shot, chinning the bar, trunk lifting, combination dip, pitching a baseball, chest expansion and strength of grip. Our "school team" consists of 80 per cent of the boys on the register of each grade, and on that basis we have a standing challenge to any boy's school, to compete with us in any five of these events they may choose! This is what we call "rational athletics," as distinguished from the usual "intensive athletics" in which a school selects and trains only a few of the strongest to represent the school, while neglecting the great majority who become merely "rooters." We all believe in athletics, Dr. Walsh and all the other critics, just as truly as Mr. Shortall or myself. But even Mr. Shortall must admit that there is something wrong with the system that allows only 16.4 per cent of all the young men in our colleges to get the benefits of athletic training in competitive sport!

New York. FREDERICK J. REILLY.

Woman Suffrage

To the Editor of AMERICA:

I have read with great interest Mrs. Martha Moore Avery's articles on woman suffrage and would like very much to know just what she means by "Man is the head of the family and woman the head of the home." I knew an old German once who said, "I am the head of the house. My wife has a seat in it." His wife, however, went out working to help support the home. Many husbands act as though "head of the family" meant "head of the home." Perhaps if the two spheres could be distinctly outlined in her reader's mind, Mrs. Avery's article would have more weight. Again, if she is head of the home and society, should she not vote to make the laws which affect home and society, like school laws, juvenile court laws, divorce laws, marriage laws, etc? In many cases, before the agitation for woman suffrage began in this country, many women had nothing or very little to say about the home except to do the physical work therein. When husbands trangressed, and family life was broken, there were no *civil* laws to mend matters. In many cases canon law and church jurisdiction count for little in such affairs, as their results follow in the next world. A vote is needed to pass those laws which directly concern woman's province, the home and society, and women should have that vote.

San José, Cal. M. E. S.

To the Editor of AMERICA:

Mrs. Avery presents "Right Reason the Cure" to the readers of your issue of November 13 in such a manner as to leave one in doubt as to whether votes for women is right reason or the cure. She incidentally includes a number of implications and assumptions in regard to woman suffrage that seem to have little connection with right reason and none with the question of votes for women. Among these assumptions are the following: Suffrage is a male right; female suffrage a "social disorder"; female suffrage is a rebellion against the moral order. Suffrage is as much a "male right" as teaching is, or working in the fields. There are many males who claim that teaching *is* a male right, but few, alas, who claim that for ploughing, or scrubbing floors. If there is any social disorder connected with a woman's voting, there must be as much connected with a man's voting. The same applies to the rebellion against moral order. What moral order? There is a vague implication that the Decalogue is mixed up in the matter too, and also the Transcendentalists! That is *too* much.

Mrs. Avery seems to fear danger to the "political integrity of families" from voting women. But what *is* the political integrity of families? And why is it that the voting man cannot menace it? And then the Socialist is in favor of votes for women! That damns it at once. The Socialist also favors widows' pensions, but Mrs. Avery condones that; at any rate, she favors the pensions. Mrs. Avery also sees rebellion to the moral law, social disorder, and many other evils in women asking for the vote, and none of these evils in their voting! The argument against woman suffrage in Mrs. Avery's article is not of a character to cause the proponents for that cause much concern; but the implication therein against Catholic women and men, who favor and work for the political equality of men and women is uncharitable as well as illogical. Now as to the family being the unit in the moral order, there is this to be said, that nowhere in the Decalogue or the Commandments of the Church can be found any mention of the family. One

of the things that Catholics hold most firmly is the truth that Christ was born of woman to save individual souls.

New York. CHARLES O. HAINES.

Mr. Moore and Transubstantiation

To the Editor of AMERICA:

In reply to Mr. Rusk's letter of Nov. 20:

Article XXVIII does two things: (1) It denies a certain unofficial teaching of certain pre-Tridentine Roman theologians about Transubstantiation, and (2) it makes an assertion to guard the spirituality of Our Lord's Presence in the Eucharist. The article cannot be said to condemn a dogmatic teaching of the Catholic Church, for it explicitly states that what it does condemn "overthroweth the nature of a Sacrament," and the official Tridentine definition does not do this. A slight reading of earlier continental theologians is sufficient to show that the term "Transubstantiation" was used before the Council of Trent in many quite different senses, some of them materialistic to an extreme—as in the declaration forced upon Berengarius by Pope Nicholas II in 1059 that "the very Body and Blood of our Lord Jesus Christ" are "sensibly (*sensualiter*) and not in a Sacrament only, but in truth" (a strange antithesis indeed) "handled by the hands of the priests, and broken and ground by the teeth of the faithful." Opposed to this materialistic definition of Transubstantiation is the *spiritual* and official teaching of St. Thomas and the Council of Trent. The materialistic view which our Article condemns denies the reality of the outward sign—the "species," in the technical terminology, of the Bread and Wine—making the effect of consecration a *"transpeciation"* rather than a true *"transubstantiation,"* and so truly "overthroweth the nature of a Sacrament:" the spiritual, and authoritative Roman interpretation does not in any sense suffer under the same condemnation.

As to what the Article *asserts,* it is true that the Anglican Church has never wished to promulgate any detailed theory of the *mode* of the Real Presence, but has always been satisfied with a simple assertion of the *fact.* But any careful reading and study of the Article, and the circumstances of its composition, ought to be sufficient to refute my antagonist's strictures. All that he says on this point, indeed, presupposes a peculiarly false antithesis between the *real* and the *spiritual.* Innumerable references to St. Thomas could be made which show conclusively how far such an interpretation of those terms is from the mind of the Angelic Doctor. To assert that "the Body of Christ is given, taken and eaten in the Supper, only after an heavenly and spiritual manner" is not to deny His Real Presence, but to assert It; while at the same time denying It to be a material presence—a "natural presence," or presence according to nature. St. Thomas himself states that "the Body of Christ as It is natural is in heaven, and according as It is sacramental It is on earth;" and again, "the Body of Christ is not in the Sacrament in the manner in which a Body is in place—that is, commensurate with the place by its dimensions" (i.e., materialistically) —"but in a certain spiritual manner, which is proper to this Sacrament," (*Summa* III, 75.1). In other words, it is His Spiritual Body that is present; not a material one. The term "corporeal" is evidently used by Cranmer in the sense of "material" or "natural;" as also by St. Thomas when he says, "Christ in His corporeal Presence has left the world and gone to heaven." (*Expositio in Canticis Canticorum, cap.* 1).

Mr. Rusk entirely misquotes the Article as saying that Christ is *"given,* perceived, and eaten by Faith only." Now what the Article really says is that "the Body of Christ is *given,* taken, and eaten in the Supper only in an heavenly and spiritual manner;" and that "the means whereby the Body of Christ is *perceived* (not "given") "and eaten in the Supper is Faith." So also St. Thomas: "that the Body and Blood of Christ are in the Sacrament, can be comprehended neither by the senses nor by the intellect, but by faith alone which rests upon the divine authority" (*Summa, loc. cit.*) Faith, of course, is the means of spiritual discernment and of all participation in spiritual gifts. If "spiritually only" means "not sacramentally and really," then we as well as you anathematize such a proposition; but if the "sacramental and real" *are* the "spiritual," as you and we seem to agree that they are, then there is no real opposition between us.

Finally: I agree with Mr. Rusk in condemning the "horrid" Royal Oath against Transubstantiation; and the matter of the so-called "Supreme Headship" I have treated in another letter. No authority whatever is assigned by the Anglican Church to the Westminster Confession of 1647.

Cleveland. JARED S. MOORE.

The Open Shop

To the Editor of AMERICA:

Mr. V. N. Daspit, in AMERICA for December 4, as is usual with pro-union sympathizers, overlooks the fact that aside from the few who control the manufacture of patented articles, most manufacturers have to meet competition and are not free to pay a scale of wages other than the one that prevails in each particular line. Core-making is not a skilled occupation, if it were it would mean a four years' apprenticeship instead of only thirty days' practice at pounding sand into a hole, before commanding wages above those of a common laborer. It is precisely this grade of slightly skilled, as well as the larger class of wholly unskilled laborers, that creates distressful situations. During the 1914-15 industrial depression, I saw, day after day at the factory gates from fifty to a hundred applicants for laborers' jobs while some of our machines stood idle for dearth of four-dollar-a-day men to run them. No amount of paternal relief would help these laborers, even if such relief were possible for an industry, in more than a temporary way; the remedy needed should start further back, in the provision of trade schools where the workman's skill would be raised to a point above the low one now a glut on the labor market. We have such provision in the "Milwaukee School of Trades for Boys," originally organized and financed by employers until its worth to the community was so established that it was taken over by the public school system. Its ever increasing success makes the school an object of admiring interest to visitors from all parts of the country.

I have great respect for Cardinal O'Connell, but as President Cleveland said on one occasion, "It is a condition, not a theory that confronts us," and the employer, whatever his philosophy, has to make the best of that condition or cease being an employer. It seems to me that a man who, aside from his religious affiliations, installs every workable safety device and who makes his plant as sanitary as the nature of the work will allow, who pays the highest rate of wages in that industry and in his intercourse with his employees observes the golden rule, comes pretty close to complying with his responsibility to God and man. The closed shop, where it dominates the labor market, is invariably honey-combed with graft; a few fatten on the turmoil and the majority are ground between the greed of their leaders and the reprisals of the owners who have to take a stand in self-defense. Chicago is a present example; fifty-four of the business agents of the unions were indicted there last Friday, December 3, for blackmail to an amount upward of $10,000,000.00. On the other hand, all is peace and serenity in Milwaukee because here the open-shop plan prevails, except in the rail-

road shops and the breweries, and these the unions keep in hot water a-plenty!

Milwaukee. T. J. NEACY.

Mr. Moore and Anglican Claims

To the Editor of AMERICA:

In his letter of December 4 Mr. Moore did not answer the specific challenge that if the Anglican Church is Catholic, he give to the readers of AMERICA a set of absolutely Catholic doctrines to which *all* the bishops, clergy, and laity of the English Church would *interiorly* and *conscientiously* assent. Instead of this he honestly admits the shameful fact that Anglicanism, though claiming to be a true part of the Catholic Church, the pillar and ground of truth, does through its highest officials teach heresy. Here then we have the anomaly of a church which teaches truth and falsehood at the same time. What a contradiction in terms! What an insult to the Church of the God of Truth, to that Church which expelled from its bosom an Arius, a Pelagius, a Nestorius for teaching doctrines similar to those advocated by the Anglican Church of the present day! But out of his own mouth do I again condemn him. For how, except to an Anglo-Catholic, can a church pretend to be in any sense, a part of Christ's Church, which not only teaches heresy but is absolutely incapable of purging itself of these blasphemous tenets? To insist then that in spite of such heresies, Anglicanism is nevertheless a branch of the true Church is, though perhaps unintentionally, a most outrageous insult to Christ who in unmistakable language, promised that *His* Church should never teach error, that the Spirit of Truth would *always* abide with it. This promise of Christ means, as Mr. Moore well knows, that no part of Christ's Church, supposing that there are parts, can ever teach error or allow it to be taught. If it does, then of a surety Christ's Church *has* failed. This then settles the whole dispute between us. Either Christ has kept His promise or He has not. If He has, then it is metaphysically impossible that Anglicanism can be a true part of His Church, and Mr. Moore stands self-condemned since he admits Anglicanism teaches error. If He has not, then no matter what other admirable qualities He may possess, one thing is at least certain, He is not God, but a detestable charlatan, an infamous impostor. Now the Roman Church which *alone* dares openly lay claim to an indwelling of the Spirit of Truth, which has prevented her from teaching error and from allowing it to be taught, is either the true and only representative of God in the world, or else is the most reckless, depraved and audacious impostor that ever mocked God or man. If the first alternative is true then Mr. Moore and his fellow-Anglican-Catholics must submit to it; if the second is true, then it merits not his esteem and friendship but his supreme contempt and execration. Either, however, is fatal to his own theory of a church. If High Churchmen imprudently insist upon a *literal* fulfilment of Christ's solemn promises, they must not only honestly acknowledge that these promises were *never* accomplished in their own church, as facts testify and Mr. Moore admits, but also confess that the Roman Church has at least a plausible claim to be the only heir to such promises. This plausibility is derived from the indisputable facts that such a claim was acknowledged by the whole Western Church from its beginning until now, by the whole Eastern Church and the *Anglican* for over a thousand years. Either then these promises were fulfilled in the Roman Church—and this Mr. Moore must admit since it is from *its* bishops he claims to derive Anglican orders—or they were never fulfilled at all, which cannot be said without blasphemy. And consequently if Christ intended His Church to be one both in doctrine and in discipline, then it is evidently the Church of England, the most energetic living protest against that idea, since it admits such an infinite diversity of contradictory doctrinal opinions, and not the "Church of Rome," which is in error.

Mobile. E. I. F.

[The controversy between E. I. F. and Mr. Jared Moore is now closed.—Editor AMERICA.]

The Celt and Politics

To the Editor of AMERICA:

May one admire the glowing picture of the future of the Celt in Boston as limned by James D. Russell in your issue of December 4, and yet grieve that he should decry the background which brings out all the beautiful possibilities of his canvas? What can he know of the days when the Celt was a hewer of wood and a drawer of water? Mr. Russell's choice vocabulary and well-rounded periods bespeak his nearness to his college days and betray his youth. How, then, should he know that through "politics," and through "politics" alone, was the Celt of that other day enabled to blaze the way for the Russells of this generation to enter the promised land and take the place in the business world so long denied them, but which was, and is, theirs of right? "Talents prostituted," "parading of our shame" These be harsh terms, my masters!

Exploited we have been. One may not deny it. Nor may one deny that out of each exploitation we have extracted some profit. We began by voting, and the candidates were not ours. Then we bred men and votes, and brought forth our own candidates. Surely that was a natural and proper and substantial progress.

It has been a matter of concern to others besides Mr. Russell that our choice for political preferment was not always wise. *Peccavimus!* Therefore our political activities were shameful? O, Mr. Russell *et al!* Can we say to our young man who has gone into business that he will never hear of a premeditated failure? Can we say to our insurance novice that he will never encounter a corruptionist? Can we say to our mercantile neophyte that no one will ever impress upon him the unwritten, but immutable, law that "there are tricks in all trades"?

We rail not at the bridge that carries us over, though we stumble occasionally on our way. A very handy thing around Boston is that little "Irish vote." It may be that our "best minds" are made uncomfortable by referring to it. But *they* know it, and fear it, and respect it. It enters into all *their* calculations. Dissipate or merge it and we shall quickly become the negligible quantity we were. Once more, if that day come, we shall be hewers of wood and drawers of water, scriveners at desks, cogs in the wheels, animated pieces of office furniture, to be remembered annually by our benevolent patrons and rewarded at Christmas with a five-dollar gold-piece.

But that day cannot come again. The old Celt builded too well for that. The fields where he won his political battles have fructified, and from them, Mr. Russell, you may forever draw subsistence for the greater conquests which you plan.

Yours is a great work. It is the work we have expected of you. Send forth our young men, full panoplied, to do great deeds in the business arena, but do not forget that your political forbears made possible the opportunities which you grasp.

This above all. When the "best minds are in accord," beware! There was once a man who is described as giving thanks to the Lord that he was not like unto one of these—politicians.

Roxbury, Mass. THOMAS J. HURLEY.

AMERICA

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The Bond of Peace

TO its many readers in many lands, who in spite of clashing interests, divided sympathies and race antagonisms, are nevertheless men of undoubted good will, AMERICA *extends the compliments of the season, wishing them at the same time all the blessings that come with the Christ Child each succeeding Christmas, and especially the peace that passeth understanding, peace with self, peace with God, and where unhappily it does not now obtain, peace also with the neighbor. It behooves us this year more than ever before to emphasize and insist on the Christmas bond of union that binds all men together in the mystical body of the Lord. Never, perhaps, in the history of the world has the human race been so torn asunder in strife and hatred; other ties fashioned out of flesh and blood, commercial and financial relations, propinquity of territory, and the common heritage of a suffering humanity, have to a great extent been rent in twain. Nothing remains to make the sons of men one but the sole bond that is in Christ, a bond invisible but strong beyond the breaking, a bond forged out of the love of the God-Man who extended tiny hands in pleading from the straw at Bethlehem and outstretched tired arms in patient anguish on the Cross. Other relationships have been ruthlessly and recklessly repudiated, but at least our brotherhood in Jesus Christ still endures. On Christmas Day may the nations at war acknowledge this kinship, and in virtue of it invoke upon one another the peace that is promised to good will. Above the roar of the cannon, the groans of the dying, and the sobs of the widows will be heard on Christ's Birthday the words of benediction, "Unto us is born a Saviour." Not unto me, but unto us. The word us embraces all the world. Thanks be to God, amid the wrack and ruin of human ties, men are still one in the common friendship of Christ, who this year no less than in other years is the Prince of Peace.*

The Angel of Riverside Drive

"THROUGH this rough camp the Maid moved like an angel of God." So writes the old chronicler in after years. His memory lives in those stirring days when the banner of Jesus and Mary roused the land against the Burgundian. He has not forgotten the valiant deeds of the Maid of France as she fought for her King. The peal of the glorious trumpets of Orleans, the triumphant chanting of exultant choirs on the day when the rightful King came to his own at Reims, yet re-echoes in his ears and he sees uncertainly through wet eyes the mingled flame and smoke of Rouen's pyre. But neither time nor smoke nor aged eyes can pale the radiant vision of that holy child who, in court and camp and prison, "moved like an angel of God."

Angels are the bearers of messages from the Most High. What is the message of Blessed Joan of Arc, now enthroned in bronze on Riverside Drive? She has but one; love of God above all things, and love of home and country in God. The sweetness of an unspoiled child, the bravery of a chevalier without fear and without reproach, the purity of an angel, given for a little time to earth; these things made the life of Lorraine's matchless maid, because more than all else she loved with all her innocent heart "her fair Father, Christ." She left her beloved home, she put herself at the head of armies, she gave her life for her country, because she knew that sacrifice is the burden and test of love. Her home with all its dear memories, the mystic tree about which she danced as a child, her playmates, the little church in the village, she recalled in the days of sorrow, with that tender affection of which only the heart that is fixed on God is capable. Love was her only Lord and guide; and flame, the instrument of man's barbarity, by a cruel fitness wreathed itself as tendrils around the heart that had ever been an ardent fire, burning on God's altar.

Love of God, love of home, love of country. This is the message, so much needed in these days of broken ideals, brought us by the angelic Maid. May she become in truth the Angel of Riverside Drive, and may the thousands who, intent on trifles, now hurry along this beautiful avenue pause for a moment to learn wisdom from this "most womanly of women who ever lived," Blessed Joan of Arc.

Additions to the "White List"

THE *Catholic Theater Movement* has just published a list of twenty plays "which in the main are free from objectionable features." These additions, together with the list issued last February, make up a total of 199 plays that in the judgment of a committee of competent Catholic critics are such that they may be attended with a safe conscience. Not all of them indeed meet with entire approval, in our opinion one mentioned is objectionable, but it is much to know that amidst the

deluge of dramatic representations of one kind or another that are making their appeal to the modern theater-goer, there are not a few that can at least be "tolerated."

To our shame it must be confessed that the vast majority of the musical comedies and problem plays, now on the stage, are confessedly pornographic in character and are exploiting the discussion of sex to allure the unwary to destruction. To our shame it must also be admitted that many of our Catholic men, and what is worse, our Catholic women, are frequenting these productions, sometimes surreptitiously but often with an unblushing disregard for appearances. There was a time when parents were careful about what plays they would allow their children, and especially their young daughters, to attend. Such a state of things is passing. Not only do the children themselves determine what schools they shall enter, what books they shall read, they decide what plays they shall see. An indication of this trend is found in the expression, such and such a play is "not one to which a girl could take her mother." Thank God, there are still left some such mothers! But how many of them will there be in the next generation? One shrinks from the answer. In the name of Catholic purity, which is the heritage of Catholic youth, we urge all who care to keep their hearts clean, to get the list of permissible plays, published by the *Catholic Theater Movement* at 120 West Sixtieth Street, New York City, and save their children and themselves from the degradation of Sodom and Gomorrha.

Treated Like a Dog!

WITH tear-dimmed eyes the lady of the mansion stood watching her dying servitor. For twenty long years he had served her faithfully, always at hand, obedient to her slightest wish. And now he lay a-dying. As she watched him he breathed his last sigh, his life of service was over, he was dead. And that the memory of his faithfulness might not be held cheaply, the lady of the mansion commanded the body to be prepared for burial. The undertaker was called in to embalm it, and it was laid in a casket mounted with silver, the most expensive casket the undertaker had, and found honorable burial in the family lot. Thus is the faithful servant honored in death.

But it was not the family butler who had died, nor was it the aged and faithful negro servant who had served the master when he was a boy: it was the pet dog. And it happened, not in Europe where the seats of the mighty are made mightier and the humble and meek are encouraged to show a respectful deference, but in New England, where, so it is said, all men are born with equal chances.

There is one thing we may learn from this incident, and that is that the use of language may become almost a sacred and awful thing. We say "treated like a gentleman" when we should really say "treated like a dog!" For the unhappy child whose little life is stunted and spoiled by work in the mill or factory, the tiny babes crying for food, the tired mothers who toil day and night at some unhealthful task for the barest necessities of life, the sad fathers gaunt and hollow-cheeked tramping the streets for work, are not treated like dogs: they are treated like "gentlemen" or, say, Mexicans!

Of course, there are many pet dogs that are faithful, and many more men who are unfaithful. But the cry of the most unlovable and most undeserving of "God's poor" smites upon the doors of Heaven, until it reaches to the ear of Him who is the "Father of the Poor." And what shall it profit the most tender-hearted lover of pet dogs to gain a whole front page of a newspaper, and to hear at the last reckoning: "Depart from me. . . . Amen I say to you, as long as you did it not unto one of these least, neither did you do it to me." For the justice of the courts of Heaven judges not of sanctity in terms of sanitation, nor is the plea of a soul heard there according to devotion to a dog.

The Supreme Preparedness

THE cry of preparedness is in the air. It is a preparedness consisting in unlimited supplies of guns and men, of aeroplanes and submarines and superdreadnaughts, of bombs and shells and rounds of ammunition. Meanwhile the Church is recalling to our minds, during the Advent season, the preacher of another and very different preparedness. The world is embroiled in wars, there is rumor of social upheavals and coming revolutions, and all the while our gay "society" is dancing its way to ruin like the daughter of Herodias, and all because that message of preparedness has not been heeded. Yet amid the wilderness of the warring world we still hear a voice calling: "Prepare ye the way of the Lord, make straight his paths."

Here alone, therefore, is the preparedness that can save civilization and re-Christianize it. "Do penance, for the kingdom of heaven is at hand," is the warning of the great Precursor to our age as to the Jews of his generation. More necessary than all martial preparations is that spiritual preparedness. The world is in a fever of passion, unable to judge calmly. Nothing is seemingly farther from its thought than the repentance and penance which it needs most of all. It has cast forth the Prince of Peace as of old He was rejected at Bethlehem. It cannot hear Him now for the din it is making. But there is no salvation for it save in Him alone. Whatever we may think of the need of material preparedness or the limits to be set to it, we cannot be indifferent to the necessity of uniting all our forces for leveling the mountains of prejudice and filling up the valleys of ignorance, for making straight the devious ways of error and sin, and smoothing the roughness of social discord that the Prince of Peace may enter in. "And all flesh shall see the salvation of God."

There is no hope of lasting peace, whether social or international, in the world without, until the charity of Christ first comes again into the souls of men, bringing with it the true Christmas peace which the Angels announced to the shepherds on the Judean hills. Whatever we can do to prepare men's hearts for the acceptance of Christ and His Church is a forward step toward true preparedness, not for the war of nations, but for the fulness of the love of universal brotherhood.

Caught at Last!

THE game is up! The Jesuits' carefully laid plot to secure entire control of this country has been detected just in the nick of time by the astute and high-minded John Jay Chapman. In a little book which bears the innocent title, "Notes on Religion," and which Laurence J. Gomme, of New York, has thought it worth while to publish, the zealous author lays bare the Society's secret machinations against all that is best in American civilization. After laying it down as almost self-evident that "Loyola's invention is undoubtedly the most evil thought in history" and that "the Society of Jesus is probably the tightest knot of reactionary influence upon the globe," he volunteers the information that "the Order has, at times [Half-a-dozen, say?] been dissolved by the Papacy," and that Jesuits, practically speaking, are born so, for they "are men who have been at school and college together" and their "comradeship from early childhood in an exclusive secret society makes them into a species by themselves." But the most striking page in Mr. Chapman's marvelous book is his lively description of how the Society and the Hierarchy are conspiring to destroy American institutions:

> If you apply to the Archbishop in New York for some aid in church matters, he will, as soon as he understands that a question of doctrine is concerned, ring a bell and ask if Father So-and-So is at leisure; saying, that as the matter is one of theology, the Jesuits will attend to it. You will then be ushered in to the sanctum of a highly-educated English priest, perhaps from Stonyhurst, who will deal with you as ably and as readily as the most perfected cash register deals with the confiding five cent piece. So also, at the close of some great day in Roman Catholic history—some day when a glorious victory has been won, a great step forward has been taken, a newspaper founded, or a tablet to the Pope attached to the exterior of a United States Custom House—if you should enter late at night into the Archbishop's Palace on Madison Avenue, you would find the Cardinals and Princes of the church sitting up in solemn conclave, eager, powerful men. And if you should linger on unobserved until the hour of parting came, you would see all of these great men retire and disperse with holy salutations; going in two bands, and in two different directions, the Jesuits in one direction, and the non-Jesuits in another, each band to its own lair to talk it over.

Though he has some misgivings, indeed, that "the Roman Catholic laymen" may read such important disclosures as the foregoing "with a smile," Mr. Chapman does not permit himself to treat with lightness the peril of Roman domination that menaces this country. He warns the reader:

> You must take the dollar given by the devout Boston housemaid and trace it into the pocket of the Catholic spy in Berlin. . . . Rome has proclaimed openly her intention of ruling America. . . . "Unless you sit silent and accept our insolence," [say the arrogant Catholics to the meek Protestants] "pay us our money, destroying your own social system and substitute ours, we will raise such a revolt, and such an outcry that you'll have a religious war on your hands." . . . Our press is easily ruled. Catholic business men are marshaled behind the advertisement columns; the rest follows. . . . The doings and pictures of great Prelates are recorded with unctious civility in the great dailies. Their insolent sermons are printed at great length. The social life of Roman Catholicism is chronicled. English Jesuits adorn the drawing rooms of Irish magnates, and rich American ladies besiege the foyers of the Prelates, laying their great position, their sins, and their jewels at the feet of Rome. . . . It is not necessary for the American to be eaten up by Rome, to have his public moneys directed to a foreign secret society, and the books in his public libraries censored by Jesuits. It is not necessary for him to sit still while his children are taught that patriotism is a sin and that the priest shall control in politics.

How a twentieth-century literary man can deliberately write such solemn nonsense as the foregoing is a nine-day's wonder. But it is even a ten-day's marvel how he managed to get a reputable publishing house to bring out such a book. What in the world made Mr. Gomme do it? Finally, these two queries clamor for answers: Why is it that a church credited with so much secret influence cannot have excluded from the mails scurrilous sheets that ridicule what Catholics hold sacred? Why is it that we cannot keep our fellow-Catholics in Mexico from being plundered, outraged and murdered? What little use we Papists make of the vast influence Mr. Chapman says we have!

LITERATURE

The Makers of Images

IN a great many ways the pagans of old were not so bad after all. Generally speaking, until they reached that state of degeneracy when they began to talk of efficiency and the preservation of the race, they appear in most instances to have held definite, and certainly distinct, ideas of religion. And like all people whose religious ideas are definite, they had a sound democratic sense of poetry as a thing to be understood and enjoyed. On the other hand, the modern pagans, who are not pagans really, have no sense of religion at all, and their poetic sense is correspondingly vague. Just as if having lost themselves in a "dim gray twilight" of their own invention, they were doing their best to drag the poetic art in after them, that it too might get lost in the fog.

This can be well illustrated by a comparison of the methods of the ancients and the moderns. The Ancient Britons, who were certainly pagans, had an unkind custom of constructing large images to represent certain gods in whom they believed, and into these images they crammed their victims, and roasted them to the accompaniment of stanzas of popular poetry. The moderns have reversed the process. Having conceived a thing they call "imagism" which is said to represent their god *Ego*, they too construct little images like the shadows on the wall, which they try to cram into the intelligence of their victims;

not so much to please their gods, as the ancient pagans did, as to please themselves. I am not saying that the Ancient Britons are at all a model to be followed, but their poetry had the advantage of making an appeal to the people, whereas the modern "imagist" generally makes his appeal to an aristocracy of one, an audience that receives it with unbounded satisfaction.

Mr. Charles Erskine Scott Wood very probably might resent being called a pagan: so too might the shades of the pagans long departed. But his volume of verse "The Poet in the Desert" has this neo-pagan quality; it takes you, not into the desert, but into the fog, and loses you there. Not even the excitement of rushing through line after line of *vers libre,* which is not at all unlike such sport as leaping over a succession of back-yard fences, can save the reader from being conscious of the platitudes of revolt. For like so many of the moderns, and especially the modern revolutionists, Mr. Wood becomes conventional even in his unconventionality. In a vein of cheerful melancholy the poet pitches into the melting-pot civilization, authority, marriage, and "black gowned preachers," to the accompaniment of such *un*popular strains as

There is no sin, save to deny Nature.
Man maketh sin, and the strength of sin is the law.

Free verse finds another exponent in Mr. Edgar Lee Masters in his "Spoon River Anthology" (Macmillan). Mr. Masters digs up, poetically, the Spoon River cemetery, but among the two hundred and twenty defunct Illinoisians who are resuscitated in the interests of romanticism, there are some whose memory might be left with better savor undisturbed. These poetical short stories, for free verse is ultimately a contradiction in terms, lack the essential egoism that is the stock-in-trade of the makers of *vers libre,* and this gives them a certain simplicity and sincerity. There are among these imaginary epitaphs with which the poet makes the dead of Spoon River tell their story, some few in which moral value is sacrificed to make a poet's holiday. It would be idle to imagine for a moment that the exigencies even of free verse call for a story of suicide to be rounded off with the words of Christ to the dying thief. It is a curious phase of modern literature that some of our advanced poets who cannot restrain their eagerness to cast aside the bonds of rhyme and regular rhythm, should not disdain to make use of whole sentences from the Scripture. It is, of course, as a creator of images that Mr. Masters makes his first appeal, and in "Roger Heston" he presents a picture of humor, perhaps the real function of free verse:

Oh, many times did Ernest Hyde and I
Argue about the freedom of the will.
My favorite metaphor was Prickett's cow
Roped out to grass, and free you know as far
As the length of the rope.
One day while arguing so, watching the cow
Pull at the rope to get beyond the circle
Which she had eaten bare,
Out came the stake, and tossing up her head,
She ran for us.
"What's that, free-will or what?" said Ernest running.
I fell just as she gored me to my death.

It might be said that the only strikingly honest thing about "Some Imagist Poets" (Houghton), is its title, and its only mollification the fact that its contents were written before the war came to purge away some of the artificiality that broke out like a rash in imagism. But the doctrine of the "exact word," which means that the poet knows just what he means but that no one else does, has at times the appearance of verging on the psychopathic, and the visions of the imagist are, for all the world, like the visions of a lunatic, as for example, in these verses which the author entitles "Bullion":

My thoughts
Chink against my ribs
And roll about like silver hail-stones.
I should like to spill them out,
And pour them, all shining,
Over you.
But my heart is shut upon them
And holds them straitly.

Come, You! and open my heart;
That my thoughts torment me no longer,
But glitter in your hair.

This love of the vague, and wandering in mental fog, which gives so much secret pleasure to the imagist, is well summed up in a poem which is significantly called "Malady."

I move;
perhaps I have wakened;
this is a bed;
this is a room;
and there is light.

Darkness!

Have I performed
the dozen acts or so
that make me the man
men see?

The door opens,
and on the landing—
quiet!
I can see nothing: the pain, the weariness!

Stairs, banisters, a handrail:
all indistinguishable.
One step farther down or up,
and why?
But up is harder. Down!
Down to this white blur;
it gives before me.

Me?

I extend all ways:
I fit into the walls and they pull me. . . .

There you have it all, the sixth stanza contains the whole secret of imagism, "Me"; and the ordinary poets who felt themselves to be but the servants of the sanctuary were wrong, all wrong. But the makers of images have done us this service: they have shown us that we may find poetry in all kinds of unlooked-for places. A reshuffling of the type in the advertising columns of these pages may even yield some hidden gem. For instance:

A gift that's different.
Not like the ordinary gift,
Which is soon forgotten,
But a constant and worthy reminder
Of the giver
The whole year round.

Perhaps, after all, the ultimate word lies not with the modern poet, but with so democratic and unpoetical a person as the foreman printer!

HENRY C. WATTS.

REVIEWS

Pioneer Laymen of North America. By THOMAS J. CAMPBELL, S.J. Vol. II. New York: The America Press. $1.75.

It is a unique recommendation for a book that it should have been written by the one who above all others was most fitted to be its author. Such is the case with the present volume. Father Campbell long since demonstrated his right to speak authoritatively of the pioneers in the work of civilizing North America and especially the regions that border on the St. Lawrence. His three volumes on "Pioneer Priests" and the first volume of the present series are the best possible introduction to the sketches that have just appeared; and those who have had the privilege of following

with him the intrepid clerics and laymen who planted the Faith in the wilderness of Canada and opened the way to the great Northwest, will be glad to continue the story of their successors under the skilful guidance of so able a panegyrist. Father Campbell's latest book shows the same care of detail, the same critical sifting of evidence, sometimes with the happy result of clearing a calumniated name, the same familiarity with original sources, and the same facile pen, that have been so evident in his previous works; and although none of the subjects in the present volume makes so wide an appeal to American interest as does the youthful Marquette, or has so heroic a setting as the tortured Jogues or the martyred Brébeuf, they have each a distinct charm of their own, for the story of the "Pioneer Laymen" is no less adventurous and scarcely less dramatic than that of the "Pioneer Priests."

The history of the Le Moyne family is continued and its glorious record receives its due share of praise. The careers of Frontenac and La Salle, though familiar, are treated from fresh points of views. The sketch of Dr. John McLoughlin is perhaps the most valuable part of the book. Here the author has had access, apparently, to documents hitherto not open to the public. Father Campbell vindicates the memory of this great layman by proving that he was always a stanch Catholic and that assertions to the contrary are a clear case of misrepresentation. Another interesting item, this time of New England ecclesiastical history, is recorded in the sketch of De la Vérendrye. On the morning of April 12, 1714, in the church of the Ursulines of Quebec, Esther Wheelwright was invested with the robe of the Ursulines. The clear implication of Father Campbell's account of the incident is that the girl was of New England origin, an implication that is also contained in the article on the Ursulines in Quebec (*Cath. Encycl., Vol. XV, p.* 320), where it is further stated Esther Wheelwright was elected superior of her convent in 1760. This would mean that her religious profession antedated, by almost a century, that of Frances, Ethan Allen's daughter, to whom is generally attributed the honor of being the first New England woman to become a nun. (*Cath. Encycl., Vol. I, p.* 320.) J. H. F.

The Sequel to Catholic Emancipation: The Story of the English Catholics Continued Down to the Re-establishment of Their Hierarchy in 1850. By the Right Rev. Monsignor BERNARD WARD, F.R.Hist.S. In Two Volumes. Vol. I. 1830-1840. Vol. II. 1840-1850. With Illustrations. New York: Longmans, Green. $6.00.

Mgr. Ward has now successfully completed the history of Catholicism in England from the year 1781 down to 1850, leaving us in nine large volumes a work which will always be of high authority. These two latest volumes are particularly interesting, for the period they cover was marked by the formal repeal of the penal laws, the Gothic revival, the Irish famine, the awakening of the old "Garden-of-the-Soul" Catholics, the founding of the *Tablet* and the *Dublin Review,* the influx of distinguished converts and the "Papal aggression" excitement. There is a great deal to tell about Dr. Baines, a masterful man, who was wont to preach "a very excellent and appropriate sermon—yet—rather too long," about Dr. Gentili, who tried to fill with his Italian fervor the professors and students of Prior Park; about Augustus Welby Pugin, whose passion for the Gothic was so intense that even his dessert had to be served in pointed molds; about Ambrose Lisle Phillipps and his Cistercian monks, and about the fiery Quaker convert, Frederick Lucas, who gave English Catholics a backbone, and championed the cause of starving Ireland, vigorously berating fellow-countrymen of his who were Tories first and Catholics afterwards.

The author tells again the story of the Oxford Movement and of the new converts' early Catholic life, and he gives some amusing instances of the excesses to which "Romanizers" used to go with the object of correcting "the supposed Gallican tendencies of the hereditary Catholics." To disprove the charge of intellectual stagnation made against the Catholics of the United Kingdom in 1846, Mr. Miles Keon was able to bring forward a list bearing the names of Thomas Moore, "the greatest British poet" then living, Lingard "the greatest British historian," Father Prout "the greatest British writer in light letters," Mr. Newman, Dr. Wiseman a "most celebrated man of science," the Rev. M. A. Tierney, Dr. Miley, Mr. Faber, Mr. Phillipps, Mr. Shiel, Mr. Digby, Mr. Waterton "the first ornithologist of the day," and Dr. Oliver "the greatest antiquary of the day." In the second volume of his work, Mgr. Ward has some very interesting matter, hitherto unpublished, regarding the reestablishment of diplomatic relations between England and the Holy See. The negotiations came to nothing, however, owing chiefly to the outbreak of the revolution in Rome. The author deserves to be congratulated for bringing this big work to a satisfactory conclusion in so short a time. W. D.

The Famous Cities of Ireland. By STEPHEN GWYNN. New York: The Macmillan Company. $2.00.

Those of our readers who are acquainted with the literary work of Stephen Gwynn, the scholarly Irish member of Parliament, will need no further inducement to read this companion volume to his "Fair Hills of Ireland." The "Famous Cities of Ireland," blending in a fascinating way history, romantic tradition, travel, statistics, and curious bits of lore, the whole illustrated by new and interesting pictures, makes an opportune appearance at the holiday season. Not only the lovers of Ireland but also those unacquainted with her romantic past, and in this category we may place a large part of Americans of Irish blood, will find a wealth of curious information set forth with literary grace, with that mingling of the "smile and the tear" inseparable from all things Irish. Ancient history, medieval history, the Reformation and penal days, and modern times, all have been laid under requisition to furnish material for this fascinating book. No reader will put it down without the desire of knowing more of the Isle of Destiny. Amid so much that is praiseworthy, it seems unfortunate that the author should have to go outside the domain of strict fact, and assert at this day, as he does in more than one place, as an undoubted truth, the much debated and debatable sanction given by the Pope for the Norman invasion of Ireland. And why did not Drogheda receive adequate recognition? Surely she has enough to her credit to render any city famous. J. F. X. M.

The Collected Poems of Rupert Brooke. With an Introduction by GEORGE EDWARD WOODBERRY, and a Biographical Note by MARGARET LAVINGTON. New York: John Lane Co. $1.25.

This is a collection of the poetic achievements of a brilliant young Englishman who was one of the victims of the European war, for death for his country claimed him at the age of twenty-seven. His early taking off mournfully suggests the author of "Endymion" nor do his poetic temper and his promise fall far short in confirming the parallel. Mr. Brooke left enough to prove himself a past-master of lyric phrasing and movement and when we reflect that such poems as "Second Best" and "Day That I Have Loved" came from his pen before the age of twenty-one, we may well concede that the genius reaped in its early flower might have grown to fling its shadow across the generation. To begin critical comment, one is left uncertain on reading the first of the

above-named poems as to whether the half-despair expressed in it is the poet's own, or the mere portrayal of a soul's crying insultingly after hope to make her turn. "The Soldier," which made the author famous, expresses the proudest patriotism so wonderfully versified that the reader will condone the apparent pantheism under plea of the exuberance that pours without pausing from the splendid central thought. "Mary and Gabriel" is unquestionably fine art and only falls short because the theme is infinitely above idealization. Sometimes the very wealth of Mr. Brooke's diction obscures the thought, the echo of resounding line on line resulting in a musical but not altogether articulate boom. His poem called "The Fish" cannot be too highly praised. It is an exposition of his very best form and for its kind is hardly surpassed in our language. So popular has this volume of poems become that it is now in its tenth thousand.

T. B. C.

The Wondrous Childhood of the Mother of God. Translated from the French of Blessed JOHN EUDES. Peekskill, N. Y.: House of the Good Shepherd. $1.50.

The translator has given us an excellent rendition of the work of the Blessed John Eudes on the mysteries and prerogatives of the holy childhood of our Blessed Mother. The author, who is the Founder of the Congregation of Jesus and Mary, and of the Order of Our Lady of Charity of the Refuge and of the Good Shepherd, is famous for his devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary, but the special attraction the childhood of Mary had for him many will learn for the first time from this volume. "I can say truly," he writes, "that this book is the work of my heart rather than of my hand, and had I a million lives I would sacrifice them all to imprint these teachings upon the hearts of mankind." He has gathered a wealth of lore from the Fathers and spiritual writers who have written about the Mother of God, and has linked it all together with his own reflections. As the book was written in the seventeenth century, "it would be strange indeed if it did not bear the impression of the style of that age," for the legends of the holy childhood are freely accepted by the author and woven into his work without further question. The plan of the book is taken from St. John's vision, which suggested to Father Eudes the "twelve mysteries, twelve excellencies, twelve virtues and twelve means," forming the stars of glory that surround the head of the wondrous child predestined to become the Maiden Mother of God. J. H.

The Social Principle. By HORACE HOLLEY. New York: Lawrence J. Gomme. $0.75.

"Holley" suggests Christmas; but let it not be concluded that "The Social Principle" is a Christmas gift-book. Mr. Holley is a serious person, and all are solemnly assured in a leaflet accompanying his book that here is promulgated "the gospel of a higher individualism set forth in a prose at once lucid and eloquent." It is likewise "tremendously significant." Happy the author thus lauded by the public as well as by his publisher; but to the chance reader, the book's function seems to be twofold. The first is to observe with an air of profundity, that "the true artist is sensitive to different influences," that "executives are not social parasites," that "the perceptive mind functions on the most available material," and to utter similar banalities. The second function is illustrated when, in obedience to the surge of his centrifugal impulses, Mr. Holley remarks airily: "Through successive planes of being from outward interest and impulse to the inner; from the whirling periphery of being to the fixed centre, the mystic continually transfers consciousness, impelled by a sheer necessity, and finally establishes it in a state controlled by new laws." "O, these dear peripheries!" exclaims Hermione. "Don't you love them? They're so soulful, if you know what I mean." P. L. B.

How to Live. By IRVING FISHER and EUGENE LYMAN FISK, M.D. New York: Funk & Wagnall Co. $1.00.

Of all the books treating of the subject of hygiene and healthful living which the reviewer has seen of late, this is by far the most sane. It inculcates practices which both experiments and theories have proved to be of value, and corrects many false ideas about health which should prove the salvation of many a hypochondriac. But alas! hypochondriacs do not read such books; or, if they do, dismiss their findings with a disdainful shrug. The book is very readable and not couched in language too scientific for the average reader. Especially valuable are the chapters, entitled Alcohol, Tobacco, Air, Posture, and Avoiding Colds. It is too bad that people cannot be made to realize that fresh air is a boon and not a curse; that a draft is not harmful but is actually a preventive of colds; and that in order to live a healthy life it is necessary not only to supply the body with wholesome substances, but also to exclude whatever is unwholesome in quantity or quality. All this is clearly explained by our authors, and if any person would only carry into effect what is here prescribed, he could prove for himself the truth of Pasteur's words: "It is within the power of man to rid himself of every parasitic disease."

The book, however, is not altogether free from blemish, for the writers cling to the exploded fallacy of "our apelike progenitors;" and Catholics who remember St. Christopher, St. Thomas, and St. Sebastian, to name but a few, do not like to be told that "consumptives are chosen as models for saints." Also the approval of marriage regulation, and the suggested laws of eugenics are based on principles from which all consideration of a Supreme Law-giver is rigorously excluded. The book is endorsed by a foreword from the Hon. Wm. H. Taft. F. J. D.

BOOKS AND AUTHORS

Gordon Tidy in his excellent introduction to a holiday edition of "The Dream of Gerontius" (Lane, $1.25) seems to have missed nothing that was to be found out about the circumstances attending that poem's composition and publication. Gerontius, it appears, was Newman himself, an "old man" who felt death near, but the widely circulated story of the manuscript's being rescued from the waste-basket by the editor of the *Month* is proved a myth. Stella Langdale, who appears to be something of a futurist, undertakes to illustrate the text with ten pictures, but regarding her success in doing so, readers will probably differ. This unique poem of the great convert would make a suitable Christmas gift for his admirers.

A dainty booklet which will make a good Christmas card is "The Sweet Miracle" (Longmans, $0.40), by Eça de Queiroz, done into English by Edgar Prestage. The story tells how the slaves of the wealthy Obed, and the soldiers of the proud Publius Septimus sought in vain for the Divine Wonder-worker, but how He came of His own accord to the crippled beggar boy.——"The Story Teller" by Marian Lindsay (Lothrop, Lee & Shepard, $1.00) will make many a little reader happy at Christmas time. The book is beautifully printed and illustrated; but why do publishers insist upon issuing books for children in such insecure bindings?——"Christmas in Legend and History, (Same publishers, $1.50) is an excellent collection of Christmas readings for children, and is illustrated by reproductions of famous Nativity paintings. A very pretty bit of verse, probably new to most readers, is Archibald Sullivan's "The Little Grey Lamb."——

"A Divine Friend" (Reilly, $0.50), Father Henry C. Schuyler's study of Our Saviour's character, is out in a Yule-tide edition, and so is Stevenson's "Treasure Island" (Rand, McNally, $1.35), with fourteen pictures in color by Milo Winter.

"Heroes and Heroines of Fiction, Classical, Medieval, Legendary; Famous Characters and Famous Names in Novels, Romances, Poems and Dramas, Classified, Analyzed and Criticized, with Supplementary Citations from the Best Authorities" (Lippincott, $3.00) is the full title of a valuable book of reference by William S. Walsh, whose "Heroes and Heroines of Fiction (Modern Prose and Poetry)" we reviewed a year ago. Making the year 1500, A. D., the dividing date, the compiler now fills 379 double-columned pages with a vast deal of information about the paladins of Christendom and the deities of heathenesse. We are told, for instance, that when Prester John "went forth to war, thirteen gold crosses preceded him as his standards, each followed by 10,000 horsemen and 100,000 foot soldiers. In his palace he was waited on by seven kings, sixty dukes and 365 counts; twelve archbishops sat on his right hand and twenty bishops on his left." But after all for a mythical monarch that was a very moderate retinue.

Dr. Lavendar's countless friends will be glad to learn that under the title "Around Old Chester" (Harper, $1.35), Margaret Deland has brought together seven more tales of that quaint Pennsylvania town. "The Harvest of Fear" tells what happened to the lawyer whose son married a Catholic; "An Encore" tells how an interrupted elopement eventually came to a happy issue; "The Third Volume" describes the tragic backgammon game played beside Eunice's bier, and "Miss Clara's Perseus" narrates how the mutual attachment of two little girls finally ended. "Annie had not been married long enough to know that the cook is always 'hers' when the dinner is not good," and "'Poor dear' marks the death of affection between equals; it is not virile enough for disapproval, and not unqualified enough for love," are two bits of wisdom garnered from this author's pages. When such quantities of fiction that is worthless or worse than worthless are being published it is refreshing to read so good a book as "Around Old Chester."

Some recently published books which the Christmas shopper should know about but which the limits of time and space forbid more than mentioning here are these: A new edition of Dr. James J. Walsh's "Makers of Modern Medicine" (Fordham University Press, $2.00), which has been enlarged by the addition of the life of Virchow; "The Shepherd of My Soul" (Murphy, $1.00), eleven discourses on the Shepherd Psalm by the Rev. Charles J. Callen, O.P.; "To Your Dog and to My Dog" (Houghton, $1.00), an anthology of verses compiled by Lincoln Newton Kinnicutt; "My Changeless Friend" (Apostleship of Prayer, $0.25), a little book of Eucharistic papers by Father Francis P. LeBuffe, S.J., and Father F. X. Lasance's "The New Missal in English for Every Day in the Year, According to the Latest Decrees, with Introduction, Notes, and a Book of Prayer." (Benziger, $1.50 to $3.25).

Books of knowledge in all departments are in demand these days, and so no apology is necessary for Arthur Elson's "The Book of Musical Knowledge," (Houghton, $3.50) which ought to make an appeal to a wide circle of readers—so many are the concerts and concert-goers these days. Collected together in this volume are treatises on all departments of music: history of music and musical forms, great composers and performers, musical instruments, orchestration, conducting, voice culture, appreciation of music, and to these are added a dictionary of musical terms, and a course of study, with references, for students. Strange to say there seems to be no systematic discussion of harmony, a subject made important and interesting just now by modern French and German music. The amateur musician for whom this book of knowledge has been compiled will find within its 600 pages octavo much information on a great variety of topics, and all discussed in an easy and readable style. The volume would well become the library of music-lovers.

The numberless Catholic boys who eagerly read the stories of Father Henry S. Spalding, S.J., will be glad to learn that his "latest," "The Camp by Copper River" (Benziger, $0.85), has appeared in time for the holidays. Mr. Sherwood takes four boys with him for a summer's outing and of course they have no dearth of adventures. How the weeks in camp proved the undoing of John Newell but the making of Charlie Zip is sure to interest youthful readers.——Emelyn Newcomb Partridge has gathered into a volume entitled "Joyful Star: Indian Stories for Camp Fire Girls" (Sturgis & Walton, $1.25) some tales and legends about Indian women. What good the pale-face maiden is to get from these stories of heathen savages is not clear, though Catherine Tegakwitha, the "Lily of the Mohawks" could teach her something.——An interesting description of a Christmas in Rome, eventful for the characters in the book, gives an atmosphere of timeliness to "The Little Ambassadors" (Kilner, $0.75), by Henriette Eugénie Delamare, and exciting adventures in New York, and humorous situations in the Yosemite country add to the reader's pleasure. The children in the story, for all their mischievousness, are full of faith and strength, and finally make their Protestant father a Catholic.

Her Royal Highness the Infanta Eulalia of Spain seems to regard as the greatest of misfortunes the fact that she was born a princess. This pose she successfully maintains throughout a volume of reminiscences entitled "Court Life from Within," (Dodd, $2.50) which must be very annoying reading for her Spanish relatives and for members of other royal houses in Europe. Evidently her Highness is neither a very patriotic Spaniard nor a very devout Catholic, for the book is full of slurs on both her country and her Church. To be a democratic princess is it necessary to bid farewell to a lady's reserve?

Here is a collection of books for the young: In "White Eagle," (Ave Maria Press, $0.75) Mary Waggaman has given the Catholic boy another first-rate story. There are adventures in plenty, of Indians and wild animals, of precipices and blinding snow-storms; even the traditional rich relative has a part, though not in the traditional way. For an example of a brave, frank boy, we need search no further than White Eagle himself, as Donald Carruthers is called among his Indian mother's people.——Far different in tone and execution is the story of "Two American Boys in the War Zone," (Houghton, $1.00) by L. Worthington Green. It is a typical boy book of impossible adventure and prodigious intrepidity. Surprised in Russia at the opening of the present war, two brothers are forced to traverse a country hostile alike in people, climate and land-formation.——"Prisoners of War," (Houghton, $1.35) is E. T. Tomlinson's tale of the deeds done by a band of Federal soldiers within the enemy's lines during our Civil War. There are vivid descriptions of life at Andersonville prison and the historic sketch of the course of the conflict from Antietam to Appomattox is interesting, and instructive.——Rübezahl, in "Silesian Folk Tales," (American Book Company, $0.40) is a very mischievous gnome, whom no one can describe, for sometimes he is a giant and sometimes a dwarf. Woe to the miser and the

cheat, for one of Rübezahl's pranks will teach them better manners. This collection of Silesia's folk-lore tales is a welcome addition to the nursery library, and will afford good reading for the imaginative child.——Tita and Tonio, "The Mexican Twins," (Houghton, $1.00) are the latest children to find a sympathetic biographer in Lucy Fitch Perkins, who describes for little readers the life that peons lead.

As nearly every paper, and magazine, and a large number of the books published nowadays are filled with descriptions of the horrors and the glories of the present war, it would seem that Sir Henry Newbolt's "The Book of the Thin Red Line" (Longmans, $1.50) would not be meeting a particularly clamorous demand. The author sketches for boys the military careers of five British soldiers who fought in the Napoleonic or East Indian wars, and of Stonewall Jackson, the Confederate general. The volume is well illustrated with pictures in color and in black and white which will please youthful readers. But why was that story of a seduction dragged in?

"Gates and Doors" is the title of the following "Ballad of Christmas Eve," which Mr. Joyce Kilmer contributes to the December *House and Garden:*

There was a gentle hostler
  (And blessed be his name!)
He opened up the stable
  The night Our Lady came.
Our Lady and Saint Joseph,
  He gave them food and bed,
And Jesus Christ has given him
  A glory round his head.

So let the gate swing open
  However poor the yard,
Lest weary people visit you
  And find their passage barred.
Unlatch the door at midnight
  And let your lantern's glow
Shine out to guide the traveler's feet
  To you across the snow.

There was a courteous hostler
  (He is in Heaven tonight)
He held Our Lady's bridle
  And helped her to alight;
He spread clean straw before her
  Whereon she might lie down,
And Jesus Christ has given him
  An everlasting crown.

Unlock the door this evening
  And let your gate swing wide,
Let all who ask for shelter
  Come speedily inside.
What if your yard be narrow?
  What if your house be small?
There is a Guest is coming
  Will glorify it all.

There was a joyous hostler
  Who knelt on Christmas morn
Beside the radiant manger
  Wherein his Lord was born.
His heart was full of laughter,
  His soul was full of bliss
When Jesus, on His Mother's lap,
  Gave him His hand to kiss.

Unbar your heart this evening
  And keep no stranger out,
Take from your soul's great portal
  The barrier of doubt.
To humble folk and weary
  Give hearty welcoming,
Your breast shall be tomorrow
  The cradle of a King.

Venit hospes, venit Christus, that fine old Catholic proverb, has been beautifully developed in Mr. Kilmer's ballad and his last two lines contain a thought for Christmas communicants.

EDUCATION

School-Discipline and the "Fond Parent"

UNDER the guidance of Bunscheider, Kahlbaum, and other princes of intensive study, the fractiousness of Johnny-at-school has been considered. The known facts are these. Johnny occasionally girds at the tedium of scholastic pursuits and transfers this inner urge to the sphere of outward phenomena, violently anti-social in character. In plain language, Johnny's teachers find him "hard to manage."

I have made bold to suggest two causes underlying these facts. The first, presented by way of a modest excursus on the cogitations of the learned German, was held to be an overloaded curriculum, filling its victims with sentiments of a morose or vengeful nature when actually followed; and teaching them contempt for authority when neglected. The second will now be discussed. It is "the fond parent," famed in song, story, and schools.

THE OXFORD DICTIONARY

The Oxford Dictionary is not a scold, but that well-known work suggests a generous supply of meanings for "fond." "Infatuated" is among the first variants; "foolish" is encountered without much search, and is followed by "silly, idiotic, imbecile, mad, and doting." A charming litany this, of pat phrases, but their fitness will be readily allowed when brought in conjunction with the term "parent." Touching his offspring and his trials at school, father is either wholly indifferent, or a copy of that gloomy disciplinarian who was wont to correct his small son "with a piece of plank." Father has troubles enough of his own, he thinks. The settlement of all quasi-domestic disputes he readily entrusts to the partner of his joys and the bearer of most of his woes. Here we meet the origin of many sad breaches of school discipline, for this lady, ruled by her heart rather than by her head, too often justifies the judgment of the Oxford Dictionary.

To clear the ground of a noisome creature, let it be noted that these reflections do not refer to the mother so engaged in civic reform, or in the uplift of sick cats and homeless happy pups, as to have no time for the welfare of her household. Our care is with the "fond mother," the foolishly-affectionate mother whose well-meant concern for Cissy and Johnny bids fair to make a social parasite of the one and a social gangster of the other. As to the lady of the cats and pups, she is beneath discussion and beyond reform.

THE BREAKDOWN OF DISCIPLINE

School discipline is a wide phrase. It is particular enough to include measures which will prevent Johnny from punching Reginald in the stomach; general enough to find its truest meaning in the process of inducing the pupil to assimilate the fundamental principles of right order which will make him a useful citizen. But it often fails to accomplish either purpose. What is the cause of the breakdown?

Usually, and for the most part incorrectly, it is ascribed to the teacher. In the vast majority of teachers the true professional spirit is high. They are ready, eager, to devote themselves, the Sisters without recompense and the public school teachers for a meager stipend, to the training of the children entrusted to them. They are not without their imperfections, certainly; they may be short-sighted, some of them, as well as short-tempered; and a few whom I have met would have been the downfall of Job himself. But these are the rare exception. The average teacher is competent both

as an instructor and as a disciplinarian; but he cannot work miracles. What the "fond parent," and many of the public, cannot understand, is the elemental fact that the teacher is not the sole factor in the disciplinary process. Back of the recalcitrant pupil are the unhealthy environments created and maintained by his parents.

PARENTAL COOPERATION

Without parental cooperation, teachers can do very little, and discipline, as few parents realize, begins in the cradle. Little Cissy, for instance, notoriously rules the domestic roost. Her parents publicly proclaim her "brightness" and her "cuteness," and hers are the little ears that hear much. She has learned very early that she can procure all things necessary, convenient or harmful, by the simple process of puckering up her lips. She spins not neither does she sow; she simply "howls," and all things are gathered unto her. At the age of six, she is precocious, forward, pert, vain; that insufferable nuisance and saddest of sights, "a spoiled child."

How can the wisest of teachers undo the fatal work of these early years? "Train up a fig tree in the way it should go," advises Captain Cuttle, "and when old, sit in the shade on it." But these parents have never read Dickens. "You don't seem to be able to manage my child at all," they complain to harassed teachers who fully realize that what Cissy needs is the treatment so generously meted out to Master Alexander MacStinger—a brisk battery of slaps with a subsequent jolting application to a cool paving-block. "Why can't you manage her? We never have any trouble," they glibly romance, conveniently forgetting Cissy's tantrums of the preceding evening. Courtesy usually forbids the *tu quoque*.

These fond parents "manage" the children by allowing them to do precisely what they wish to do. Adopting an easy principle of government, not unknown indeed to modern educators and sociologists, they suppress lawlessness at home by abolishing law. They then affect wonder and indignation when a polite note from the principal informs them that he "will be greatly obliged by the withdrawal of Cissy and Johnny from the school. Their example is harmful, and he really cannot" and so forth. Even the fashionable schools sometimes find these missives necessary. One mistress readily condoned a "poor child's" first elopement with the village barber; but on a repetition of the offense, forthwith reached for her stationery, remarking primly, that "discipline must be maintained." "Poor" seems an ill-chosen epithet, until one begins to inquire whether this girl, or her foolish parents who had always allowed her the indulgence of every whim, rightly bears the greater blame.

SAVING THE PARENT

Some fond parents are beyond reform; others may yet be saved. The mother who fears the dire effect of some vagrant autumn breeze upon Johnny's thorax or complexion, who is always convinced that the teacher is absolutely wrong and Johnny absolutely right, has the courage of her feelings. She knows her darling's perfections; she does not suspect the dark potentialities for school-anarchy lurking within his young soul. But she is really interested in her child, and this interest spells her salvation. If it can be rightly directed, if her horizon can be widened to embrace something of the school's point of view, she will prove an educational factor of high value. With parents of this kind, most school conflicts are based upon some misunderstanding. The zealous teacher does not sympathize with their over-great tenderness; and parents in turn, certainly do not appreciate what they term the teacher's "harshness." A satisfactory coordination of these two factors will greatly further educational progress. But how can it be secured?

PARENTS' ASSOCIATIONS

Many public school authorities have answered this question admirably by forming Parents' Associations. These organizations, in which membership is restricted to parents of past or present pupils, convene once or twice a month in the school auditorium or in one of the larger class-rooms, where they meet the principal and the teachers. Occasionally a brief address will be made by a member of the School Board, or by teachers or principals from other schools; oftener fathers or mothers themselves are asked to "read a paper" or to discuss some local school problem.

In one public school, where this plan has succeeded excellently, a social element adds variety and interest. Perhaps the fathers will arrange for a "smoker"; at Christmas, there is a community tree; in the spring, fathers and mothers take part in the school picnic; music and moving-pictures are frequently introduced, while one school principal does not think it beneath his dignity to lead the assembly to the gymnasium for a dance, and himself preside at the piano. Parents are invited to inspect the building, to learn what is being done in the various classes, to offer suggestions; they are encouraged to talk about their children and their work, and thus are brought to take an interest in the school as something devoted exclusively to the welfare of the children.

THEIR EXCELLENT RESULTS

The best result of these meetings is that parents and teachers come to know one another. The teacher is not regarded as an impersonal school official or as a tyrant, but as a personal friend who is giving her best efforts to help the children. Under these cordial relations, misunderstandings will not persevere. Parents will be ready to admit that Johnny is occasionally at fault; more than this, that they themselves are, in part, at least, the cause of Johnny's shortcomings, and may help in making up for them. They realize by degrees that they do not fulfil their obligations merely by sending the children to school; ultimately, they will understand, and with happy results for all parties, that education is a process in which the home must cooperate with the school.

So far as I know, very few Catholic schools have these or similar organizations, yet in some sense they would seem to stand in greater need of them. By reason of their position, our teaching Sisters and Brothers cannot devote much time to house to house visitation; but there is surely no reason why they should not encourage parents to meet them in the schools. It would be truly unfortunate if Catholic parents were reminded of the school only when some disciplinary difficulty is reported, or when they are asked to contribute to its maintenance. An organization similar to the Parents' Association would stimulate interest in the school, its work, and teachers, and would bring about that happy cooperation between school and home which is so much needed. Incidentally, it would also result in a more general and generous support of the school. Even when giving to the Lord, generosity is stimulated when it can see practical results.

In the smaller, more compact parishes, there should be little difficulty in organizing these Associations. Greater difficulties may be presented by the larger and more varied populations of the city parishes, although the most successful Parents' Association that I know of, was organized by a principal whose school numbered nearly two thousand children, drawn chiefly from four different nationalities. Certainly zeal and energy are required to found and maintain these organizations; but the men who against heavy odds have built and now conduct our parochial schools, have these necessary qualities in a high degree.

PAUL L. BLAKELY, S.J.

ECONOMICS

The Jobless Man

THE jobless man for the manless job. This is not a baffling problem, but it is certainly urgent. Its neglect is responsible for a generous measure of discontent, simply because labor cannot move so easily as credit. Just how are we preparing to meet the great shift of labor at the close of the war?

I may say at the outset that the Federal Department of Labor is already performing a giant's task. With the assistance of the Postal Department the Department of Labor is conducting a post-card campaign to learn just what parts of the country are running short of labor, and what parts are surfeited; just where men are hungry, and where they can find abundant food and work. Thousands of men have found employment through the Washington Government during the last year. But this is only a beginning. The Government cannot do all; and for several good reasons.

INADEQUACY OF THE BUREAU

Perhaps the most cogent of these reasons depends ultimately on a bit of every-day psychology. The Federal Government seems remote. The average jobless man in New York or Chicago, for example, would feel appalled at the idea of writing to a Department of State. He would prefer to try his luck in going from factory to factory, from shop to shop. He really wants the human element of the "boss." Yet we know that if labor is superabundant in New York, even the most tender-hearted boss cannot always find a vacant job. The Federal Government has the machinery without the soul; New York, or any other labor center, has the soul without the machinery.

Now this is a situation we must meet, and meet squarely, and with energy. The Federal Government has a few branch employment offices, and it is seeking more. It is also seeking to cooperate with the various State employment offices. But even this will be insufficient. No State institution has the real personal element which encourages the "down-and-out" man to seek its assistance. But it is precisely the personal element that many of our Catholic charitable societies can supply.

THE PERSONAL ELEMENT

This is the concrete proposition then, as it occurs to me:

Why not attempt to work with the Government machinery and to supply the soul? For example, the Saint Vincent de Paul Society comes nearer to the core of the poor man's trouble than perhaps any other charitable organization. It is loved and respected and its aid is sought voluntarily. A special committee of the Saint Vincent de Paul Society cooperating with the Federal Bureau of Labor would become invaluable, not only to the Government but to the laborer. The man without a job could make his appeal for work personal. The Society could take charge of the formal machinery of application. The assistance of the Government could be rendered without imposing the usual amount of awe and even distrust.

But organized assistance of this sort is not enough. Many Catholic employers receive applications from jobless men every day. It is fatally easy to "turn down" such applications with damaging gruffness. But it is not easy to be turned down. The man turned down becomes first discouraged, then sullen, then defiant. He is the legitimate prey of the Socialist or anarchist; and who can say that the fault is entirely his?

CATHOLIC COOPERATION

I feel very strongly indeed that a little time spent in assisting the jobless man to find the manless job is worth thousands of anti-socialist tracts. The basic discontent of today is not so much with organized capitalism as with unorganized capitalism. Capital that makes its demand for labor sporadic, defeats its own best interests, and every interest, good and indifferent, of labor. The man with a steady job is generally able to save money, and in time to become a small-scale capitalist himself. Unemployment over a period of weeks or months is what eats up savings, and keeps the laborer very literally and cruelly a wage slave.

With the proper attention to making labor fluid, one great source of extreme poverty is removed, because employment becomes steadier and the chances for saving become greater. "The jobless man for the manless job" is a work for individual Catholics; it is a work for organized Catholics; it is a work for every Catholic who values practical religion more than the last dollar of profit and the ultimate moment of personal leisure.

RICHARD DANA SKINNER.

NOTE AND COMMENT

The decision of the Supreme Court declaring the validity of the New York alien labor law seems at first sight a contradiction of the Court's previous decision in the case of the Arizona anti-alien law already quoted in AMERICA. The difference, however, is that in the latter instance the anti-alien regulation of *private* employment was pronounced to be unconstitutional, as opposed to the rights guaranteed by the Fourteenth Amendment; while in the former there is question of the employment of alien labor on *public* works. The New York law as it now stands excludes the employment of aliens on public works until the supply of strictly American labor has been exhausted. The original law permitted the employment on public works of no laborers except such as were native or naturalized citizens. Justice McKenna was careful to remark that the court in its latest decision was not concerned with the worth of public policy embodied in the law.

The parish sodalities of eight different cities in the Hudson Valley have leagued together under the title of "The Hudson Valley Union of the Children of Mary Sodalities." General conventions are held by them and a quarterly bulletin is issued to unite the members still more closely in their great purpose of increasing devotion to our Blessed Lady and giving encouragement and help to one another. Members of all the sodalities, we are informed, assist in church work by teaching Christian doctrine, decorating the altars, and in general, aiding, wherever possible, in the parish activities. Several of the sodalities have sewing circles which make wearing apparel for the needy poor and all the funds of these classes are devoted to charity. Many of them have established reading clubs and literary societies among their members and are doing very profitable work in general literature, church history, Christian doctrine and also in dramatic and musical productions. Intimate social relations are fostered among the sodalists and a place is given even to physical culture. Since the idea of the sodality is to carry the activity of its members into almost every field where the glory of God can be promoted, some fruitful suggestions may be gathered by sodalists in other parts from the work of the Hudson Valley Union of the Children of Mary.

Important statistics have been published by the Department of Commerce regarding the value of merchandise imported or exported. The imports from Europe have fallen in general from $621,406,314.00 to $392,321,420.00 during the nine months ending

with September, 1915, as compared with the nine months ending with September, 1914. Not only the imports of the Central Powers but those also of the other belligerent nations have been reduced considerably. Thus while German imports have fallen from $122,620,200.00 to $38,209,283.00 those of the United Kingdom have dropped from $226,749,071.00 to $181,573,698.00; of France from $83,127,345.00 to $53,214,054.00 and of Russia from $12,234,127.00 to $1,630,506.00. Italy has fairly well maintained its position. Our exports to Europe on the other hand have increased by almost a billion within the same time, being $873,899,459.00 for the nine months ending with September, 1914, and $1,845,911,868.00 for the nine months ending with September, 1915. Exports to the United Kingdom have risen from $374,282,472.00 to $849,849,145.00. Those to Germany have dropped from $156,041,307.00 to $11,785,307.00. It is to be noted, however, that there has been an enormous increase in the exports to the neutral countries of Norway and Sweden, the value rising in the former case from $8,682,570.00 to $32,541,379.00 and in the latter from $9,673,809.00 to $66,462,650.00. Our exports to France, Italy and Russia have all risen exceedingly. There has been an increase in our exports to each of the great divisions of the globe, China and Canada being the only leading countries which have registered a decrease.

An event strangely recalling to us, even at the present stage of European hostilities, our own commemorative celebrations in honor of the Blue and the Gray at the yearly return of Decoration Day, recently took place in the cemetery of St. Quentin. The occasion was the dedication of a monument erected by the Germans in honor of both their own and the French heroes who have died in the war hospitals. Among the speakers of the occasion both French and Germans were represented. The ceremony took place in the presence of the Sisters of the Red Cross, of the German Emperor, Prince Eitel Friedrich and the German officers and troops as well as of the *Maire* and local French representatives. After addresses delivered by the French and German clergy, the presentation of the monument, the work of the artist, Professor Wandscheider, was made to the French city. The *Maire,* in an eloquent speech, accepted it, promising that it would be held in honor by his fellow-citizens and by their descendants as a memorial of the *fraternité de l'héroisme.* The Emperor then approached and laid two wreaths upon the work of art, one for the German and one for the French heroes. It is a beautiful incident, fortunately not the only one of its kind.

The practice of usury in "a great many national banks" has apparently become so excessive that it has called forth a protest from Washington. The Comptroller of the Currency has mailed a letter to all national banks calling their attention to the law against usury. The letter states:

> This office regrets to report that the sworn statements of condition of a great many national banks show that section 5197, U. S. revised statutes, against usury, has been grossly violated by these banks. You are respectfully advised and admonished that this provision of the national bank act should be faithfully observed by all national banks, their officers and directors, in accordance with the solemn oaths taken by directors. You are requested to read this letter at the next meeting of your board of directors, and to have it inscribed upon the minutes, and to send a copy of this letter to every member of your board who may not be present at such meeting.

In the course of a speech made some weeks ago by a Federal bank official he charged that in some cases usury as high as 2,400 per cent was being exacted by certain national banks. "Here in this country," he said, "we find bankers, men in a business who should be the most respectable, as it is the most responsible of all secular avocations, literally crushing the faces of their neighbors, deliberately fastening their fangs in the very heart of poverty." These are terrible words and seem to indicate an appalling condition of morality in certain financial circles, at a level with the "law" of the jungle. There is sore need for Christianity among the rich, and among the poor.

The Juvenile Protective Association of Chicago has issued a booklet entitled "The Real Jail Problem." According to statistics 8,600 persons are annually sent to the county jail. Of these, it is said, only about 1,600 are found guilty. What then of the other 7,000 who are imprisoned? Men, it seems, become jail-birds and suffer the trials of imprisonment only because they are too poor to provide bonds. It is stated that the vast majority of the 15,000 persons committed to the house of correction every year have not been found guilty of any offense deserving a house of correction sentence, but are there because they were too poor to pay the small fines imposed.

> In 1913, 82 per cent; in 1912, 82 per cent; in 1911 and 1910, about 86 per cent of all the prisoners in the house of correction had been committed solely for the non-payment of fines. It is scarcely necessary to point out that ultimately these fines are paid not only by the men and their families in suffering and privation, but also by the taxpayers who support the institution.

The following recommendations are suggested by the Juvenile Protective Association:

> Persons accused of crime should be placed on probation when unable to secure bonds. A different jail should be used for persons awaiting trial than the one for persons sentenced. A county jail should be a place of detention only for the few persons who cannot safely be released pending trial. A sentenced prisoner should be given an opportunity to work outdoors and a chance for improvement.

The manner in which persons, perfectly innocent perhaps, have often been confined with criminals, constitutes a sad page in prison history. Not extravagant reforms, but sound justice is to be desired. Our jails must not become occasions for making criminals instead of correcting them.

Premonitory signs are not wanting to show that there may be a discord in the coming Luther centenary. The *Guardian,* to quote a single instance, has the following reflections to make upon the subject:

> Germans will certainly receive no such message as Queen Victoria addressed to the great gathering of 1868, when Luther's monument was unveiled at Worms. "Protestant England," her majesty wrote, "cordially sympathizes with an occasion which unites the Protestant Princes and Peoples of Germany." The phrase reflects a mentality which belongs very much to the past. Religious Englishmen of today bethink themselves rather of the primary truths which make up the Catholic Faith than of the points on which they may differ from Rome, and they are more interested in St. Francis or St. Theresa than in Luther. No doubt Providence used him for great ends, but his character looks less and less beautiful in the searchlight of history.

A striking comparison between Luther and Balaam is strongly suggested here. Having gone thus far may not the writer likewise come to see that even such a comparison gives undue credit to a man whose rebellious spirit was assuredly not chosen as an oracle by God? By their fruits ye shall know them is the test of the Holy Scripture. Luther himself acknowledged with supreme chagrin that the world which had accepted his doctrine soon became far worse than it had been before. Certain it is that the Catholic Church could not have gone wrong in her teaching, else the promise of Christ would have been false and Christianity itself a delusion. There was merely need of a reformation of morals, owing to a sad neglect in many parts of the precepts of the true Faith which in itself can be productive of sanctity only. But the required reformation in morals did not necessitate a denial of doctrine and a rejection of Peter to whom Christ gave the keys of His kingdom.

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CHRONICLE
Home News: Labor, Revenue, Preparedness. The War: Bulletin, Dec. 14, p. m.-Dec. 21, a. m.—Montenegro—Southern Serbia—The Austrian Note. China: Yuan to Become Emperor. Great Britain: Changes in the Staff—Training the Recruits. Ireland: Two Leaders and a Problem. Mexico: Famine, Disease, Persecution. Rome: The Pope and Proselyting; Canadian Archbishoprics.....241-244

TOPICS OF INTEREST
The Return of Pageantry—"Let Wives be Subject"—Why Not a Catholic Drama?—Glad Tidings—Catholic Landmarks of Detroit—II--Books and Men.....245-251

COMMUNICATIONS
Woman Suffrage—Back to Shakespeare—Congregational Singing—The Fraternity Evil—Back to the Farm.....251-253

EDITORIALS
The World Needs Christ—Mother Goose and the Censor—Huxley and St. Paul—"Who Has Not Known a Carcassonne?"—"Not Such a Bad Man"—Dr. Gates and Bible Societies....254-257

LITERATURE
XVI--The Golden Legend.

REVIEWS: The Normans in European History—Interpretations of Literature—Chaff and Wheat—Universal Pronouncing Dictionary of Biography and Mythology—Historic Churches in Mexico.

BOOKS AND AUTHORS: The *Catholic Mind*—"My Changeless Friend"—"The Path of Mary"—Catholic Art Calendars—"The Double Road"—"Darby O'Gill and the Good People"—"Attila and the Huns"—"The Baby's First Two Years"—"Battleground Adventures in the Civil War"—"Left Tackle Thayer"—"Heart's Content"—"Smuggler's Island"—"Drink and Be Sober"—A Christmas Carol.

BOOKS RECEIVED 257-261

EDUCATION
Bringing Up Percy.....261, 262

SOCIOLOGY
At the Crib.....262, 263

NOTE AND COMMENT
Children's Lack of Respect for Authority—Neglect of the Three R's—The Moderate Drinker—Our Ever Recurring Italian Problem—A Venerable Calumny Exposed Again—Ireland's Criminal Statistics.....263, 264

CHRONICLE

Home News.—Mr. W. Jett Lauck, who was connected with the late United States Commission on Industrial Relations, has completed his report on the underlying economic causes of industrial unrest. He outlines these causes as follows:

Labor, Revenue, Preparedness

The constant increase in the price of goods during recent years, resulting in a decline in real wages, very marked in this country and abroad.

Inequalities in the distribution of the output of industry, due to the coordination of industry, and the improvement of facilities for transportation and communication; and, coincident with this "the subordination of the industrial worker to machinery and the consequent weakening of his bargaining power"

Unrestricted immigration, which has enormously increased the labor supply, checked wage advances by lowering the standard of living and intensifying unemployment.

The uncontrolled issuance of stocks and bonds in all industries, including railroads, resulting in the absorption, by interest and dividend requirements of fictitious securities, of the increased productivity of the laborer.

The insecurity of employment to workers in mines and mills.

The growing physical and nervous pressure placed upon industrial workers.

Lack of accident and sickness insurance.

Woman and child labor.

Control of industrial communities by corporations.

Excessive hours of work.

Lack of organization for collective bargaining among the workers.

Lack of aspiration for advancement on the part of many workers, chiefly recent immigrants from Southern and Eastern Europe.

Mr. Lauck finds general conditions bad and declares that present economic forces must be supplanted by others which will gradually work out a new industrial order. This ultimate goal is to be attained, not by a legislative panacea, but "by codes of business, corporate and political conduct, by general and industrial education, and by the attitude and programs of labor organization." The report emphasizes the idea that the workman should receive a fair share of the output of the industry; this share should be based partly on the worker's efficiency and productivity and partly on the results of industrial progress. At the same time the rights of capital and property must be carefully considered. In conclusion the report states "the fundamental problems of developing better industrial relations and a larger measure of industrial peace, as follows:

Equity in the distribution of industry by proper regulation of the corporation organization of industry.

Industrial education for the development of productive efficiency.

The adoption of better agricultural methods of production and distribution and the reduction of wasteful habits of consumption among all classes of population.

The contents of this report became known on December 16; the following day Mr. Mann, minority leader of the House introduced a bill providing for a Bureau of Labor Safety in connection with the Department of Labor; the purpose of this Bureau will be to investigate labor safety plans and devices of all kinds, and also to study means for the prevention of vocational disease. A similar bill passed the House last year and was debated but not passed by the Senate.

An extension of the emergency revenue law till December 31, 1916, has been declared necessary to meet the 1916 deficit which, according to estimates, will be $81,525,000, including a $10,000,000 postal deficit. The extension of the law will provide $6,800,000 a month.

It is interesting to note that revenue from distilled spirits, fermented liquors and tobacco decreased $25,000,000 the last fiscal year. Estimates of ordinary internal revenue receipts for the fiscal year ending June 30, 1916, are $272,000,000, compared with $283,398,760 last year, "thus indicating a further anticipated revenue reduction from this source of more than $11,000,000."

Preparedness is still keenly discussed. There was read in the House a letter of Admiral Dewey to Congressman Gardner, advocating a strong navy. The Admiral declared that only a fleet strong enough to meet on equal terms the navy of the strongest possible enemy could prevent hostile forces from landing at a large number of important places on the Atlantic seaboard. In the Senate, Mr. Weeks argued for a standing army of 1,000,000 men and proposed as part of his scheme a mobile land force and military reserve of 200,000 men at a cost of $50,000,000 a year for ten years.

The proposed enlisted men in civil and military reserve would be settled with their families in comfortable five-acre tracts provided by the Government, supplementing ten months of productive work at reforestation, irrigation and flood prevention with two months of military training each year. They would be soldier-settlers under control of the Secretary of the Interior in times of peace and subject to orders of the War Department in times of war.

This program conflicts somewhat with an item in the report of the Secretary of Labor, which suggests that Congress in order to solve the problem of the distribution of labor, put to use for purposes of settlement, land to which it now holds title, large areas granted to railroads and extensive unused farms. The final and detailed outcome of the discussion of preparedness is not entirely clear; that some organized opposition to the plans submitted has developed is clear from the fact that Senator Shafroth has introduced a bill for universal disarmament through an international tribunal.

The War.—Nothing of importance has happened in any of the theaters of war except the Balkans. Here the Austrians are vigorously prosecuting their campaign against Montenegro, from the west, north, and east. On the west, in Herzegovina, the Montenegrins have had their only success, having driven the Austrians across the Subeska River. On the north the Montenegrins have been compelled to evacuate southern Bosnia and to abandon more of northeastern Montenegro. On the east they have retreated more than twenty miles from their eastern boundary, having yielded to the Austrians, Bjelopolje and Mojkovac and retired to the west bank of the Tara River. Further south, leaving Ipek they have been driven back toward Plava and Gusinje. Of the Bulgarians in Albania nothing has been reported, but it is supposed that they are making ready to withstand the Italians who are said to be marching east from Avlona.

Bulletin, Dec. 14, p. m.-Dec. 21, a. m.

Montenegro

The campaign in southern Serbia has come to a close and has been succeeded by a lull in the fighting. The Allies finding themselves subjected to a vigorous frontal attack and menaced on both wings, withdrew from southern Serbia to strongly fortified positions in the mountainous district near Salonica. Neither the Bulgarians nor the Germans have crossed the boundary. Bulgaria and Greece have come to provisional agreement that neither of them will approach within ten miles of the Greek-Serbian boundary, but Germany has intimated to Greece that German armies intend to follow the Allies into Greek territory and to attack them at Salonica.

Southern Serbia

Current rumor has it that the Allies after discussing the advisability of relinquishing the Balkan campaign, have finally decided to defend Salonica at all costs. Accordingly 100,000 British troops have been withdrawn from Gallipoli, presumably to be sent to Greece.

Replying to the note of the United States concerning the sinking of the Ancona, the Austrian Government raises two questions of doubt, first, as to the facts themselves, and second, as to the correctness of the legal interpretation put upon those facts by the United States. It leaves, therefore, to the United States Government to set forth the particular circumstances of the affair on which it bases its case, and to formulate the particular points of law against which the commanding officer of the submarine is alleged to have offended. Moreover it asserts that it is under no obligation to be guided by the correspondence that has passed between Berlin and Washington, and reserves to itself "as a matter of course" "full freedom to maintain its own legal views in the discussion of the case of the Ancona." The communication closes with the assurance that "the Imperial and Royal Government in no less a degree than the American Government, and under all circumstances, most sincerely deplores the fate of the innocent victims of the incident in question."

The Austrian Note

The answer of the United States to this communication has already been forwarded to Vienna but has not yet been given to the public. According to reports, however, our Government has refused to enter into a discussion either of the circumstances of the case or of the legality of its claims. It simply reiterates its demands, and declares that the statement made by the Austrian Admiralty is ample justification for all that was contained in its previous note.

China.—Recent dispatches from China confirm the report of last week that President Yuan Shih-Kai was offered the Imperial Crown by the Council of State, sitting as a Parliament, and that he accepted the honor. Some time ago fifteen out of the eighteen provinces in the country were reported to be in favor of a monarchy, 1,993 representatives out of 2,043 voting for the change. It is probably China's fear of Japanese aggression that

Yuan to Become Emperor

has brought about this peaceful revolution. The people have such confidence in Yuan that they wish to strengthen his hand, and secure the continuation of his policy by having him become in name what he has long been in fact. The recent disturbances in Shanghai harbor are said to have been fomented by the Japanese with the help of Dr. Sun Yat-sen, in the hope of preventing the restoration of the monarchy. When the Council of State announced last month the coming change of government, Japan, Great Britain and Russia protested so strongly, that China assured those Powers that her form of government would not be altered this year. But the growing belief that Japan was trying to secure commercial and military control of China has now made Yuan's subjects suddenly place him on the throne of the Manchus. He does not appear to be very enthusiastic about the change, for when the Cabinet on December 13 went to the palace to congratulate him on his forthcoming accession, Yuan spoke feelingly of the increased responsibility he would have as Emperor, avoided naming a day for his coronation, discouraged all plans for a big celebration, and urged his Ministers to work harder than ever to better conditions in China.

Great Britain.—The event of the week was the long expected recall of Sir John French. Since the appointment of General Castelnau as chief of the French General Staff, it has been rumored that the appointment of a new British commander would be made as a necessary step in consonance with a new policy. Sir John's retirement is, according to the official bulletin of the War Department, "at his own instance" and he has been advanced to the dignity of a viscount of the United Kingdom. He has also accepted an appointment as Field-Marshal and Commander-in-Chief of the troops in the United Kingdom. His successor is Sir Douglas Haig. Sir Douglas, who is fifty-four years of age, began his military career in 1884, and won distinguished honors in the Sudan and South African campaigns. Several times during the present war, he has been praised in dispatches, and his conduct at the battle of the Aisne was described by Sir John French as "bold, skilful and decisive." Through his skilful management of the troops, he prevented the retreat at Mons from becoming a rout. With the recall of Sir John French and the dispatch of General Sir Horace Smith-Dorrien to the command in South Africa, it is thought that Lord Kitchener has completed his reorganization of the General Staff. A number of changes in commands of lesser importance will follow as a matter of course.

Changes in the Staff

On December 18, a Royal Proclamation summoned groups, number two, three, four and five, recruited under the Derby plan, for service beginning on January 20. These groups are composed of unmarried men between the ages of nineteen and twenty-two; the first group, which will probably be the last to be called, consists of eighteen-year-old boys. Lord Derby has publicly stated that he does not know the precise number of enlistments secured under his direction, and has declared that conscription, should it be necessary, will be applied in the first instance to unmarried eligible men who refused to register before December 15. Such men will prove indifferent soldiers.

Training the Recruits

Ireland.—Conscription continues to be the topic of the hour in Ireland. The subject is discussed in cities, towns, and villages with an earnestness that shows how close it lies to the Irish heart. As far as can be learned from the chief Irish papers, this manner of obtaining soldiers is entirely unwelcome. The Irish Party has again put itself on record against it, in a long letter written by Mr. Dillon to the Secretary of the Cavan Urban District Council, in answer to resolutions expressing "confidence in the assurances of Mr. John Redmond and the Irish Party, that conscription will not be enforced."

Two Leaders and a Problem

Though the Irish people are united in opposition to enforced enlistment, yet it cannot be said that they are altogether in agreement with the whole policy of the Irish leaders. The *Weekly Freeman,* the *National Volunteer,* the *Weekly Independent,* are entirely loyal; *New Ireland* approves the Party's general policy, but does not hesitate to speak out its mind in criticisms that are always sane and illuminating. The incisive *Leader* is out of sympathy with the Party. In its issue of December 4 it terms Mr. John Dillon a "political fossil," and declares that "he has been a melancholy calamity for the country during the past twenty years." The *Hibernian* of the same date addresses an open letter to Mr. Redmond; its trend can be judged from this passage:

> So it has turned out, and for a quarter of a century or so you have in conjunction with your colleagues reveled in an orgy of masterly inactivity. The Anglicizing process begun in your early youth has developed so much that now you avow yourself an upholder of the Empire, the Empire which has devastated the population of your native country by scattering it to the four winds of the earth, and would now have the remnant of its manhood spill its blood on the Continent of Europe to save the bully of the world from ignominious defeat. And now you have returned from the Western battle front, where you went at the command of your paymasters to delude the Irishmen fighting in the British ranks into the belief that the people of Ireland were at one with them in their endeavor to save the Empire, and that recruiting was proceeding apace at home so that the gaps made by the German hail of lead may be filled. What a terminological inexactitude, due no doubt to your colossal ignorance of the trend of events in an island called Ireland!

Just how many people think with the *Leader* and the *Hibernian,* it is difficult to say, but that their number is not inconsiderable may be surmised from this sentence written by one of AMERICA's Irish correspondents: "The *Independent* and *Freeman* have done good work in the

past, but their present attitude has displeased a large number of the Irish people."

Mexico.—The truth about Mexico is gradually seeping into places which at one time seemed "truth-proof." As reported in the Boston *Globe* of December 15, Miss Louisa T. Loring, emergency secretary of the Red Cross, told an audience in the Arlington Street Church Boston, that

Famine, Disease, Persecution

conditions are worse today in Mexico than in Serbia. From 300 to 400 persons are dying each day of starvation in the city of Mexico; typhus is epidemic in many of the cities, and the Red Cross is helpless because its agents were driven from the country the 21st of last October, the day President Wilson recognized General Carranza.

The report continues:

For some months prior to that date, the Red Cross had been feeding from 100,000 to 125,000 daily in the city of Mexico alone, people who otherwise would have starved, and what happened to these people after that date she was unable to tell, but through Mr. O'Connor, who had charge of this work for the Red Cross in the city of Mexico, it had been learned that the conditions are now beyond belief, and that other Mexican cities are almost in as deplorable a condition, with the added horror of an epidemic of typhus, such as swept over and ravaged Serbia a year ago.

Asked after the meeting how it was that these facts had not been made public, Miss Loring shook her head and simply remarked that the public was not aware of what was going on in Mexico, but the Red Cross knew and had the facts in its possession. She also said that the Red Cross was ready at a moment's notice with all necessary supplies and help to renew its work in Mexico, and was only waiting for the removal of the ban or embargo that had been placed on this work by Carranza.

Meantime persecution continues as usual. A recent article in *El Presente,* which is published in San Antonio, says:

Religious persecution by the Carranzistas still continues at full speed, in our unfortunate country, as can be proved from information that we receive daily. . . . The famous Siroub, whose many exploits we have already told, has just driven from Leon the gentle and popular Sisters of Mercy; and from Guanajuato the Sisters of the Good Shepherd who had charge of an orphan asylum, a maternity hospital and a home for Magdalens. The scenes which took place when the Sisters were expelled were heartrending. The unfortunate and helpless creatures, who in the exiled Sisters were losing their only help, comfort and protection on earth bade their benefactors farewell with sobs and tears. But neither their sobs nor their tears could move the hearts of the unprincipled adventurers, who pretend to be so deeply interested in the welfare of the people. The same Siroub also drove out from Guanajuato the Ladies of the Sacred Heart who, by the education they give to the girls and young ladies of Mexico, have rendered such important services to the country. The Carranzistas of Puebla, as cruel and heartless as those of Guanajuato, have taken over the monumental church of the Jesuits and have turned it into a library. There is no doubt about it. Carranza is keeping the promise about religious freedom which he made to President Wilson.

This same paper announces that later on it will print the names of priests recently murdered in Mexico.

Rome.—The text of a speech recently delivered by the Pope to the Roman "Society of the Propagation of Faith" is now at hand. His Holiness protested with vigor against those who are striving to lure Roman children from the Church by material inducements. He praised the work of the society, and expressed surprise that it was not more widely extended, for it aimed at the protection of poor Catholics against "robbers worse than those who come from the woods"; the latter are concerned with material goods only, while the former rob souls of their most precious gift, Faith. After detailing some of the methods of the proselyters, the Pope said in part:

The Pope and Proselyting; Canadian Archbishoprics

Oh, wretched fathers, to whom the free education of their little ones is offered at the price of their separation from the Church! Wretched children, who are given the promise of help for the declining years of their parents if they only join the evangelical sects! There is no need of further insisting on the dangers that threaten the Faith of the children of Rome. One only has to pass through the streets of the dear city in order to see the multiplied methods by which the Catholic Faith is assailed in this its native seat. Nor is it necessary to multiply words in order to put in due relief the greater infamy of this warfare because it is undertaken against the very center of the Catholic religion.

. . . . . .

We must preserve the Faith of Our poor brethren; We must hinder the execrable robbery from being done to their utter ruin. Let no one tax Us with the language of exaggeration; the sum total of the assaults against the Faith of the children of Rome We stigmatize as robbers' work. The conspiracy of these thieves must be destroyed by a powerful organization of the defenders of the Faith, and this is already realized in the Society for the Preservation of the Faith in Rome. It opens schools and industrial centers, it opposes the good press to the bad press, it furthers the education of youth, and leads parents and children back to the holy Church of God. Continue your support of this movement, and, above all, make its importance and necessity widely known. It is only by such apostolic work that this Society for the Preservation of the Faith in Rome will assume that character of universality without which We shall hope in vain for results equal to the urgent need of the case. . . .

Among the official acts of the Holy Father, this past week, was one of far-reaching importance to Canada, the creation of two new ecclesiastical provinces. The first is that of Saskatchewan, with Regina as the residence of the archbishop, who will be Bishop Mathieu, at present Bishop of Regina. The second province, Winnipeg, has been made by dividing the Province of St. Boniface, Manitoba. The new archdiocese comprises the territory west of Lake Winnipeg and the Red River, the Archbishopric of St. Boniface retaining the territory to the east. The new Archbishop of Winnipeg will be the Reverend Alfred Sinnott, at present secretary to the Apostolic Delegation for Canada and Newfoundland, while the Rt. Reverend Arthur Beliveau, Auxiliary Bishop of St. Boniface, will become Archbishop of that See, in succession to the late Archbishop Langevin of pious memory.

TOPICS OF INTEREST

The Return of Pageantry

THOUGH still in an eclipse of economic slavery and desolate irreligion there is some real sign that the English-speaking people may again become a gay and poetical race, as they were in the Middle Ages. I have always thought that the English coronation service might not unworthily be called the last and greatest of the pageants. But we do not, unfortunately, have coronation services frequently enough to enliven our dull lives. It is in other directions that we must look for changes; and it so happens that certain celebrations have really shown the culmination of a change in the English people; a change which is widespread, profound, and, I think, historic.

The outbreak of those earnest and archeological fancy dress balls of recent years all over England, and I hear all over America as well, was largely spontaneous and was extremely astonishing. For nearly two hundred years the whole trend of the English had been in the direction of despising symbolic vestments and *rococo* festivals and telling everybody to stick to mutton-chop whiskers and to mutton chops. We looked lovingly on the shapes of our own policemen, merely because they were ugly; and we regarded the mildest *gendarme* at a foreign railway station as a sabred brigand. This view was not only general, but genuine, deep, native and sincere. The merchants and farmers who felt it were far more English than the Young England dandies or the mountebanks who tried to interfere with it. Yet it is being abandoned now; not by dandies or mountebanks, but seemingly by the genuine British public, and its adoption and its abandonment are equally subtle enigmas of history. Why did we ever have this shyness about dressing up, and why are we losing it? I have a notion of my own, which I fear brings in controversial issues, as most real things will, and I think it worth while to outline it: I can outline it in one sentence. The night is still about us; but Puritanism has died in the night.

The Puritans, in their hours of pride, seem actually to claim that the English peoples, in whatever land, are fundamentally Puritan, were made by the Puritan spirit. They put Cromwell in the place of Alfred; they put him not merely at the head of English patriotism, but at the beginning of English history. They make old England a sort of Puritan colony, like New England. All this, of course, is a ludicrous delusion. The first facts or names that jump to the mind will remind any one that England had a splendid national literature and a very unmistakable type of national life before the hat of a single Puritan had been seen and hooted in England. Chaucer is even more English than Bunyan; Shakespeare is certainly more English than Milton. The Tabard and the Mermaid, Lady Godiva and St. George, Robin Goodfellow and Robin Hood, belong to a national tradition that has not even been touched by Puritanism; yet which is quite different from the tradition of Spain, of Scotland, or of France. Chaucer's Franklin, whose beard was white as a daisy, and in whose house "it snewed meate and drink," was as certainly an Englishman as he most certainly was not a Puritan.

Puritanism was something put into the English people after they had grown to their full national stature. Some hated it as an alien poison; some praised it as a violent medicine. But nobody pretended that it was the natural bread and ale that had hitherto built up the countrymen of Colet and Ben Jonson. It might indeed be maintained that in all the three cases of nations thus raided by Puritanism, the Scotch, the English and the Dutch, this religion has been rather a sort of spell or possession than a true change of personality. It might be suggested that in each case a merrier and more medieval nation went alive into that land of bondage and is now coming alive out of it. Thus the Scotch romance and witchery which Scott and Stevenson have brought to life is only the return of a spirit most marked in the old Scottish ballads and chronicles, in the tales of Tamlane in the forest, and Thomas the Rhymer among the fairies; and in that almost Arthurian romance of the roving court of Robert Bruce, which left, like a gypsy blood for generations, a tradition of wandering Scotch kings. Even in Scotland, I believe, Calvinism has only been an episode. The Scotch are taking off their "blacks" and appearing again in the purple of their ancient poetry. We may yet hear the twang of the last precentor before we really hear the Lay of the Last Minstrel.

Even in the third case of Holland, of which I know far less, something of the same kind could be suggested. Before the coming of the Puritan, the people of the flat country had already shown that talent for a certain detail and domesticity in art which fills so many galleries with their quaint interiors and their convincing still life. It might well be maintained that the same note of half religious realism, of an almost mystical silence and solidity, is being sounded in much of the new literature of the Netherlands. Nothing could be more like the almost conventional quietude and neatness of the pre-Reformation art among the Flemings. And nothing certainly could be more unlike the somewhat vulgar yet really demonic energy, the curious mixture of bourgeois smugness and visionary anarchy, that marked the mighty days of the Puritan. Nothing could be further from the new tone in Dutch literature than the sensational art and literature of the Protestant extremists, as you may see it in old Bibles or illustrations of Bunyan; an atmosphere at once monstrous and prosaic, mixed of a mild view of this world and a mad view of the other; the earth an endless London suburb like Clapham, and the sky a permanent apocalypse. It left on the mind a confused sense that angels had whiskers and saints had top hats; and certainly the dull energy in it was at the op-

posite extreme from the spirit of a small room as described by the Belgian poet Verhaeren or painted by Memling.

But the case of England at least admits of no mistake. Not only did England produce a most anti-Puritan literature before the Puritans existed, but it went on, under the Puritans and in spite of the Puritans, producing a literature quite anti-Puritan. There is as little that is Puritan about Fielding and Dickens as there is about Chaucer and Shakespeare. Dickens quite obviously existed to champion everything that the Puritans existed to destroy; when Mr. Scrooge is converted to Christmas, Cromwell or Ireton would have thought that Scrooge was relapsing and not repenting. When Scrooge and his clerk sit down to "a bowl of smoking bishop," the Puritan would have been equally disgusted with the spirit and with the name. Nevertheless, the Ironside element, though alien to England, was to a certain extent mixed with it; and I myself believe that it is to this partial mingling of a foreign and a native idea that we owe the curious attitude of the English peoples, until lately, towards processions, religious and secular, pomps and historical pageants. Nothing else will explain this phenomenon so well.

The Calvinist color, mixing with each separate national color, made in each case a different blend or tint. The Scotch had been restless, rebellious, fond of mystery, valiant and sometimes cruel. The combination of Calvinism with this produced a sort of somber romanticism which one can feel very strongly in Burns and in the blacker tales of Stevenson. The Dutch, I imagine, were domestic and devout; the combination of Calvinism with this produced a slight dullness and a rage for keeping things clean. The English certainly were lusty, casual and full of broad fun. The combination of Calvinism with this produced a curious kind of bourgeois embarrassment, part humor, part respectability, and part good sense. Since the Englishman was not to wear crimson clothes carelessly, the next most English thing was to wear black clothes casually and unobtrusively. Where the Catholic Englishman had been modest enough to make a fool of himself, the Protestant Englishman had only that lower sort of modesty that will not make a show of itself. He objected to making a pageant, because it is, literally speaking, "making a scene." It is said that the Frenchman shrugs his shoulders; but the Victorian Englishman was born with his shoulders shrugged. His whole attitude until lately has been "What's the good of making a fuss?". It is a sensible and pleasant temper; it is the remains of the real Englishman who gave its patient Pickwickian cheerfulness to the Canterbury Pilgrimage. But it will be gain and not loss if this minor humility of drab and gray can give place to that higher, and more humble humility, which can forget itself in flowers and fireworks and in the colors of carnival.

G. K. CHESTERTON.

"Let Wives Be Subject"

MODERN infidelity is busy seeking to construct a more ideal basis for marriage relations than that which God Himself established. To exact of the bride subjection of any kind is regarded as an indignity to womanhood. Even the very suspicion of it must be avoided and the marriage rite must be changed to meet the requirements of more advanced ideas. The teaching of the Scriptures, revealing to us the Divine Will and the plan of infinite Love as well as of infinite Wisdom, has become a scandal to many in our day. Yet, "Wives, be subject to your husbands, as it behoveth in the Lord. Husbands, love your wives and be not bitter towards them," (*Col., iii:* 18, 19), is the divinely given compendium of the mutual duties of wife and husband. Its meaning lies far beneath the surface of what the world understands by the subjection of love.

The family is a society, the first of all human societies. It cannot therefore exist without authority. Such authority must be vested primarily in a single person. The actual bearer of the authority in any given family is not appointed because of his individual qualities, his mental or moral superiority, but by the declaration of God. It is not because of man in himself, but because of God, that woman renders him obedience. It is to man as the Divinely appointed head that she yields a voluntary subjection of love and of honor, within the limits of his authority, as it behoveth in the Lord.

There is question here of no one-sided contract. Man's duties towards woman, of loving and cherishing her as his own body, as his own self, and of regarding her even in a far higher and more perfect manner, as the Apostle points out, imposes upon him obligations no less great and serious than those which bind her to him in that God-ordained harmony of the Christian family. Of all this the modern paganism can have no conception. On the wife there is bestowed by the Church a true queenship within the home. She obeys the will, yet rules the heart of her husband, and with him holds the governance of the domestic world. To both alike the children are to be subject as Christ was to Joseph and to Mary: "Children, obey your parents in all things: for this is well and pleasing to the Lord." (*Col., iii:* 20.) It is safe to say that woman's subjection in the truly Catholic home is far less than that which man is daily bound to render outside the home, and which he joyfully bears for her sake. It is indeed the lightest of constraints, motived by love, leaving untouched her personality and placing no limits to the highest reaches of her soul as wife and mother.

If the very mention of subjection, which Scripture uses in regard to woman, has a bitter savor in the mouth of the modern rebel to God's will, it has all the more glorious an import for the Christian mind, for it sums up thirty long years of the short life of the Saviour: "And he was subject to them." In the holy household

into which He was born Heaven recognized no authority save that of Joseph. To him its commands were given: "Take the child and his mother." He alone was notified by the Angel to fly to Egypt and to return therefrom, the others were left to do his bidding as he was bound to accomplish the higher will. Yet Joseph, though most exalted in the authority of his position, was yet the least of that "earthly trinity." What, therefore, was no indignity for Mary cannot be accounted an indignity for any Christian wife, and never has been felt as such within the Christian home.

The truth so clearly expressed by St. Paul in many places and confirmed by all the Scriptures is no less plainly given in the third chapter of the first letter of St. Peter: "In like manner also let wives be subject to their husbands." Adverting to the outward simplicity and inward adorning of the soul which should characterize Christian wives, he continues: "For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: As Sara obeyed Abraham, calling him lord." Here, too, however, no one-sided obligation is imposed. The husband's duty is laid down with no less strictness. He is to treat his wife with all the consideration and honor due to her in the love of Christ as the "weaker vessel," and yet by Divine vocation his equal in grace upon earth and in glory hereafter: "Ye husbands, likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel, and as to the coheirs of the grace of life."

To these admonitions the Apostle adds what may be called a special sanction for husband and for wife. The latter is to render obedience, that so she may possess her soul in peace, "not fearing any disturbance"; for in no other manner can the sweet order of the household be preserved according to the harmony planned by Almighty God. Every violation of this law brings a discord into the married life. "A woman, if she have superiority, is contrary to her husband." (*Ecclesiasticus, xxv:* 30.) Husbands, on the other hand, are warned not to fail in the honor they must give their wives, and not to fall into selfishness and tyranny, "that your prayers be not hindered." If this is not observed the wings of love are clipped, the ardor of the spirit is dampened, the heart seeks in vain to lift itself up to God with all the energy of its powers, there is a darkness over the heavens and a sternness on the face of Him who despises the tyrant. Mighty on the contrary and irresistible is the prayer rising in unison from two souls joined in love, where wifely obedience blends with manly gentleness, and Christ is "in the midst of them." "Anything whatsoever they shall ask, it shall be done to them." With three things is the Spirit of God pleased: "The concord of brethren, and the love of neighbors, and man and wife that agree well together."

It is not a curious question to inquire whether the wife's subjection to her husband was already determined before the first transgression and the Divine sentence which followed upon it: "Thou shalt be under thy husband's power," as the Douay version reads, "and he shall have dominion over thee." Holy Scripture itself answers in the affirmative. It is to the circumstances of the Creation rather than the Fall that St. Paul usually refers in declaring the headship of man. But that subjection which in Paradise was to be the obvious harmony of the natural order, as easily rendered as the flower sways to the summer breeze, received under the changed conditions of the Fall a punitive meaning. So in a similar way the arch of beauty which Noe beheld reaching from earth to heaven need not be considered as the first rainbow mortal ever looked upon. But henceforth and forever it was to have a meaning which it could never have had before. It was to be for man a sign of God's covenant, and not merely "a rainbow in the sky."

"O happy fault!" the Church exclaims of Adam's Fall which gave the world its Redeemer. So, too, may the daughters of Eve exclaim as they regard the sin of their first mother. If the actual subjection of wife to husband is no longer ideal in the natural order, it has been elevated and glorified in higher ways; it has been rendered meritorious in proportion to its sacrifices and enriched with the treasures of sacramental graces; it has been sanctified in a new and hitherto unheard of manner by being modeled upon the mystic union of the Church with Christ. All these immeasurable blessings and advantages the carnal world will indeed never come to understand, but there is another world, a world of peace and happiness as of purity and love, and those who seek it may find it in the heart of the truly Christian wife.

JOSEPH HUSSLEIN, S.J.

Why Not a Catholic Drama?

THE White List of plays may have been approved by those for whom it was compiled; it was, at least, a demonstration of censorship; but a walk down Broadway is enough to convince one that the gentlemen who control American drama did not consider the list of sufficient importance to influence their customary processes of selection. With revolting persistence play after play still revolves around the Sixth Commandment. This venerable axis of dramatic effort, far from being outworn, is insolvent in its longevity. The dramatic critics have struck it on the head with heavy quills; but it bobs up serenely each season, and the twangy box-office butlers gloat over report sheets. Meringuish musical comedy and the tired business man's burlesque menageries are, of course, always the same.

With all the outcry against immorality, and the alleged attempt to give the public what it wants, the dear old American drama is several notches behind the Chinese standard of theatrical morality. The prevalent hits are plays with a "punch," which usually concern a more or less degenerate Judy. So late has come the attempt to

reform the stage that people neglect morally pure drama, which smacks, to them, of imposition. Their taste has been sharpened for gripping things. They can sympathize with and thoroughly digest even the most complicated cases and circumstances of domestic perfidy.

In the words of Edmund Burke, "something must be done" if posterity, Heaven help it, is to regard our age as anything but banal and minute-killing in theatrical matters. It is hardly probable that one American play out of the scores produced within the last few years will be dug up as relics in the coming "twenties." There is something comically distressing in the thought, that this great nation, with the most acute internal problems imaginable, cannot even point to a worthy comedy of manners as its index for future generations. The only current play that can pretend to any mirror-like qualities is one built around the Reverend Doctor Sunday. *Hinc illæ—.*

The call of opportunity for a Catholic playwright is unmistakable. A jaded, intelligent audience that is driven to relish the submediocrity of home-talent exhibitions at the parish hall will rise up and acclaim a dramatist who can treat from the Catholic viewpoint, and with interesting seriousness, some one of the many social problems that vex the passing hour and threaten the time to come. It is pessimism to assert that the Catholic viewpoint is unwelcome to non-Catholics. On the contrary, it is usually presented in a correct, didactic manner that fails to elicit non-Catholic sympathy. The bigot is, nine cases out of ten, a "low-brow" who would not approach anything more intellectual than the 10-20-30 vaudeville "show" under any condition but free tickets. He is negligible. But there is a vast Catholic audience, and a greater extra-Catholic audience that will pay real, ringing money to see a good Catholic writer in a dramatic tussle with a big, aching social question.

Naturally, the range of subjects is not wide; and the "Keep Off the Grass" sign must be immediately nailed over the cloister and the presbytery. We have had quite enough innocent travesties of priests on the stage. Judging from Shaw's "John Bull's Other Island," and other less elaborate delineations, the average playwright seems to imagine a hortative voice and a biretta the principal marks of the priesthood. Yet the character of the priest in a play has always excited great interest and comment. In two recent productions, "The Divorce Question," by James Anthony McGuire, and "The Deadlock," by a non-Catholic, a priest was the pivot of the action. Mr. McGuire's play was a tingling melodrama, crude in spots, but treating the subject vigorously and correctly. "The Deadlock" was a deadlock simply through the author's ignorance, real or feigned, of Catholic practice. It was a rhetorical, but not a box-office success, dealing, as it did, with a seminarian who married, and then, under a delusion that his wife was dead, received Holy Orders. "The Divorce Question" was a great success, and its exposition of the merely social side of Catholic opposition to divorce must certainly have done much to win for the Church the golden opinions of reasonable non-Catholics.

Themes of similar nature, where the Catholic position is misunderstood, are not hard to seek; but they must be sought by experts, absolutely secure in their theology and ethics. What a stabbing, startling play could be made out of the serpent of religious bigotry, as flourishing in America, by a trenchant Catholic mind! The subject is admittedly ticklish; but so is the racial question, yet that was treated with boldness and a fair measure of remuneration in "The Nigger." This play, by the way, is one of the very few American dramas that receive attention from European commentators, because it deals with a vital national issue, none the less vital because it is dormant.

Of course a genuinely spectacular production could be built around Joan of Arc, and a perfect pageant of Catholic apology might be weaved into a tragedy with Luther as protagonist. There are hundreds of picturesque and dramatizable characters of history whose environment and moral are essentially Catholic. But productions of this type involve mechanical and wardrobe expense which modern managers will seldom risk without the "sure-draw" item of the "galaxy of girls." Yet, ignoring history and turning to sociology we can all appreciate the trend of the modern thirst for education. People will pay to see sane problem plays where they will refuse the best craft of Ibsen and his brother gloom-merchants. It is melodrama that American blood desires, and melodrama can be given in educative doses.

The drama is a hard field, the hardest of all to conquer legitimately, without recourse to froth and tricks. But if we have men who can write stories and novels of great human interest, and we certainly have them, we must have men among us who can produce good drama. The very training of the educated Catholic permits this presumption, for the good, well-constructed drama is nothing more nor less than an entertaining syllogism.

However, don't expect the young writer to undertake this work. It is fraught with difficulties that only maturity can master. It is work for heads in their first tinge of gray. Why can't they be equal to it?

JOHN B. KENNEDY.

Glad Tidings

THE Musical Art Society of New York gave its annual Christmas concert some days ago. As has been the custom for the past twenty years, the program of this concert was made up mainly of selections from the beautiful Catholic music of Palestrina and his school, and of French and German Christmas carols from the Ages and Countries of Faith. Though the Musical Art Concerts are for the general public, such beautiful memories are entwined about the music sung that it ought to have very special interest for Catholics.

Of the music of Palestrina and his school many high encomiums have been pronounced by critics competent to judge. In connection with the selections sung a year ago at these concerts one

Protestant critic remarked: "To judge from these compositions the aspirations of the Faithful of those days were upward, and away from human passions and materialism." It may be because this old church music was so spiritual and supernatural that Wagner declared that after so many years it still represented the culmination of ecclesiastical art. It is to be regretted that Catholic choirs do not make use more frequently of selections from this, their rich treasury of the best church music in the world.

The Christmas carols sung at these concerts are of great interest and give one an insight into the simplicity of faith of the people of old. Witness the following verse from a French Noël, set to very naive music:

Le petit Jésus
Disait le rosaire
Penché sur le cœur
De sa tendre mère
C'est lui fit le Pater
Le divin Pater Noster
Et sa voix bénie
Saluant Marie
Disait: Ave Maria
Mêlons nos cantiques
Aux accents du Ciel
Noël! Noël! Noël!
Chantons tous Noël!

There are so many versions of the German carol used, of old, at the ceremony called *Kindelwiegen,* or cradling of the child, a kind of miracle play, that it is not surprising one or other of these variations should be found on the Musical Art programs. Part of last year's carol was:

O Jesulein zart, dein Kripplein ist hart
O Jesulein zart, wie liegst du so hart
Ach schlaf, ach thu die Auegelein zu
Schlaf, und gieb uns die ewige Ruh!

There is no doubt about it that the people of old made much of their faith; they visualized it and brought it down into their every-day life. And their religion did not make them sad; far from it. None so happy as they, and no countries so bright and cheerful as the old Catholic countries with their holy-day processions, miracle plays and quaint customs. Puritanism is sad and dour, and Puritan Protestantism put an end to much of this pretty playing and holiday-making of the Faithful, to the carols, the quaint rites, the simple piety of the Ages of Faith. 'Tis a sign of a good conscience that one can afford to be light-hearted and at ease amidst the terrible truths of religion; such a person probably enjoys a good sense of humor, *et ridebit in novissimo die.* These old Catholics seem to have caught, to the full, the joy of the Gospel message, the Glad Tidings, and to have heeded the command, "Rejoice always," *Jucunda, Sion.* It is to be noted also in these carols how inevitably the Blessed Mother is brought in: somewhere you will find *per Mariam Virginem* as:

Jésus et Marie
Ne nous quittez pas

or

Nun singet all' mit Schall!
Dem lieben Jesulein
Mariä Sohn.

By contrast, it is sad to read of the industry of Protestants in suppressing the honor thus shown to our Blessed Lady. In the program of this year's Musical Art Concert were quoted the words of the old German carol, *es ist ein Ros' entsprungen,* and in the notes it is told how Pretorius, the Protestant composer of the musical setting used, was for changing the words wherever they had reference to our Blessed Mother. It was also stated how Luther objected very sharply to the honor paid to the Blessed Virgin by the daily singing of her anthem by the Faithful. While looking over a book on carolry lately, I noticed that although the Protestant author takes his fling at what he is pleased to call Mariolatry, he chooses for the frontis-piece of his work Botticelli's beautiful picture of the Blessed Virgin, often called the Magnificat, the Child in her arms and all in a circle of Angels, as if a book on carols to be complete must after all acknowledge its source and origin in the first Christian carol, the Magnificat, and in the Mother of God. The theme of the early carols was the Redemption, and the story of the Redemption necessarily includes our Blessed Lady: "They found the child Jesus with Mary his mother." The Child connotes the Mother, and the Faithful of old whose instincts were so true, never forgot, in their caroling, Our Blessed Lady. The old music sung at the Musical Art concerts every year, is redolent of devotion and great faith, of love for the Virgin Mother, and joy of heart. While all owe a debt of gratitude to the Musical Art Society for its unique programs made up of such beautiful examples of an unaccompanied vocal music, Catholics have an additional motive of thankfulness to the Society for preserving in a living form their own simple carols and beautiful music redolent of devotion, great faith, and joy of heart.

P. F. O'GORMAN, S.J.

Catholic Landmarks of Detroit

THE black robe of the Jesuit missionary was already familiar to the natives of Michigan early in the seventeenth century. But perhaps the first white man to set foot on the site of the present enterprising city of Detroit, was the Rev. Dollier de Casson who with his companions parted from La Salle near the mouth of Lake Erie in the autumn of 1670. Travelling westward in search of the Pottawatomies, they found in this neighborhood a large painted rock; this hideous representation of the evil one or Indian manitou, they broke in pieces, piously consigning the fragments to the deepest portion of the river.

The earliest colonists, however, to settle here were the pick and choice of Frenchmen who came with or during the seigneurial jurisdiction of La Mothe Cadillac, who raised the lily of France over Fort Pontchartrain in 1701. These men formed a remarkable group such as no other city of the country could boast. A Froissart might revel in the records of those days when courtly manners and Latin wit blended with savage life. Encouraged by Louis XIV, they had received grants of large tracts of land, which in turn were recognized by the British, and finally confirmed by our Federal Government. Ere long, these, the last of the barons, were driving shrewd bargains in skins and furs with the wily Indian, even glorying in this commercial activity so foreign to their noble progenitors.

Within the enclosure of the fort, close to the house of the commandant, was built at once the little church of squared timbers dedicated to St. Anne. This mother church of the western States was many times destroyed either by fire or oftener for strategic reasons during the frequent Indian mutinies. For at Cadillac's invitation, the Hurons, Ottawas, Miamis and Pottawatomies gathered out of the neighboring forests and settled in the vicinity to the number of 2,000 souls.

The history of early Detroit is quite one with that of old St. Anne's; where all the prominent names of the community were found amongst the *marguilliers de la fabrique.* But most salient today, as then, are the names of the priests. Of such, Father de l'Halle, a Recollect, beloved by red and white, was the first to die, killed by one of a hostile tribe whilst defending his own Miamis. The heaviest loss of the great fire of 1805 was the destruction of the church and neighboring schools established by the zealous Father Richard. This Sulpician, a man of remarkable ability, related through his mother to the illustrious Bossuet, straightway set about rebuilding. He had again, in a short while, primary schools for boys and girls; one well supplied with

spinning wheels for the technical education of Indian girls, and a seminary for young men. Assisted by Father Dilhet, he also trained and prepared four young women from representative families, as teachers in an academy for the higher education of their sex. One of these, Monique Labadie, later Mrs. Antoine Beaubien, endowed in 1854 the Convent and Academy of the Sacred Heart with a generous gift of property. By the religious of the Sacred Heart, who had come to the city a few years earlier, were educated the daughters of all the better families, both Catholic and Protestant.

It was in 1809 that Father Richard brought from the East the first printing press seen in the Northwest Territory. This he fed with his literary output, devotional, educational and Scriptural in character. At the request of the Governor of the Territory and many Protestant gentlemen, this priest lectured publicly every Sunday noon in the council hall on the evidences of Christianity and kindred subjects, until the War of 1812 put an end to this exotic labor, and before long he was imprisoned by the English for his patriotism. Ten years later he penalized a parishioner who had obtained a divorce, the latter sued for defamation of character and obtained a verdict of $1,000 against his pastor who, unable to pay the sum, was forthwith consigned to the common jail. Thence he set out in 1823 for Washington, having been previously elected Detroit's Representative to Congress. There an appropriation for roads was made at his instance, his speech on the Chicago-to-Detroit Road Bill, and other acts testify to the able services of this priest in the National Legislature, and the affairs of the Indians also received his warm support.

Years previously a number of Father Richard's parishioners of the Côte du Nordest, were placed under an interdict for interference in church affairs. After two years, their submission being received, the interdict was removed, and to give to this act the desired publicity, the venerable Bishop Flaget traversed several miles in a grand procession to the music of the band of the Fourth United States Infantry, the guns of the fort saluting as he passed. Another evidence of the position of the Catholic Church here in that day, may be found in an order of General R. Williams addressed to Captains Campau and Godfroy, Catholic names in esteem today, which concluded as follows: "In the interim you are requested to appear with your company on the Grand Parade Ground in the rear of this city. . . with a view to prepare your men to attend as a military escort at the celebration of the anniversary of the institution of the Feast of the Blessed Sacrament of our Lord Jesus Christ."

In 1803 a monument was erected in St. Anne's Church in memory of a gallant officer of the Revolution, John Francis Hamtramck, who died in command of Fort Lernoult at Detroit. A township that once bore his name is now incorporated in the city proper. When the Sons of the American Revolution placed its "Revolutionary Grave Marker" in 1897 over the remains of Hamtramck, which had later been interred in Mount Elliott Cemetery, Richard Storris Willis pronounced a fitting eulogy on one who had so valiantly defended the community nearly a hundred years before, and whose heroism had procured for him the attention and personal thanks of the immortal Washington.

When Detroit was raised to a bishopric in 1832, Bishop Résé became first incumbent of the See. He remodeled St. Anne's and gave to the ceremonial of its offices a solemnity unsurpassed even in Baltimore. Thanks to the generosity of the Archduchess Leopoldine of Austria, patron and personal friend of the Bishop, his church was supplied with silver and gold service, vestments and altar appurtenances as rich as Europe could provide. At this period, quite the most successful school was St. Philip's College which was conducted under episcopal auspices.

Detroit's history whether ecclesiastical or civic is adorned in the years 1834 and after by the beloved Father Martin Kundig. On the outbreak of the cholera, this accomplished musician, linguist and mathematician undertook to care for the more needy and neglected of the victims. The city having no hospital, he fitted up the little frame Protestant church which the Bishop had recently bought and which became later the first Trinity Church here. With a primitive improvisation of an ambulance, Father Kundig made the rounds of the city twice daily; carrying the stricken ones on his shoulder from the wagon to the building. Here, ably assisted by six young physicians who had volunteered to act as nurses, he cared for them to the end. The plague over, this apostle of charity received $3,000 from the city in recognition of his heroic services, and he was requested to continue his charge on a small salary. But the financial crisis of 1837 so embarrassed the municipal treasury that the authorities were unwilling, or unable, to meet their engagement. This obliged Father Kundig to sell whatever he possessed, to cover the deficit with chattel mortgages and ask his creditors for time.

When later a county poor house was established, the city had the sick transferred thither, with the exception of the most feeble, so Father Kundig was left burdened with these, besides forty little orphans. But the faithful priest continued to liquidate his heavy debts, even after his removal to Milwaukee. After thirty-two years he had the last cent paid. Before he left Detroit, however, he had formed a Catholic Female Association, through whose assistance he founded St. Vincent's Hospital, now called St. Mary's, the first hospital of the city and until recent years, the only one to accept contagious diseases. This free institution has had a heroic struggle for existence for more than eighty years with very inadequate help from the city. These daughters of St. Vincent de Paul, besides having charge of the hospital, also conducted St. Vincent's Orphan Asylum, the very first institution of its kind in Detroit and likewise founded under Father Kundig's direction. These good Sisters have built a magnificent House of Providence and St. Joseph's Retreat for the Insane.

Mention should also be made of the Good Shepherd Sisters who came here at the generous invitation of a descendant of an early French family, Miss Caroline Godfrey. Their work, testified to by judges on the bench, has flourished despite the bitter prejudices of the "patriotic Philistines," who prefer to see the young girls of the city roaming the streets or housed at greatly increased cost to the city treasury and the tax-payer, than that they should come under the beneficent influence of religion. If ever the wave of persecution sweeps this country, of all the "fools" of St. Paul, the Little Sisters of the Poor are likeliest to be spared further martyrdom; for their almost unjustifiable labor commands the admiration of the merchant and the utilitarian. The University of Detroit, now occupying almost an entire square on Jefferson Avenue belongs to the Jesuits, who opened an academy here late in the seventies.

Thus it would seem that wherever Catholics have deserved well of the city which they founded and fostered through its wild early days, it was uniformly due to the initiative of singularly active and gifted priests and zealous religious communities. Detroit's population is now nearly 600,000, its Catholic laity maintain thirty-five churches and nearly as many schools and are eagerly forming organizations and societies for the advancement of Catholic enterprises of various kinds.

J. BROWNSON.

II—Books and Men

ALL animadversions aside, undoubtedly many people have been helped by one or more of the numerous plans or programs of reading which have been devised. I hasten to say right here that this observation is not a prelude to another program. I have merely a word to suggest as to when one should do his reading. By this I do not

mean that a person can achieve knowledge of literature between the ages of fifteen and twenty, let us say, and then forget that books are in existence. That method might be in some ways advantageous, but it would not be reading. The time I particularly refer to is the time of the year. And for most people there are two divisions in the year, the cold period and the warm.

In a manner, too, there are two general types of books, the profound and what, for want of a more exact term, may be described as the less profound. It is in the colder months, when the fire is crackling in the grate or when the unpoetic steam radiator is making its diplomatic compromise between a treaty and a threat, that we should do our serious reading. November to April: this is the charmed sextet of months for the student, when he can explore the empires of philosophy or the mysteries of Indo-Iranian philology, or woo the winsome fascinations of medieval life. But when May comes, when "the floures ginnen for to spring, farewell my booke." Is not Chaucer right? For what normal man, who loves the blue in the sky, and the new warmth of the sun, whose soul thrills in response to the first green grass, who is gladdened by the voices of little birds, what man or woman that is not hopelessly out of the range and scope of Terence's *Homo sum* can search the ruins of time when the blossoms and splendors of May are voicing the invitation of the wondrous out-of-doors? There are those who will tell me, Koko-wise, that "The flowers that bloom in the spring have nothing to do with the case," but I must, politely as I can, disagree. A learned treatise on the history of the back-drop in the evolution of stage-setting is interesting, and valuable, in its place, but not so interesting in June-time as a rose-bush in full flower or so valuable to the soul as a walk through a forest lane amid the scents of violet and sweet fern. A book, after all, is only a corollary of life, a little glimpse of a few of life's multiple emotions and expressions. Will one exchange the real for the replica, when the Lowellian June waits illimitable, to be claimed with all its garlands and its gayeties for the gladness of the world?

I wonder, then, if it is not the wisdom of simplicity to delve into learned lore during the months of snow and cold, and reserve the books of lighter vein for the season of charm. Why must I rob precious hours from my Thomas Aquinas or Thomas More or Goethe, to choose at random, to pay them to George Meredith or to Marion Crawford or to a biography of the Duke of Wellington? Not that you must not read an interesting novel or a stimulating biography in the winter, for you must, for your mind's sake; but it is well to plan the easier reading for the days when the lazy hours are waiting for you, trying to make you a sluggard, too. It is no facile task to concentrate on Dante's nine circles of hell when you are voyaging on summer seas, but Kenneth Grahame's "The Golden Age" seems to pulse with the breathing of the waves; it is a splendidly doleful thing to attempt Beowulf undiluted on a country house veranda overlooking a paradise of lake and valley, though you can take graduated swallows of "An Inland Voyage" and not lose too much of the glamour of your setting.

It is interesting sometimes, when one gets in a fanciful mood, to speculate on what books the men and women we know like best. If our friends, through some distressing circumstance of fortune, had allotted to them just one month more to live, and in that thirty days wished to read two books to make the time less fateful, I wonder what the books would be. Every one, no doubt, or nearly every one, would choose the Bible; or we like to believe that at least some portion of the greatest book would be of spiritual consolation to them. But one hesitates to nominate the second choice. Would it be Shakespeare or George Ade? Would it be Thomas à Kempis or Dickens? Would it be the Æneid or "Black Beauty," the Inferno or "Hugh Wynne," the "Life of Loyola" or "The Strenuous Life," the "Little Flowers of Saint Francis" or "The Little Minister?" No one knows; but the various possibilities are stimulating to the imagination. Well, none of us will ever be called upon, let us hope, to answer the question; we may safely leave it to a modern Boswell to put to some bookseller's son of genius caliber. Nevertheless, the manifold selections would be a valuable commentary on man's judgment in books at the end of his life.

At the beginning of life, or at the time when one begins to form a taste for reading, the judgment is usually a vicarious one. It is like some people's greatness, thrust upon one. And one is blessed, indeed, if the thrusting is done with a just discrimination. I once knew a man whose boyhood reading consisted of a select if not well-selected library of two books, the "Life of Cotton Mather," and Cæsar's "Commentaries." By all rights he should have turned out a military genius with an ardently cultivated distaste for ghosts. But he did not; he is only a successful banker. One of my best friends received at the age of six a copy of Thomson's poems as an award for perfect attendance at school. He read it through immediately. It was good discipline, perhaps; it was true devotion to an idea, but it assuredly glorified not the name of the poet. The meeting between the boy's brain and the vagaries of the "Seasons" may have been a mechanical mixture, but it unqualifiedly did not result in a chemical change, if one may be pardoned a figure from the laboratories. Nor can I have much more admiration for a young man who told me that he had read fifty books in a summer vacation of three months. It was too many; ten would have been better, intermingled with a little more meditation and a great deal more play. Fifty solid books in ninety days! a possible, but a too ambitious program. And one is tempted to say with Emerson: "Who in Boston has time for that?"

JOSEPH FRANCIS WICKHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Woman Suffrage

To the Editor of AMERICA:

The "Socialist-Feminist-Suffragist" exists only in the imagination of those who deliberately persist in confusing issues. It is true that the Socialist Party endorses woman suffrage; so does the Progressive Party; so does Feminism. But the Suffrage Movement does not concern itself with any of these movements. It is non-partisan and has just one issue before it: the political equality of men and women as a means to a fairer and a better democracy. Suffragists are not hyphenated citizens, they are real Americans.

No one expects woman suffrage to bring about the millennium. No one believes that vice can be voted away. Every Christian knows that only the grace of God and religion have even a chance to vanquish evil. But we do know that an interested citizenship backed up with the power of the ballot can do much more to minimize vice of a public or commercialized character and can do much more to influence the making and the proper administration of laws than a voteless citizenship however interested. We know, too, that there are 1,000,000 women in New York State who believe, and that there are five hundred and forty thousand men who voted, that it is unfair to deny women a voice in the government which must be held responsible for the

proper administration of public affairs all of which affect the lives, interests, and welfare of women as well as of men.

It would take much more than the six "well-reasoned" (?) papers by Mrs. Avery to convince the many splendid Catholic men and women who believe in woman suffrage that in advocating votes for women they are supporting any or all of the extreme fad-theories of the day. I suppose there was never a movement in the history of the world which was not embarrassed by extremists. The citation of individual cases of advocates of extreme feministic, radical, or eugenic ideas is about as good an argument against suffrage as the citation of individual cases of wrong-doing among Catholics is an argument against the Church and religion. The campaign of insinuation, of evasion and distortion of facts being carried on against suffrage is quite parallel with the campaign of mischievous misrepresentation and false reasoning which has been carried on against the Church for generations. I marvel that Catholics whose Church has suffered just such unfair treatment can lend themselves to the same kind of unwarrantable warfare.

We have been told over and over again by representatives of our Church that the question of woman suffrage is one on which the Catholic Church takes no stand, either for or against; that she leaves her members free to exercise their own judgment in considering this question. If woman suffrage involved the giving up of Christian or Catholic ideals, if it involved the destruction of the home, the "spread of social disorder," the adoption of a false philosophy, the acceptance of any theory or the endorsement of any practice at variance with the teachings of morality or religion, could the Church take any such position of neutrality? Certainly not. The Catholic Church has never hesitated to speak, and to speak plainly, where there was a question of right or wrong at stake. Where, then, is the justification for an opposition based mainly on the assumption that woman suffrage is an ally of the forces which represent and foster the most undesirable, loose and un-Catholic ideas which could be brought to bear upon society? On the contrary, since woman's work in the home, in the church, in the school, in society, in philanthropy, in charity, in public service has been in the main good, why should we not assume that her influence in politics and in government will be equally good? We know that it *is* good wherever woman enjoys the use of the ballot. History is better than prophecy.

Brooklyn. AGNES HULL PRENDERGAST.

To the Editor of AMERICA:

In the first two sentences of her defense of votes for women Sara McPike manifests the incoherency that characterizes suffrage propaganda. The basic issue involved in giving to women the vote is by no means the extension of the franchise from the aristocratic to the democratic form of government. In giving the ballot to men, even those at the lowest rung of the economic ladder, there is no assault on the family as the unit of society, for the simple reason that the man is normally the head of the family. But its extension to women, taxpayers or wage-earners, disrupts the political unity of the family. How, then, could the arguments that I have advanced against giving the vote to women have been used against extending the franchise to the various classes of men? As a matter of historic fact such arguments were not used. Such lack of logic, such inconsistency of thought are not the *right reason* which seems so vexatious to the lady's mind. It is, besides, immoral to charge another with having "little regard for truth" without due cause; the articles in question furnish none, and I have not the pleasure of a personal acquaintance with this lady who assails my integrity. That the suffragette propaganda is "the logical sequence of endowing women with immortal souls" is mere gabble and indicates a crass acceptance of the atheist-anarchist-socialist-suffragist-feminist legend that at the Council of Mâcon the Church decided, by a majority of one vote, to accord to women the privilege of having souls. Besides "the great Spokesman" was not laying down a civil code when He said, there "is neither male nor female," but rather the moral code of Christians. The civil code was left to Cæsar, together with the obligation of building according to the constitution natural to mankind. From this there is no logical step to woman suffrage, because the monogamic family, to use the term the radicals delight in, is the necessary "cell of the social organism." But when Cæsar is persuaded to carry out the philosophy of animalism to its logical sequence, woman suffrage is put upon the statute-book.

No, "Martha Moore Avery's quarrel" is certainly not with the power loom, the spinning jenny, or the thousand and one useful modern inventions, which could be and should be made to serve more equitably the economic interests of wage-earners. Her aim was to show that votes for women is an up-to-date temptation suggested by the prince of devils and intended to destroy the unit of Christian civilization. Her purpose was to show that the home, in the archetypal design and in fact, is the center, within the body politic, for both wife and husband, and that these twain are one. Of course there is use for the "stove" and the "kitchen," not only in the "Central Empires" but right here at home, where children are wanted. There is no possible objection to the "cat" and the dog, if they do not usurp the place of the baby. But for the husband or the wife there is no such thing as sex freedom, for the wife belongs to the husband and the husband belongs to the wife under the Christian constitution.

Besides their duties at home, there are many services that women must render to society, nor are Catholic women in doubt as to what they are. They have our Blessed Lady's example and Mary's and Martha's and that of the holy women who ministered to Jesus. The conditions of social service have changed but the foundation principles and the basic relationships underlying it are the same. One great trouble is ignorance of these principles and relationships on the part of radical women; their acceptance of unscientific theories is sapping the moral fiber of the nation. Lack of religious culture together with a subjective longing for dogmatic truth are no doubt responsible for the restlessness and wretchedness of suffragettes and those like them. They are seeking the right thing, but in the wrong way. Women must go to Rome, not away from her, as they are doing, if they would know what to do and how to do it. Very specious claims are made by my critic, but no data is cited to prove that political equality has benefited women industrially. Yet I shall not deny that Lindsey's Juvenile Court could be cited. When suffragists find out what women *ought to want to do,* the tasks fitted to the structural capacities of men and women will no longer be shrouded in *ambiguity.* Woman should not indeed wish to be "sheltered" in idleness; but it is her own work both at home and abroad, that she should desire to accomplish. Her ambition to usurp the natural tasks of men is wrong.

Boston. MARTHA MOORE AVERY.

Back to Shakespeare

To the Editor of AMERICA:

In your issue of November 20, under the heading "Books Received," there is notice of a book called "Back to Shakespeare," by Herbert Morse, which I have lately been reading.

The author's expressed desire is to reach "that large body of hard-headed, intelligent, but half-educated workingmen." Now I wish to offer a protest against the foisting off upon the laboring man, educated or otherwise, such narrow views and hackneyed untruths as this book contains. Let me not be misunderstood; I do not oppose leading the great mass of men back to Shakespeare; but if it must be done by casting slurs at the Catholic Church, by wailings about the wasted intellect of the Middle Ages, and about the narrowing influence a deep study of the Bible would have had on Shakespeare, then I say the workingman, at least the Catholic workingman, should raise a protest. I refer chiefly to Chapter XVI, the conclusion of the book. Here are a few specimens of what we find: "The Reformation made no great break in the continuity of the Church of England, which is the same now in all its essentials as that which existed in the sixth century." The bond between England and Rome before the Reformation "was loose, and the obedience uncertain and elastic," and "To be a true Catholic a man must inherit the Latin blood" . . . and so on. If AMERICA reviews Mr. Morse's crude appeal to the uneducated, I sincerely hope the reviewer will refer the author to some first-class histories of the Catholic Church, the Reformation, and the Church of England, where he may correct his false ideas. He may then attempt, perhaps, to lead men back to Shakespeare by other ways than by the old-time slurs about the spiritual supremacy and liberty-repressing spirit of Rome.

Philadelphia. WALTER J. DONGAN.

Congregational Singing

To the Editor of AMERICA:

The movement to introduce congregational singing into our service, if it is to be successful, must come from above. Unity in this as in other kindred matters, e. g., uniform textbooks and catechisms, on the part of our esteemed Hierarchy could work wonders. If a uniform hymnal were prescribed for the United States, or at least a certain number of hymns, and if in addition an encyclical letter were to order the introduction of this uniform hymnal or of these hymns into every school and parish, within a few years we should have good congregational singing. Under present conditions, hymnals are springing up like mushrooms, and many of the good old hymns are corrupted, eliminated or replaced by inferior tunes of modern composers. In some localities an effort is made to introduce congregational singing, in others it is tabooed; what one parish sings another condemns. Uniformity alone and a standard American Catholic Hymnal, promulgated by the entire Hierarchy, can accomplish results. Such results are much to be desired, for we are put to shame by many non-Catholic congregations in this matter. Every non-Catholic is familiar with certain hymns, while our people are ignorant even of the "Holy God" and other formerly well-known Catholic hymns.

What can be effected by zeal and method has been shown where efforts were made by individuals in the right direction. But it means work. It means, most of all, the submission of personal tastes on the part of priests, Sisters and laity to lawful hierarchical authority. Unity of action on the part of the Hierarchy, obedience on the part of the clergy and laity could accomplish wonders. We have the material, we have musical talent. Therefore let a commission be appointed to solve the problem. Some ten years ago the *Motu Proprio* of Pius X was given to the world. How meager the results! The decree, being universal, binds in conscience every pastor of this country. Why, then, do we still find in many of our great cities churches without congregational singing, with female choirs, performing to the disgust of many of our people, operas and unliturgical Masses?

Knoxville, Tenn. JOSEPH A. HERMLE.

The Fraternity Evil

To the Editor of AMERICA:

On reading your issue of November 27, I was attracted by the heading of the editorial, "The Catholic College's Advantages." In it occurs the following: "The fraternity evil simply does not exist in our educational institutions." I could not help wondering at your ready acceptance of college fraternities as an "evil." My view of them is that they have great possibilities for either good or evil just as the college itself has and that, as a general rule, their influence is good. They furnish a home much better than the average college town boarding house; they give to their members companionship and help they would find it hard to duplicate elsewhere. That they breed extravagance is an unwarranted assumption. During the last ten years, for example, my own chapter has built and paid for a comfortable home. This was done entirely through the thrift and careful management of the boys themselves. During four of the ten years, when I was in college myself, there were at least four or five members of the chapter working their way through school. Surely they were not looking for any "lap of luxury." Unfortunately it is only the glaring exception to the rule which gets to the public through newspapers and magazines. That is one reason why I am anxious to correct a false impression on the part of what I consider the fairest weekly in America. If you have access to one of our fraternity houses in an average college town, see if the impression you get on visiting it does not bear me out. It would surprise a good many, too, if they could see beneath the coats of college students returning from the communion-rail, and take the percentage of fraternity men among them. I consider the college fraternity one of the greatest influences for good that comes to a college man. I believe you would agree with me if you saw much of them. If we don't have them in our Catholic colleges where the students board and room in college buildings, it is because we don't need them, not because they are an "evil." Might it not be better to put it that way?

Indianapolis. D. DOHERTY SHEERIN.

Back to the Farm

To the Editor of AMERICA:

It is undoubtedly true, as Mr. Savage points out in "The Young Man and Stock Raising," that the boy who has had practical experience on the farm will profit more by a course in agriculture than one who has not had such experience. And yet it seems to me that, in spite of this handicap, our city youth should be urged more and more to take up agriculture. We all realize that the cityward trend of our country youth swells the ranks of the consumers, cuts down the files of the producers, and sends the prices of foodstuffs soaring. The insidious, omnipresent dangers to health, faith and morals with which the city teems are too well known to need mention. So it would seem that if we are to reach a satisfactory solution of present-day social and economic problems we must strive to get the young man back to the farm. Convince the numerous young men who swell the chorus of discontent in our cities that the life of a producer, whether in farming, stock raising, or horticulture, is in the highest degree healthful, satisfactory, dignified and profitable. In conclusion I would ask, may we not hope soon to have more agricultural colleges under Catholic control? Many of our Catholic boarding schools would seem to be ideally located for such a purpose.

St. Louis. TEACHER.

AMERICA

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The World Needs Christ

IN the *Atlantic Monthly* for March there appeared an article by an anonymous writer, which contained some very pertinent reflections on present tendencies. In particular he recorded with regret the gradual but thorough elimination of Christian ideals from the popular scheme of life, and expressed considerable apprehension as to whither the movement would eventually lead. The article has now been published in pamphlet form, and has many significant passages, one of which is the following:

> There is much about reform, suffrage, the fighting of Tammany, measures for the physical betterment of factory boys and girls. There are many wrongs to right, for the most part centering in the body; but in spite of my sympathy with each distinct measure, and my strenuous efforts to help forward some of them, I feel great sense of lack. The horizon is near and attainable; the sky comes down like a brass bowl over our heads; I stifle in this world of nostrums, of remedies, of external cures for moral evils. This superficial, material optimism which ignores the deepest need, the deepest answer, fails to suffice. One is aware of a lessening life, a drying up of the very sources of vitality; the old sense of illimitable destiny, of greatness, of the challenge of eternity, is gone.

AMERICA has had occasion twice to notice the article, but it quotes the above passage because of its very accurate characterization of the feelings of the better part of our people, particularly now when Christmas thoughts are in our minds. With other statements of the writer we would take issue; but with his anxious query, "Whither," we are in perfect sympathy. This is the question put to St. Peter, in the old legend, by the suffering Christ, when the discouraged Apostle was fleeing from Rome; and if it is to be answered aright, the answer must be that of St. Peter, "Back to Rome." The "sense of lack," which the writer so vividly portrays is no other than the simple lack of Christ, the lack of Christ's teaching, Christ's spirit, Christ's grace. Like the Head of the Church, the modern world is encompassed by the luxuries of the imperial city; noble ideals have been obscured by the preaching of the heralds of revolt; hopes have been debased by pandering to the demands of the flesh; Christ has been forgotten. St. Peter did not listen to the siren voices of pride and sensuality, but persecution and sorrow clouded the vision of the Apostle, and he turned his back on the work that had been given him to do. He met Christ, and again he set his face towards Rome and the celestial Jerusalem. There is only one remedy for the ills of today, the remedy that lifted the subjects of Nero from their degradation, a remedy that consists, to describe it briefly, in the knowledge and love of Jesus Christ. There is a crying lack in our heads and our hearts, the lack of the God-Man, the Saviour. Unless He fills our intellects and appeals to our affection we shall go the way of all flesh. The world lacks Christ. Who will give Christ back to the world?

Mother Goose and the Censor

THE middle of the war's second year, according to the daily press, finds the rigor of the censorship, not only on the Continent, but also in the United Kingdom, growing greater than ever. An aggrieved correspondent writes: "All our liberties are being taken from us one by one, and after tomorrow (or a few days later) we may send no more pamphlets to America." Printed matter of all kinds, it seems, is carefully inspected before being exported, and authors who quote from the poets any lines in which the vigilant censor detects lurking treason may have their entire works confiscated. It is not hard to see, for instance, how even so innocent and neutral a book as Mother Goose could be wickedly used to give aid and comfort to the enemy. He is a rash scribe who sets down without qualification nowadays the statement, "Mary had a little lamb," for the epithet "little" and the preterit "had" unquestionably hint at a shortage of food that would encourage the foe to continue the war. For the same reason all references to the domestic economy practised by the renowned Mr. and Mrs. John Spratt, would be the height of imprudence, and the thoughtless author who wrote lightly of Mother Hubbard's bootless quest would promptly find himself interned. Nor is it hard to see how indiscreet inquirers as to "Who killed Cock Robin?" would be open to suspicion, and in view of the perfection of the spy system throughout Europe just now "Where are you going, my pretty maid?" might prove a very dangerous line to quote. Subtle allusions, moreover, to Jack and the Bean Stalk, Little Red Riding Hood, or Golden Hair and the Three Bears could easily breed such suspicions in a conscientious censor's mind that an investigation would end in the citing of several wretched authors before a military tribunal.

On the other hand, however, such Mother Goose

heroes and heroines as Little Jack Horner, Little Miss Muffet, Little Boy Blue, and the child who showed that patriotic concern regarding the state of the wool market, and who received from the Black Sheep so gratifying a report, could all be safely quoted, no doubt, even by war correspondents. For these famous characters would be proofs of a national resourcefulness well calculated to fill the enemy with dismay. For a similar reason the fine optimism that pervades "Old King Cole" and "Sing a Song of Sixpence" would make citations from those deathless lyrics quite unobjectionable. Finally, the Old Woman Who Lived in a Shoe would no longer be considered an object of commiseration, but, free at last from all perplexity regarding the future of her numerous progeny, she would, by her example, stir the mothers of the nation to rear large families for defenders of the State.

Huxley and St. Paul

A PERFERVID admirer of Huxley writing recently to the editor of the *Sun,* quotes from a letter of the Professor to Charles Kingsley, in which he states very frankly the revulsion of feeling he experienced as he stood behind the coffin of his little son and listened to the words of the "Burial Service." The words that moved him to scorn were those of St. Paul, in which the Apostle says: "If the dead rise not again, let us eat and drink, for tomorrow we die." For some unaccountable reason, Mr. Huxley construed the passage into a dilemma, which left only two courses open to man, either to believe in the resurrection or to "renounce my manhood and howling, grovel in bestiality." As the protagonist of evolution did not choose to accept the first of the alternatives, he protested against the second as a calumny against human nature. He refuted himself, however, by indicating clearly that there was a third course, namely, to live nobly though naturally and to find consolation in gratitude for the happiness already granted him and in appreciation of the happiness still open to him. It is simply inconceivable that St. Paul would in any case advocate that unbelievers have recourse to "bestiality" in order to assuage the bitterness of their grief, and it argues very little knowledge of the Apostle of the Gentiles in Mr. Huxley to have misinterpreted his meaning in so unwarranted a manner.

"The heart of Paul," in the words of Chrysostom, "was the heart of Christ," and Christ's sympathy for the bereavement of parents over the death of their firstborn as well as their other children is too well known to be insisted on. If the expression of St. Paul was the occasion of pain to an already overflowing heart, it was not because the expression itself was inhuman, but only because Mr. Huxley's own prepossessions were at fault.

Had the Professor been privileged to attend a Catholic burial service, one that is to say, which is instinct with the spirit of St. Paul; had he seen how the words of the unparalleled lover of Christ send a ray of hope through the mist of tears, cheering even cheerless hearts, he would never have calumniated the gentle Apostle, but would have understood that for St. Paul, as for all Catholics, death is not the "irreparable loss" Huxley thought it, but a brief parting, and that Christians do not speak eternal farewells at the brink of the grave, but rather give God-speed heavenwards to their dear ones, while they themselves remember the promise of a blessed reunion that is sure to come. Catholic fathers know that they will look again into their children's eyes, children know that they are to receive once more their parents' caresses, friends are confident that soon they will meet their friends; and all in a tender Father's home. No, it was not St. Paul that grieved the heart of Mr. Huxley, but his own lack of faith, for St. Paul so softens death as to make it a happy release, a passage to union with the Friend of Friends.

"Who Has Not Known a Carcassonne?"

THERE is a quaint French poem that tells of an aged peasant who lived all his life in a little provincial town. The one great ambition of his life was to visit Carcassonne, whose spires on a clear day he could see in the distance, gleaming in the sunlight. It was the city of his dreams; for the better part of his dull, humdrum life he had planned a trip to this wondrous town which his imagination pictured a city of endless splendor. Querulously he tells a visitor of his hope and how everything seemed to thwart his plans. Moved by the old man's tale, the stranger promises to take him there on the morrow. Alas! tragedy too often hovers close to achievement. That night the bell in the village church dolefully tolled the *De profundis.* The old man never saw gay Carcassonne.

Who has not known a Carcassonne? Who indeed! For each of us there is a Carcassonne, the golden city of our dreams where dwell the ideals and ambitions of our youth. And how few, how very few ever see their Carcassonne. Your financier believes himself another Crœsus, with the coffers of the world at his disposal, ruling men and nations by the power which his wealth represents. Too often the call comes to him ere attainment, "Thou fool, this night—." Your diplomat sees himself another Richelieu, controlling the destinies of States with his Titan intellect. The cry of "The King is dead! Long live the King!" rudely awakens him from his trance and he is dismissed from court. He has played his part. Your soldier dreams of directing armies, a second Joffre or von Hindenberg, but his officers keep him to the trenches far from the field of glory. He perishes and with him perishes his dream. Your priest prays that he may be another Xavier or Vincent de Paul bringing myriad souls to God by the power of his preaching and the ministry of his hands. His bishop sends him to the seminary to teach Latin to young clerics.

And so it goes on. Every man, no matter what his station in life, has his ideal. But alas! Carcassonne remains ever in the distance. Even the saint dreams his dream, the incomparable dream of becoming daily more and more Christlike, of reproducing in his own life the life of Him crucified. Never yet lived the saint who was content with what he had won; he was ever on the quest for more; dying, he was conscious that he had fallen far short of the aim.

Dreamers and weavers of dreams, all of us! And how hard it is for one who plans such splendid aerial architecture to come back to earth, to the hard facts of every-day life, most of all to come face to face with his real self and discover how far off he is from his ideal. How pitifully small and cheap and tawdry seems our poor real self when contrasted with this gorgeous demi-god, the ego-that-is-to-be. It is said that a man is never a hero in the cold, appraising eyes of his valet. But has there ever existed a man who in the soberer moments, in the depths of his soul, really believed himself a hero? True, the genuine egoist is ever offering incense before the shrine of self, but sometimes, surely sometimes, he must perceive that his idol has feet of clay. He would shut his eyes to the fact, if he could, but consciousness of his own defects is inevitable.

Shall man, then, stop dreaming his dreams? Shall all *châteaux en Espagne* be demolished? Far from it. This world of ours would be a sorry place without them. Hold fast to ideals, only let them be noble. Keep Carcassonne ever in sight, only take care that it be not the City of Destruction. What boots it that ideals be not attained, that the delectable city of our dreams is never reached? An ideal attained may cease to be an ideal. That it is not attained does not mean that it should have no practical bearing on life. To strive with might and main to reach it, to fashion one's life in such wise that its attainment will be a little less remote is to have gone a short way on the road to Carcassonne, and that counts for a great deal in this life of ours.

"Not Such a Bad Man"

THE other day a Chicago judge spoke as follows: "A man who will lie to get a chance to work is not such a bad man." "If every man in this court room who lied at one time or another to get a job were put in jail, there would not be many of us left." A boy, who was only sixteen years old, applied for the position of mail clerk, and in answer to one of the questions put to him, stated that he was eighteen years of age. It afterwards came to light that he was two years younger than he had declared. Accordingly he was brought before the United States District Court, convicted, and recommended for leniency. The judge thought well of the recommendation, and before closing the case discoursed on lying, and in particular on its prevalence and its heinousness. With the fact that he put on record, namely, that very few men could plead not guilty in the matter of deliberate falsehood where it is a means to advancement, we are not concerned, for it is not easy to determine how far he may or may not be right. The truth of his other statement is easier to appraise.

Certainly the learned judge departed from accepted puritanical notions, hitherto much in vogue among us, when he said, "A man who will lie to get a chance to work is not such a bad man." A lie has been held up to us as *the* capital offense, not so much because it is a sin, but because it offends against the code of gentlemen. We have all probably met fathers who would smile at the rest of their son's "amiable weaknesses," but would be tempted to disown a child who should be guilty of a lie. In so far as the judge corrected this impression he did well. In itself a lie is not by any means the worst of sins. Nevertheless it is always sinful in some degree; of its nature it is intrinsically bad, so bad that nothing can justify it or make its use permissible. The malice of lying is unmistakably clear. It frustrates a law of nature by running counter to the end of speech, it is the direct perversion of a faculty that has only one purpose, namely, the manifestation of one's mind to others, it introduces a contradiction between the word of the mind and the word of the lips, it violates the right inherent in men not to be led into error, and it tends to destroy the faith and confidence in one's fellow-man, that are the basis of all social intercourse. The dictum employed by the judge, therefore, needs careful consideration. The word, "such" has a restrictive and not a negative force. He did not mean to imply that a man who would tell a lie under the circumstances he describes, is not a bad man. A liar is undoubtedly and emphatically a bad man; but he is not so bad a man as he would be if he were guilty of other sins. Not to gain the whole world should one tell a lie; *a fortiori* not to obtain a position. It would be wrong to interpret the judge's statement in any other sense.

Dr. Gates and Bible Societies

THE Reverend Dr. Milo H. Gates is engaged in a controversy with the Bible Societies. He has denounced them as keeping the Bible from the people, and as having stolen from Holy Writ some of its most wonderful parts. He objects with reiterated clearness against the exclusion from the Sacred Text of the "Apocrypha," and characterizes this exclusion by the far from ambiguous phrase of "grievous theft." In expressing his dissatisfaction, he is following in illustrious footsteps, for it will be remembered that Cardinal Newman, writing to his sister Harriet as early as June 9, 1830, more than fifteen years before he became a Catholic, says very explicitly: "Yesterday I withdrew my name from the Bible Society." Certainly no one will accuse Newman of not loving the Holy Scriptures or of not desiring their diffusion. "I was brought up from a child,"

he says in the "Apologia," "to take great delight in reading the Bible." His reason for retiring from association with the Bible Society is given towards the close of the above quoted letter in very significant words, ". . . there being no *principle* recognized by the Society on which Churchmen could fall back and take their stand. . . ."

Times have not changed since the then Vicar of St. Mary's wrote these words. From the very nature of the Protestant position it was and is inevitable that there should be no principle on which those who reject the Divine authority of the Catholic Church could agree as to what books are or are not the Word of God. The Reverend Dr. Gates declares that the "Apocrypha" are inspired. Mr. James Wood, President of the American Bible Society, categorically denies that they are inspired. The excision of the "Apocrypha," according to Mr. Wood, is in historic accord with the principles of Protestantism. Not at all, says Dr. Gates, "the time has come when all real Protestants should demand from the Bible Societies the whole Bible." Neither of these gentlemen has a commission to speak authoritatively for all Protestantism on the canon of the Sacred Scriptures, nor are their differences of opinion of interest to Catholics except in so far as they exemplify the essential weakness of non-Catholics in general as to the Bible.

It is very significant that both of the disputants express "views," but neither proves his contention. Both are logical and both are illogical. If private judgment is the final test, each has the right to set up his own canon, each is wrong in denying to the other the right he claims for himself. Their careful abstention from anything like an attempt to demonstrate the correctness of their several attitudes is only natural. Some years ago, Marcus Dods, D.D., in a lecture before the Presbyterian Lake Forest College, stated the Protestant position with remarkable frankness:

> If you ask a Romanist why he accepts certain books as canonical, he has a perfectly intelligible answer ready. He accepts these books because the Church bids him do so. The Church has determined what books are canonical, and he accepts the decision of the Church. If you ask a Protestant why he believes that just these books bound up together in his Bible are canonical and neither more nor fewer, I fear that ninety-nine Protestants out of a hundred could give you no answer that would satisfy a reasonable man. The Protestant scorns the Romanist because he relies on the authority of the Church, but he cannot tell on what he himself relies. The Protestant watchword is "The Bible, the whole Bible, and nothing but the Bible," but how many Protestants are there who could make it quite clear that within the boards of their Bible they have the whole Bible and nothing but the Bible?

The watchword is still the same. Dr. Gates pleads for "the Bible and the Bible only, Our Rule of Faith and Practice." But the doctors disagree. The only logical position is that of the Catholic Church, and we have no hesitation in saying that an increasingly large number of honest thinkers are coming to admit the reasonableness of the Church's attitude towards Holy Writ. They may not indeed concede the supernatural guidance of the Holy Ghost in the authoritative and final determination of the canon set up by the Church, but like Wellhausen, they recognize at least her "great tact" in eliminating the false from the true.

LITERATURE

XVI—The Golden Legend

IT means a reparation of the injustices of centuries and an interesting return to a medieval viewpoint, if indeed our century is concerning itself with "The Golden Legend." For "The Golden Legend" was *the* book of the Middle Ages, while to the ages that followed it was an anathema, a stumbling-block, or at least a superfluity. A product of the "greatest of centuries," the golden age of the friars, its vogue was enormous: it was read by everyone who could read at all; it lay in the scriptorium of every monastery; it gave up its Latin as the garb of many a vernacular; it supplied edifying matter to all the preachers, and a stock-in-trade of anecdotes to profane writers. Then came the great change. The Reformation and the Renaissance combined their hostile influences against this unique expression of the soul of the Middle Ages. They dried up its founts and withered its offshoots. They were antipathetic to every one of its characteristics: its simplicity, its Latinity, its asceticism, its mercifulness, its familiarity with the supernatural, its ready acceptance of the marvelous. Even Catholic theologians and scholars condemned the book from the standpoint of the new age. Melchior Cano, for instance, called it, "this truly leaden, rather than golden legend." The invention of printing found the book still almost at the height of its popularity: in 1475, when William Caxton, bringing England into line with the Rhineland, Florence and Rome, started in London his printing presses, no volumes poured from them in such profusion as those of his version of the "Legenda." But the reaction set in sharply. With the "anti-saint" proceedings of Henry VIII and the destruction of monastic and college libraries under Edward VI, "The Golden Legend" began to disappear rapidly and completely from the face of English literature. And its fate was very much the same in other European countries. It lost all its friends. What was best in it displeased successive heresies, Puritan, Jansenist, rationalist, materialist; what was weakest seemed to the orthodox and conservative hardly worth championing. So, for some three centuries, "The Golden Legend" was practically left in obscurity.

It was not till the beginning of the twentieth century that friendly steps again made their way to the dusty hiding-places of the once famous old book. In 1854 a German scholar, Graesse, had edited the complete Latin original; but his learned labors had little to do with popularization. Very different was the complete French translation, "La Légende Dorée," brought out about 1900 by the author and academician, Téodor de Wyzewa, who displayed the warmest appreciation of De Voragine's work, and produced so brilliant a piece of literature that it was crowned by the French Academy. In England, a little later, the "Temple Classics" gave us a complete edition of Caxton's version, a much bigger thing, be it remarked, than the primal Latin volume of 1275. In 1914 I was enabled by the cooperation of the Cambridge University Press (Putnam) to publish a volume of selections from Caxton's work, which, intended primarily for school reading, included only some twenty-two lives, or about one-ninth of the entire original, but, by its notes on all questions raised by the text, its introduction, and its slightly-modernized spelling, aimed at winning the largest

possible number of modern readers for the ancient masterpiece.

What, then, is "The Golden Legend"? It is not a certain dramatic poem for which Longfellow borrowed the name, and which is an agreeable and interesting medley of medieval themes and echoes caught up by the American poet in his wide reading and European rambles. It is a genuine product of the long-past days when books were very rare things. Churches and monasteries used then to preserve in a huge volume records of the lives and deaths of holy persons important locally or universally, associating with these biographies, comments and homilies on the leading Christian festivals; and, as each appointed day came round, these would be read aloud. The *legenda* or *lectio* was the assigned portion for each day; but it became common to speak of the entire collection, properly styled the *legendarium,* as the *legenda.*

These parochial or monastic records would naturally be of limited scope and of very unequal execution. Something bigger and better was demanded by a century like the thirteenth, when there was a notable stirring of minds. A masterly and comprehensive *legenda,* an encyclopedia, to use the modern word, of festivals and saints was wanted. The need was supplied by a Dominican friar, destined to become Archbishop of Genoa, a saintly man, fond of his cell, books and pen, but able to cope with administrative troubles when unwillingly set to face them. He was Giacopo da Varaggio, so styled from a little town on the Riviera, whose chief public monument at the present day is his statue, but his name was rather awkwardly Latinized into *Jacobus de Voragine,* "James of the Whirlpool." He devoted the patient toil of years to the making of his encyclopedic *legenda.* It was hailed with unanimous applause by its contemporaries; and the generations that followed surnamed it *aurea.* "For," says Caxton, "in like wise as gold is most noble above all other metals in like wise is this legend holden most noble above all other works." Alas, the panegyrics of the fifteenth century were destined, as we have seen, to change too quickly into the hard words of Cano and the attacks of Luther! The iconoclasts and the "humanists" were in a hurry to bury the Age of Faith and therewith its "Golden Legend."

And now the old notes are heard again! Hardly less warm than the praises of Caxton are the encomia bestowed on the "Legend" in our own day by M. de Wyzewa in the preface to his *ouvrage couronné.* There is good reason for speaking of "a return to a medieval viewpoint." But let us not exaggerate the force of our words. We can never view the world just as did the men and women of seven-hundred years ago. To the normal Catholic of the twentieth century, these lives of saints and festival homilies will certainly not appeal in the same way as they appealed to his ancestor who in the year 1280 paid his ducats for an illuminated transcript of the Archbishop of Genoa's work, or to the later progenitor who in 1480 secured a copy of the very first edition sent forth from the wonderful presses of Caxton. One in heart and soul though they may all be with regard to Catholic essentials, in relation to countless matters of thought and sentiment, belief and practice, their outlook will be different, as different as would be that of Spencer's Hermit, who

> Told of saintes and popes, and evermore
> He strowed an Ave Mary after and before,

from that of a modern fashionable lecturer in a Broadway conventicle. In those long-past centuries a simple, unquestioning faith welcomed the substance of the story and troubled itself little about the manner. We of today are apt to be incredulous, even though sympathetic; to take the facts in a provisional sort of way, to rest in the writer's literary charm, or amuse ourselves by analyzing his psychology and that of his times. We may regret this; but so it is; the man of today cannot recapture the simplicity of childhood or of Paradise. We must take it then, that for him the interest of "The Golden Legend" will be not simple, but complex.

Edification and beauty he will find, though not uniformly diffused, and not exactly at the places where the ancient authors thought them most evident. Pictures of long-vanished ways and aspects of life he will find, and history in the making. The human soul is here displayed with a documented fulness which may well appeal to the devotee of our more serious novels. The tales win us by their simplicity, often make us smile by their naïvete, and not seldom startle us by their plain-spokenness, though as regards this latter point we may say that the Cambridge Press selections do not include anything too daring for sensitive modern ears. While in some biographies, as in that of St. Augustine, we are studying the phases of an individual soul's career, in others, with a St. Edward or a St. Louis, we are assisting at momentous episodes of the world's history. In some, as in that of St. Yves of Brittany, we are reperusing the juridical evidence given in a process for canonization by sworn witnesses; in others, as in that of St. Brendan and his adventurous monks, we are moving in a mystical fairyland, never mapped out by geography or theology. Manifold, we repeat, and even curiously complex, will be their interest. And yet there will hang around all their pages a unifying charm, a pervasive *aura,* wrought of the spirit and manner of the narrators: of their familiarity with the supernatural, their simplicity and sincerity, their occasional touches of the grotesque, their homeliness and humanity; above all, in the case of the Caxtonian version, of their quaint fifteenth-century English, antique but not too obscure, truly a "faint sweetness" and a

> Dim perfume, like a cloud
> From closet long to quiet vowed,

falling around the saints and the sinners.

Under the spell of this atmosphere, and with a little patience, the reader will gather as he wanders around these remote marvels and heroic sanctities, these household tales and historical landmarks, a peaceful pleasure and a quiet beneficence. We may hope he will profit by some patronage from the celestial personages to whom he has lent thus much attention. We know that he is entitled to his shared benefit under a prayer that still shines upon us from the pages of Caxton, wherein he entreats for "all them that shall read and hear this said book," that Heaven would grant to them "long life and welfare, and after this short and transitory life, to come into everlasting joy in heaven."

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REVIEWS

The Normans in European History. By CHARLES HOMER HASKINS. Boston: Houghton, Mifflin Co. $2.00.

In a course of eight lectures Professor Haskins has treated of an interesting people in an interesting way, and most of his readers will regret on finishing the book that the author's plan did not allow him to pursue his subject. His treatment of the advent of the Northmen among the Franks, their conquest of Normandy, and later of England, and the extension of the "Norman Empire" to the boundaries of Spain is full enough for one who is versed in English history; but the student of general European history, literature and art would like to see the chapters on Italy and Sicily developed to the same degree as those on England, while much might be said on Norman activity in Palestine, Greece and the Balkan Peninsula. Later, perhaps, the author may expand his lectures into a book covering the whole ground, for with the requisite knowledge, he has sympathy with his subject and a clear grasp of the peculiar genius of the people.

The Normans were among the last of the peoples of the

North to seek a home among the more polished dwellers of the South, they were the quickest to assimilate the religion and civilization of their subjects, and to lose their own identity and language in their surroundings. Moreover, the higher the civilization of the peoples among whom the Normans settled, the quicker did the strangers become Franks, Italians, Greeks, Sicilians or Irish. Nor were they satisfied with picking up the good that lay around them; they added from their own native power and genius to what they found, and they may claim the proud honor of originating the first attempts at modern literature in France and Italy. Professor Haskins is too much of a scholar and historian to rail at the backwardness of the Middle Ages, the nightmare of the half-educated. He finds much to admire in medieval architecture, law and learning, and he is not at all surprised that wireless telegraphy and submarines were unknown to Rollo, or William the Conqueror or even to Henry II.

P. J. D.

Interpretations of Literature. By LAFCADIO HEARN. 2 vols. New York: Dodd, Mead & Co. $6.00.

Long before Lafcadio Hearn entered upon his literary career in Japan, the so-called philosophy of Herbert Spencer was a fashionable cult among Japanese students. Lafcadio Hearn, not a wide reader in philosophy, and obviously satisfied with Spencerian theorizings and flat dogmatisms, emphasizes the cult of Spencer, chiefly through the digressive remarks in these lectures in literature. This may appear to be an irrelevant critical observation; yet it forces itself to the front, because of the undue part that Spencer's vagaries in religion, ethics, and esthetics have long since played in Japanese educational circles. Lafcadio Hearn, if he had to appeal occasionally to a Spencerian opinion, should have had a finger ready to point to other pages in the history of philosophy. And it is not only in this department wherein Hearn's provincialism appears. He candidly admits "I have not the scholarship needed for the development and exercise of the critical faculty." Yet there is scarcely a phrase of art or literature or even of religion which he does not essay to treat with a dogmatism equal to Ruskin's, but without Ruskin's power. In an enumeration of the great masters of modern prose, he does not deign to mention Newman; indeed in the entire course of these large, 800 pages, Newman is but once mentioned, to wit, "a few of the clever students at Oxford actually became Roman Catholics—such as Newman." The "Idea of a University" and the "Apologia" were dead letters to the English students in the University of Tokyo from 1896 to 1902 while Lafcadio Hearn held the chair of English literature.

The chief merit of these lectures is the simple exposition of certain poetic charms in the ballads of Wordsworth and the lyrics of Shelley. The lecturer is not broad-minded enough in his attempts at analysis to consider some real voices of the times, such as Matthew Arnold. Lafcadio Hearn is a Puritan with a hodge-podge of uncorrelated erudition. He accepts as oracular great mystifying mazes of song. When the lecturer confines himself to the interpretation of simple ballads, like those of Wordsworth, Tennyson, Longfellow, he is in a world not beyond his mentality; but when he goes afield into *obiter dicta* about religion or philosophy, he treads perilous ground, sowing cockle where the Japanese have a right to gather wheat.

C. L. K.

Chaff and Wheat: a Few Gentle Flailings. By FRANCIS P. DONNELLY, S.J. New York: P. J. Kenedy & Sons. $0.60.

To "Mustard Seed," his earlier book of editorials gathered from the pages of AMERICA, Father Donnelly has now added this attractive companion volume. After sounding the warning: "Should a sharper stroke of the flail now and again come your way, be sure that it was aimed not at you but at that unpalatable outer casing which hides from our full appreciation and enjoyment the sweet, golden yield every one knows to be yours," the author offers his readers forty papers, of some four pages each, and filled with the epigrams, paradoxes and counsels which are so characteristic of Father Donnelly's writings. "All for the Best," "The Blessed Word Automatic," "This Vale of Sunny Shadows," "Euphemia and Euphemists," 'The Tremendousness of Trifles," and "Curmudgeons" are the titles of chapters that are particularly clever, and throughout the little book runs a vein of wholesome optimism. As these papers, when they first appeared, could be read only one at a time, the most profitable way of using "Chaff and Wheat" is to take little five-minute nibbles.

W. D.

Universal Pronouncing Dictionary of Biography and Mythology. By JOSEPH THOMAS, M.D., LL.D. New Fourth Edition Thoroughly Revised. Philadelphia: J. B. Lippincott & Co. $10.00.

Encyclopedia knowledge is popular, but even when you know how, it often takes time to dig out by criss-cross references, through sixteen or more volumes, what you are after. This, in these days of concentration and haste, "were a grievous fault." So, when a philanthropic publisher presents 2,550 pages of "get-at-able" facts in one usable volume you class it with marvels like the one small head that carried all the famous schoolmaster knew. The former edition of this publication was dated 1908, therefore some seven years had to be gone over to bring the fourth edition up to date. The result shows what can be done by judicious plate-patching. To get Henry Ford, the international pacifist in on page 1014, for example, E. Ownslow Ford, a British sculptor, who had six lines in edition number three, had to be sacrificed; and Pope Benedict XV displaced Frank Lee Benedict the novelist. But while the novelist had five lines the Pope gets only four, the other one being devoted to spacing. In this way the revisers make the work practical, "combining the greatest possible completeness with the brevity necessary to keep it within a reasonable compass." Modern mechanical skill has robbed the "unabridged" of its former forbidding ponderosity and light-weight paper reduces the bulk and the weight of this useful volume.

T. F. M.

Historic Churches in Mexico. With Some of Their Legends. By MRS. JOHN WESLEY BUTLER. New York: The Abingdon Press. $1.50.

This is a book of some 137 pages of pleasing but not over-illuminating chat illustrated with forty-eight pictures of churches and shrines. The author has spent thirty-six years in Mexico and purposes to give an account not so much "of the churches of Mexico nor even of the larger churches, but of the historic churches, the churches which have gathered about themselves a certain history, and, particularly, a certain amount of legend and folklore." Nevertheless there appears little evidence that the writer has done more than collect some of the many pious legends that among every simple and imaginative people are wont to spring up. There is no attempt made to discriminate between history and peasant tradition. The book is free from the more odious features that generally disgrace Protestant missionary literature in Latin America. In many places there is mention made of the early and wonderful progress made in Mexico under the Spanish missionary régime, such as the first printing press on the continent, the first dispensary for the poor, the first university, etc., yet the author lacks the breadth of knowledge requisite to write a really valuable or even interesting book on the subject. In dozens of naïve ways the author betrays her unfamiliarity with the heart and religion

of Mexico despite her long residence in the land. Notwithstanding the space given to mere legends, there is enough said about the glorious structures themselves to move one to wonder at the marvelous art, wealth, devotion, and genius —for the artists were mostly Mexican born—that Mexico possessed in such lavish abundance when the present United States was not, or was but a group of struggling homespun colonies, sans art, sans letters, sans taste, sans everything. And to think that now in this once happy and devout Mexico, thanks to revolutions so often American-aided, many of the glorious churches, triumphs of artistic genius, are used as freight houses, machine shops and grocery stores!

J. F. X. M.

BOOKS AND AUTHORS

"Reading and Character," the paper Father James J. Daly, S.J., read last July at the Twelfth Annual Meeting of the Catholic Education Association, starts the concluding number of the *Catholic Mind's* thirteenth volume. Drawing on his wide experience as writer, priest, and teacher, he has prepared an article that all who are interested in education will find of great practical value. In response to many tearful requests, Father Dwight republishes in this issue the Constitutions of the Niobites, and "We Practise What You Preach," one of the best papers Mr. Lord has written, brings the number and the volume to a fitting end.

Those who have been reading in the *Messenger of the Sacred Heart* the little meditations written for "The Eucharistic Propaganda" by the Rev. Francis P. LeBuffe, S.J., will find two-score of the best of his papers in "My Changeless Friend" ($0.25), a neat little book published by the Apostleship of Prayer, 801 W. 181st St., New York.——The foundress of the Little Company of Mary, a congregation of religious women who nurse the sick poor in their own homes, and whose only foundation in this country is at 4130 Indiana Avenue, Chicago, wrote a small ascetical work called "The Path of Mary" ($0.50), that is now in its sixth edition. The author develops the idea of "True Devotion" to Our Lady that Grignon de Montfort zealously propagated and Father Faber was so fond of recommending.——The Catholic Art Publishing Co., 17 Madison Avenue, New York, have sent us a set of large wall-calendars for 1916 ($2.00 apiece), on each of which a fine copy of a famous painting is tastefully mounted.

"The Double Road" (Longmans, $1.20), by Michael Woods, is a rather uninteresting story about a sort of Ritualistic mystic, or mystical Ritualist, whose friend had a "vision," and who was much addicted to mooning through the downs. The book will probably leave the "average reader" in a very bewildered state.——Herminie Templeton Kavanagh's volume of stories about "Darby O'Gill and the Good People" (Reilly & Britton, Chicago, $1.25) first came out a dozen years ago. It is full of quaint and amusing lore regarding Brian Connors, the King of the Irish fairies, and his mischievous subjects. Father Cassidy does not always appear to advantage, however, and the dialect Darby uses appears to be one that never yet was heard on land or sea.

Edward Hutton, the author of "Attila and the Huns" (Dutton, $2.00) tells us that we know little about the Huns. He adds nothing to our knowledge, as everything historical in his book may be found in general history. Why then did he write? He had a theory to propound. He holds that the Prussians are the lineal descendants of the Huns, the inheritors of all their barbarism; the Germans, corrupted by Prussian ascendancy, are more than tainted with their barbaric vices, and the Emperor William II is Attila himself, so to speak, *redivivus*. We will not discuss the theory with the consequences it implies. But this is certain, that those to whom it commends itself, will read Mr. Hutton's book with great satisfaction. Others may not be so pleased with the work.

"The Baby's First Two Years" (Houghton, $0.75) is a useful and practical guide for young mothers and gives necessary rules, in a clear and concise manner, for the care of the baby in regard to diet, training, habits, clothing and sickness. The illustrations impart, even to a novice, an idea of how some of the most complex problems dealt with can be reduced to a system. The many details explained in the chapter "A Typical Day," with its marginal notes, is a good feature, and the article on the sterilizing of bottles and utensils and on preparations for modifying the milk is particularly good. The pages on "Bottle Feeding" impress one with the necessity of procuring milk from responsible farms where it is bottled and iced immediately after milking and kept cool until delivered. Of course scrupulous cleanliness must also be observed in the milk's handling in the household. The book's description of the many different articles a baby needs is also very useful.

Clifton Johnson's "Battleground Adventures in the Civil War" (Houghton, $2.00), consists of stories told by dwellers on the scenes of conflict in some of the notable battles of the Rebellion. The author made a tour of the battlefields, and interviewed survivors among the inhabitants who could tell him of personal experiences during the hours of battle. These reminiscences are given with convincing vividness and with not a little humor and pathos. Among all kinds of people, black and white, rich and poor, the material of the volume has been gathered, making a good collection of war stories from the bystander's view. There is little of value for the historian in the "Adventures," but much that will prove of interest to our school children, especially the boys.

In "Left Tackle Thayer," (Dodd, Mead, $1.25) Ralph Henry Barbour has produced another of his athletic stories that are of such interest to boys. This volume is the second of the series dealing with football elevens, and should appeal to all boys interested in stories of the gridiron. It deals with life in a large preparatory school, the trials and victories of the students, and will be relished by young readers.—— "Heart's Content," by the same author, (Lippincott, $1.50) is a well-told story of romance and humor. Mr. Barbour has a clever pen, and whether he writes for school boys or older folk, he keeps his pages very readable.——"Smuggler's Island," (Houghton, $1.25) by Clarissa A. Kneeland, is a clever variation of the "Swiss Family Robinson" theme. The author makes good use of her knowledge of Indian life and sustains to the end the reader's interest.

Though Vance Thompson in his "Eat and Grow Thin" banned many a favorite dish still he left the reader a few kinds of food to subsist on. But in "Drink and Be Sober" (Moffat, Yard, $1.00) he now forbids using the smallest drop of alcohol. He would have us believe that the so-called "moderate drinker" is generally a moral weakling and is making straight for the dogs. More interesting and convincing are the author's pages on counterfeit wines and liquors. He maintains that the beer made in this country is so impure that a bottle of it, if left a while in the sun, would burst. The annual drink bill of the United States, according to Mr. Thompson, is $2,336,662,338.00. New York City is spending $1,000,000 a day on liquor, and eighty-two per cent of the women who lead a life of shame have been

brought to it by alcohol. The author passes well-merited strictures on "the mountebanks of thought, the Huxleys and Haeckels," and "the harlequins of a dirty and materialistic literature": Zola, Anatole France and Bernard Shaw.

In "The Poetical Works of Lionel Johnson" (Macmillan, $2.25), which recently appeared, are several fine Christmas carols. The following was dedicated to the late Father Matthew Russell, S.J.

Fair snow and winter wind
  Be not unkind
  To this your King!
Fall soft, and murmur mild,
  About the Child:
Lest His first hour be suffering.

See! with large, gentle eyes,
  Close where He lies,
  Look ox and ass:
They bow their patient, meek
  Heads to the weak
Lamb, who to sacrifice must pass.

Soon shall come Cross and Crown
  In Salem town:
  But now at least,
Rocked upon Mary's breast,
  Let Jesu rest:
And all the earth keep Christmas Feast

With Him your sorrows sleep.
  No longer weep,
  O pectora mortalia!
Sing you the Angel Song,
  Sing loud and long!
Sing: *In Excelsis Gloria!*

A charming little gift-book could easily be made up of the beautiful lines the Catholic poets of today have written about Christmas.

BOOKS RECEIVED

Angel Guardian Press, Boston:
One Year with God: Sixty Sermons and Meditations. For Pulpit and Pious Reading. By Rev. Michael V. McDonough.

Casa Editorial Maucci, Barcelona:
La Guerra Mundial, Norte America y La Situacion Mexicana. Por Teodoro Roosevelt. Version Española de J. Lara. $0.75.

Catholic Book Company, Wheeling, W. Va.:
Catholic Library. "The Dogmatic Series." By Roderick MacEachen, Priest of Columbus Diocese. Vols. I to V inclusive. $2.00 a set.

The Fatherland Corporation, New York:
The War Plotters of Wall Street. By Chas. A. Collman. $0.75.

J. Fischer & Bro., New York:
Kyriale seu Ordinarium Missæ (Modern Notation); Kyriale seu Ordinarium Missæ (Gregorian Notation with Rhythmical Signs). $0.40 each; Missa Melodica in Honor of St. Margaret. By Pietro A. Yon. Score $0.80, Voice Parts $0.75.

Ginn and Company, Boston:
The Alhambra. By Washington Irving. Edited by Edward K. Robinson. $0.50.

P. J. Kenedy & Sons, New York:
Strength of Will. By E. Boyd Barrett, S.J. $1.25; Chaff and Wheat: a Few Gentile Flailings. By Francis P. Donnelly, S.J. $0.60; Sermons, Doctrinal and Moral. By Rt. Rev. Thaddeus Hogan, R.M. $1.50.

The Macmillan Company, New York:
The New American Government and Its Work. By James I. Young. $2.25; The Poetical Works of Lionel Johnson. $2.25; Making the Movies. By Ernest A. Dench. Illustrated. $1.25; The Art of the Moving Picture. By Vachel Lindsay. $1.25.

Rand, McNally & Company, Chicago:
Cheiro's Guide to the Hand. A Practical Work on the Sciences of Cheirognomy and Cheiromancy from a Useful and Scientific Standpoint, Based on the System and Experience of Cheiro. $1.00.

Tusewei Printing Press, Shanghai:
Researches into Chinese Superstitions. By Henry Doré, S.J. Translated from the French with Notes, Historical and Explanatory. By M. Kennelly, S.J. $2.00.

University of Chicago Press, Chicago, Ill.:
Current Economic Problems. A Series of Readings in the Control of Industrial Development. Edited by Walton Hale Hamilton. $2.75.

EDUCATION

Bringing Up Percy

WHEN Percy was four years old, he used to don papa's boots and Sunday hat and strut about to show what a man he was. As a matter of truth he expected to be laughed at and usually he was not disappointed. A few years pass and Percy has learned to invest himself, not with his father's clothes, but with his father's personal independence. Percy is quite capable of being his own boss. He thus informs any member of the family who seems to be ignorant of the fact. This time he does not expect to be laughed at; he means to be taken seriously, and his wish is often gratified. True it is, he is not granted all the liberty he covets, but he has learned that by making his demands large enough and by throwing out hints of a brewing revolt in the face of threatened restrictions, an inevitable compromise is sure to net him something. Above all, he is taken seriously.

That is the main thing. Forty years ago Percy would also have been taken seriously, to the woodshed, however, but nowadays woodsheds have been supplanted by coal cellars and gas meters, and papas no longer spank, that is, cultured papas, you understand. There still remains a contemptible minority of the old-fashioned sort, who persist in the barbaric practice, which happily is passing with capital punishment and uncongenial prisons.

PERSONAL AUTONOMY

Percy therefore writes his own charter of personal autonomy. The hours to be spent beneath the parental roof are dictated by his own discretion. Of course there will sometimes be trouble. The family will balk at being awakened at spookish hours by the unseemly noise attendant upon the young man's home-coming. If he really must stay out so late, he has no right on that account to torture those who want to sleep. Let him seek a hotel. Percy's companions too are a matter of uncensored personal selection. That, of course, is something inevitable. Present-day fathers are too sane to attempt the absurd. "The Turk," as Edmund Burke remarked long ago, "gets such obedience as he can." So do many fathers of sons and mothers of daughters. Their youthful progeny will not fail in obedience if commands are kept in abeyance, above all in matters that lie outside the home circle.

ELECTING AN EDUCATION

By the time that Percy has finished the grammar school, every one seems to have grown familiar with the fact that the days of provisional government are over. He enters high school chiefly as a matter of personal reflection. He is not unmindful of the added independence, but in addition there are many social and other advantages connected with secondary education. Besides his father's persuasive powers still carry some force, especially if supported by a promise to "loosen up a bit" on money. He enters the school and is presented with a card to be filled in with the branches he elects to follow. Of course he himself is to do all the voting. He does it with a facility which shows how thoroughly acquainted he is with the matter of self-government as well as with the relative merits of the various branches under consideration.

CRAMPING DISCIPLINE

Things go well for a time, for two years, in fact, but then he wearies of the monotony of school life. The exactions of school discipline cramp his manhood; his inborn spirit of liberty is stifled in the atmosphere of the class-room. He yearns to take his place in the real world, where he can stand forth as an integer, instead of the fraction many seem to think him now. There he will live a real life; now he is only engaged in a make-

believe existence. One bright morning he informs the principal in a nonchalant way that he intends to sever connections with the institution. That evening he tells his father that he has quit school and secured a position with a business concern. Several courses may be elected by the paternal mentor. He may remonstrate, fume, threaten; or acquiesce and wish the youngster success in his new sphere. After all, accomplished facts are stubborn things. Why should one batter his head against cold masonry? "Well, I suppose that what is done is done. I hope you'll get your right bearings some day," and the emancipation proclamation goes forth.

DODDERING ANCIENTS

Such is a fair sample of the modern method of preparing youth for manhood. It is much nicer than the old way, in which the right of personal autocracy was withheld like a many-claused legacy until the attainment of majority. If a man is to become responsible for himself at twenty-one, why not give him the benefit of a little practice during the lagging years that go before? As well might you shackle his legs until the same age and then expect normal locomotion. That faculties improve by use, was taught by Aristotle and Aquinas. Yet, of course, there are some old heads whose cervical supports seem to permit only of lateral oscillation. They think that unfettered liberty is too dangerous a plaything for the young; that twelve and sixteen-year-olds are not quite capable of steering a safe course through the assaults of their own passions and the knavery of the world. They think that the old-fashioned hedge methods left young people plenty of space wherein to exercise their powers of self-determination, and that though the twenty-first birthday used to be a significant event in a young man's life, yet it did not find him an entire novice in the matter of personal responsibility. They suspect too that modern parents give their children their own way not so much out of reverence for the sacred liberty of the individual, as out of a desire to avoid expending the time, labor and patience necessary for the proper execution of their God-appointed task.

Well, it cannot be helped. This old world seems doomed to support its solemn brood of "croakers." Its only consolation must lie in the fact that the croakers are always wrong.

HUGH P. O'NEILL, S.J.

SOCIOLOGY

At the Crib

"I HAVE just come in from my district," said the parish visitor, wearily, "and the poverty and wretchedness I have seen this afternoon makes me heart-sick. Men out of employment, sick mothers, children half-starved, and evictions, too, in this awful weather. Dozens of families are keeping just a day or so ahead of destitution, while the employment bureaus are clogged with applications, and the relief stations are almost at the end of their resources. Poverty is harder than ever at Christmas time. It is bad enough to hear those little children of the tenements talking about Christmas, knowing as I do that their Christmas, bare of the gifts they are looking for, will be the saddest day of the year; but can you think of anything more heart-crushing than the fact that some of the crippled children in my district are asking for another crutch or a new brace at Christmas, and are not going to get it?"

POVERTY

Where is it all to end? At the crib of Christ or in anarchy.

No merely human reason can fathom the meaning of the awful destitution prevalent in every great city. History only records that this condition has existed in varying degrees ever since the Fall. Sociology has no satisfactory reply; it can only describe symptoms and assign for treatment immediate causes. Economics babbles of over-production, of surplus population, of diminishing returns; it discourses learnedly of wealth without bounds fostered by unjustly restricted means of distribution; of labor, ignorant, oppressed labor, that sullen giant in our midst who one day, suddenly conscious of his power, may rise up to slay his master. In a thousand universities, from California to New York, holders of chairs of social science, dip erudite pens into midnight oil, wearily elaborating treatises which in their strongest passages but faintly tell of the human wrecks that drift across the pathway of your casual evening walk.

USELESS AGONY

But its meaning they do not attempt to set forth. It has no meaning if there is no God; or its only meaning is that the time has come for man to rise up and remove by fire and sword the oppressors of the poor from the face of the earth. But since he is a defender of law and order as he understands it, the professor, comfortable in his easy chair, has no stomach for violence. Seeing, moreover, no reason to connect God with the mundane affairs of God's creatures, the vision of the learned don can discern no possible answer in any solution which infers the supernatural. Hence, perforce, he leaves the question unanswered.

For rejecting the supernatural, there is no answer. At best, life without God is a riddle that no man can answer, and our existence is a mistake. But a life that tremulously counts days of pain and lesser pain, or is a struggle for mere subsistence or an uninterrupted career of cutting privation, is, without God, something more than an unanswerable riddle. It is a rack of useless agony. Even Christianity with its sublime promises of love and Divine comforting cannot satisfy the questioner who looks only on the surface of the uneasy waters and disregards the flow and ebb beneath.

QUESTIONING PROVIDENCE

It is easy to question the wisdom of Divine Providence; easier, even admitting its existence, to refuse to wait in patience the coming of the day which justifies God's ways. "God has taught us to call Him Father," is the cry of the over-wrought heart, "and weeping is heard in a thousand meager homes tonight. With a callousness unworthy a father's heart, He allows His children to suffer sorrow beyond conception. He bade us weary toilers of earth, the oppressed and the sorely over-laden, to come to Him for solace; and day by day the back grows wearier, the path lengthens and the burden is more oppressive. He who cares for the flowers of the field and the little bird in the swaying nest, promised to provide for us of greater worth; and our children cry in vain for bread. What is this Providence whose mercy is less than the mercy of man?"

THE SECRET LOVE

We whose vision is dim are aweary for the coming of the Lord, even though we know that in the end He will come. And knowing who He is for whom we wait, we also know, although we do not fully understand, that the hand which lies heavy upon us is the hand of love. We do not know why sorrow should be, but we do know that He who allows it loves us with a love that human words cannot express. Like little children frightened in the dark, we know that our Father will come, and that in the sweetness of His presence sorrow will be forgotten. We know that He will come for whom we wait, either here or when the lights of Heaven gladden sad and frightened eyes.

"It seems to me," writes one who had stood on the gibbet, Oscar Wilde, "that love of some kind is the only possible explanation of the extraordinary amount of suffering there is in the world. I cannot conceive of any other explanation. I am convinced that there is no other, and that if the world has indeed been built of sorrow, it has been built by the hands of love, because in no other way could the soul of man for whom the world has been made reach the full stature of its perfection."

Here we learn from the lips of a man schooled by sorrow, one aspect of the Divine plan for man's redemption. Even from a viewpoint purely social, no man is worth very much who has not dwelt with sorrow. Of men and women, consecrated seekers of self, a baptism of suffering as by fire has made sacrificing givers. Broken hearts easily overflow with sympathy; the spirit that has been wounded knows best how to soothe sorrow. To have known grief is to have learned life's truest wisdom.

CHRIST AND POVERTY

But it is in God Incarnate that we must come more closely to the reason why, through the deprivation of all things desirable, the soul of man reaches "the full stature of its perfection." And the reason is that Christ gave to poverty a quasi-sacramental efficacy by which the gaze of the soul is turned from the treasures of earth to the good things of life eternal. "Blessed are you when all men shall revile and persecute you," is the teaching of Infinite Wisdom. "Blessed are the poor," said the God-Man who Himself ate the bitter bread of poverty, "for theirs is the Kingdom of Heaven."

What He promised He practised and bade us follow. He who might have been born in a palace, chose to be born in poverty, a little Outcast, for whom there was no room in the inn. A heavenly sign led Kings to His presence, but the first whom the Royal Child received were shepherds, ambassadors from those whom He always loved best, the poor. The Incarnate Word was content to be thought the child of a village workingman, nor did He disdain, as we may believe, with those same hands wherein a universe might rest as lightly as the petal of a rose, to toil in the shop of an obscure artisan. In after years He had not where to lay His head, and from the Cross, stripped of all things, even of His honor, He looked down upon the foreign soldiers, gambling for His garment, "whose it might be." For our instruction He did and suffered these things; that viewing Him our perfect Model, we might learn that poverty is the soul's cleansing flame, or, that following Him more closely, we might embrace poverty simply because He loved and practised it.

LITTLE LESS THAN THE ANGELS

Those who have been privileged to serve Christ in His poor know how fully the Beatitude has been verified. With poverty accepted in the spirit of Christ, God gives an extraordinary keenness of spiritual vision, an unerring sense of spiritual values, and an eagerness to lay up treasures for heaven. All about us God is leading souls to high degrees of sanctity along the path of poverty. His Divine lips have spoken it. Theirs is the Kingdom of Heaven.

Again and again have we insisted in these pages, and the lesson comes with special fitness during the commemoration of the birth of the Christ Child among the poor, that the most wisely conceived plans for the world's regeneration must end in moral and social ruin, unless they are founded on the wisdom that was made incarnate in the bosom of Mary, the Mother of Jesus, and became on Calvary's heights the blood-red standard of the nations. Man is not a mere high-grade animal; he is the image of God. His soul may remain untouched in the lowest degradation of bitter poverty; more, by embracing voluntarily or by receiving in the spirit of Christ, the deprivation of all things that men count desirable, he can quickly rise "to the full stature of his perfection."

THE IMPENDING CHOICE

To us who are Catholics, sociology spells perversion unless it recognizes this truth. Social reform must be founded on Christianity and spread from the individual to society at large. The conscience of society can never be more delicate than the collective conscience of its constituent units. As long as fraud, cruelty, oppression of the poor and the sins that cry to Heaven for vengeance are countenanced by numerous malefactors in high places, so long will these iniquities be allowed by society at large, as proper means of social, political and financial progress.

The signs of the times are ominous. Many among the oppressed who have unfortunately rejected the teachings of Christianity find a welcome and apparently serviceable substitute in discontent, rebellion, or anarchy. The submerged tenth, now far larger than a tenth, will soon make its choice. And the choice will be made either in the temples of revolt or at the Crib.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The fifteen-year-old East Side boy who, after a reprehension, reappeared on the academic scene, bearing a loaded revolver by means of which he quickly reduced the teacher to a temporary submission, now languishes under the mild restraint of the Children's Court officers, a martyr to the spirit of the times. Authority had long cramped his ardent young soul; he thought it high time that a similar process should be visited upon authority, and as he was no empty theorist, act followed thought. School children seem somewhat unmanageable these days. Old tables are being turned rapidly, and while victims of school tyranny have become as rare as dodos, harried schoolmasters are taking their place in the educational world. It was but a few months ago that a trembling master in New Jersey, fearing for life and limb, had one of his pupils arrested. Only the tender age of this 1915-model pupil prevented the Court from requiring him to give bond to keep the peace. School strikes have been rather frequent during the last two years; a fact to which ex-President Taft referred, in his Rochester speech, as an ominous indication of the increasing lack of respect for authority among children. As a rule, the difficulty begins with careless homes and is fostered there. When parental authority is rejected the best efforts of the school can accomplish but little.

No charge is resented with greater earnestness by the authorities than that the three R's are neglected in our costly and scientifically-planned public schools. The critic who is bold enough to push the charge may be deemed, according to locality, an enemy of the flag, a grimy muckraker, or simply an ordinary every-day ignoramus. Yet now and then the facts in the case indicate that whatever teachers may do, pupils are not drinking deeply at the flowing fount of the fundamental subjects. A New York newspaper, the Bronx *Home News,* recently held a prize contest for public school pupils, in which the questions were taken from "the text-books used in the schools." In its issue for December 15, the *News* thus sums up the sad results:

> So glaring is the ignorance even of the most ordinary subjects shown by the pupils examined by the *News,* that even the most skeptical will pause and doubt whether the present system should not be abolished root and branch.

As to spelling, the *News* reports that "the general average is so low as to be almost unbelievable," nor were the results in geography and civics much better:

> One boy 8A said that Alaska was in the northeast of the United States. Many had only a hazy notion that such a place existed. In answer to the question: "What is the Monroe Doctrine?" a pupil of 7B-2 said: "The Monroe Doctrine stated that all States who are slave should be admitted in the Union."

The *News* found that "only one pupil could read properly." Much of the reading "was painful to listen to," but the worst of the lot was an eighth-grade pupil, noted for proficiency in German. The generalization of the *News,* that the present system should be "abolished, root and branch," is probably too broad; it might be well, however, to cut away the many useless branches which at present distract the attention of the child from the subjects of deeper importance.

Writing in *Farm and Fireside,* Mr. Hugh Fullerton advances the thesis that a "moderate drinker" cannot be a good ball player and presents formidable figures to prove his claim. Non-drinkers win more games, steal more bases, field more accurately, and hit for a higher average than the man who thinks that "an occasional bottle of beer won't do him any harm." The trend and convolution of Mr. Fullerton's carefully compiled figures appear very impressive, but the argument itself seems based on the assumption that no one can remain a moderate drinker. Mr. Fullerton is correct when he doubts the efficiency of law in doing away with intemperance, but it is well to remember that law can do very much in removing temptation from the weaker brethren. Although the war regulations on the subject of drink, issued in England, France, and Russia have not done all that was hoped for, still it seems undeniable that the Central Control Board, established in England last June, has greatly lessened intemperance by making access to alcoholic liquors difficult. According to the New York *Tribune,* the enforced reduction of the strength of spirituous liquors and the "no treating" order have brought about a reduction of forty per cent in drunkenness in England and Wales.

In the December *Missionary* there is a discriminating article by Mgr. Pozzi on our ever recurring Italian problem. The writer speaks with a calm courage that compels conviction and admits without cavil the unsatisfactory spiritual condition of the Italians in America. This he attributes to many causes. First amongst these, he places the philosophy of Voltaire, Rousseau, and Diderot which has done full work in Italy, corrupting adults and children who read it in their text-books and see it illustrated in the lives of their teachers. The secret societies are set down as the second instrument of perversion. In a few rapid sentences Mgr. Pozzi sketches their program, showing how they have injected their poison into the arteries of the nation, and covered the land with pitfalls. Socialism has done its evil work no less effectively, by preaching no God, no Church, no authority, no property, no law. The chief organ of this infamous propaganda is a well-known paper reeking with blasphemy and deceit, which is ever insisting that the priest is the enemy of the people. But according to Mgr. Pozzi this is not the whole evil. He judges the Italian priests too self-confident and asserts that many of them are remiss and careless in giving religious instruction:

> In the mountain districts, especially in the South, whence come most of the Italians to America, the Catechism is piteously neglected. It is well-nigh discouraging to find some young men and women fresh from Italy who are unable to say even the Our Father and the Hail Mary. They come to us to be married, it may be, and they have not so much as made their first Communion, or first Confession even. Such cases are infrequent, of course; but it is only too common to find a deplorable lack of knowledge of the very essentials of religion. In part, this is due to their illiteracy, no doubt; but that is not the whole story. And the pity of it is, that when they come to this New World they must meet very different conditions from those in their mountain homes; there the dangers of proselytism, of false teachers, did not threaten them as they do here.

This is the dark side of the picture, the other side is brighter; the author of the sketch brings out in strong relief the Italians' lovable traits and asserts that if their children were educated in Catholic schools, the Italian problem would be solved in one generation. He suggests the formation of a "Catholic School Extension Society" to provide accommodation for the children, especially in the great industrial centers. This is an idea well worth consideration, for these swarthy little children are sons of a noble race that has done much for God.

A lie about Catholics retains its life and vigor longer than does any other kind. How often for example, is the assertion made that "one of the Church Councils" denied woman a soul. As recently as July 24, 1915, the venerable calumny was exposed in the pages of AMERICA, and the writer of the article mentioned a few of the numerous times that the lie had already been nailed. But the author of the leading paper in the December *Atlantic Monthly* makes the old specter walk once more. He writes

> I seem to remember that in the Middle Ages an œcumenical [*sic*] council denied her [woman] a soul. I forget the result, but it never occurred to the council to discuss whether man had a soul, possibly because its members were all men.

The editor of the *Atlantic Monthly* would have done a kind deed had he prevented the flippant author of that passage from even seeming "to remember" the absurdity referred to, and certainly should have kept him from forgetting "the result." For the Council of Mâcon, which is the one, no doubt, that the *Atlantic's* contributor has vaguely in mind, was so far from having "denied woman a soul" that the question was not even discussed there, much less formulated into a canon.

A recent issue of the *Irish Catholic* contains this instructive paragraph:

> Ireland's criminal statistics for 1914 show that the number of indictable offences was 8,504, equal to an annual rate of 1.94 per thousand, as compared with a rate of 2.11 per thousand in 1913, and 2.27 in 1912, and 2.24 in 1911. The number of persons tried was 163,041, a decrease of 15,099. There was a decrease of 4,804 in the number of persons tried for drunkenness in 1914, as compared with the preceding year, and compared with the average for ten years there was a decrease of 16,201 persons. There were 32 charges of murder, and of these 22 were for murder of persons aged above one year, and 10 for murder of infants aged one year or under. Offences against property with violence numbered 709, being 122 under the number in 1913 and 152 under the five years' average. Drunkenness had decreased in the whole of Ireland, such cases including also cases of assault, constituting 38.3 per cent of the total offences committed in the year 1914. The number of cases of drunkenness was 54,715.

The great decrease in drunkenness is most encouraging to all who have the interest of Ireland at heart. When the Irish are allowed to manage their own affairs, economic conditions will improve, and the unfortunate people, who only too often have been driven to the bottle for a stimulus which should have come from sufficient wholesome food, will no longer be victims of a cruel hardship which tempts indulgence in intoxicants.

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CHRONICLE

Home News: America's Trade—Municipal Governments. The War: Bulletin, Dec. 21, p. m.-Dec. 28, a. m.—The Second Note to Austria. France: The Academy Awards. Great Britain: Need of Munition Workers—Another Million of Men. Ireland: The Irish Party and Retrenchment. Mexico: Religion; Misery. Russia: The Duma. Spain: A Catholic Congress. 265-268

TOPICS OF INTEREST

The Mirror of Novels—III–The Boys of New Orleans—Capital Punishment: Some Objections—Automobilia—The Sources of Modern Achievement 269-275

COMMUNICATIONS

Mr. Moore and Transubstantiation—Woman Suffrage—Mr. Moore and Papal Supremacy—Social Work for Women—Well-Directed Charity. 275-277

EDITORIALS

No Room—Poverty and Character—The Empty Grotto — The Annual Bacchanalia — Hypnotism for Inebriates—Our Re-Resolutions—Easy Writing 278-281

LITERATURE

How to Collect a Library.

REVIEWS: La Psychologie de la Conversion—Belgian Poems—Belgium's Agony—The Greatest of Literary Problems—Schools of Tomorrow—The School and Society—The New International Encyclopædia.

BOOKS AND AUTHORS: "Memories and Anecdotes" "Critical Essays of the Eighteenth Century, 1700-1725" — "The Secret Bequest" — "David Penstephen"—"An Enclosed Nun"—The December *Studies*—A Little Book on the Value of Faith —"Meditations on the Passion of Our Lord"—"Spindriff"—"More Jonathan Papers"...281-284

EDUCATION

Mooted Points in the Gary Plan.....285, 286

SOCIOLOGY

Brothers in the Dust.....286, 287

NOTE AND COMMENT

Notes on Priests in Italy — Causes of Death —Inspiration for Protestant Pulpits — Practical Managers for Catholic Institutions—The Abbot of Caldey's School for Boys—The Purpose of the Bureau of Education.....287, 288

CHRONICLE

Home News.—A recent bulletin of the Department of Commerce gives some interesting data about our trade. November imports were $164,319,169, an increase of $11,000,000 over the previous November record made in 1912. November exports were valued at $331,144,527, the greatest of any month in the country's history. The best previous month was last October, when the exports were $328,030,281. The twelve months' imports to November 30 aggregate $1,730,243,229 against $1,858,645,027 for the preceding year. The year's exports are estimated at $3,437,292,533 or $1,500,000,000 more than the preceding year, and about $1,000,000,000 more than two years ago. Some $61,000,000 in gold arrived last November; $7,000,000 reached the country in November, 1914. The twelve months' imports of gold totaled $410,650,976, compared with $58,352,035 in 1914. November exports of gold were valued at $3,661,153 against $14,526,482 in the preceding November. Last year gold to the amount of $19,667,557 left America as compared with $233,057,825 the year before. The inward gold movement during the last twelve months was $390,983,419; the outward movement the year before was $174,705,790. The total foreign trade for 1915 was about $5,000,000,000.

America's Trade

The Boston *Evening Transcript* summarizes a report, "General Statistics of Cities, 1915," soon to be issued by the Census Bureau Department of Commerce. The commission form of government is in effect in 81 cities of the 294 cities of over 30,000 inhabitants. Of these 5 are in New England, 27 in other Northern States east of the Mississippi, 16 in Northern States between the Mississippi and the Pacific Coast States, 9 in the Pacific Coast States and 24 in the South. The largest cities under a commission are New Orleans with a population of some 365,000, and Buffalo, which recently voted to inaugurate the system January 1, 1916, with a population of about 460,000. Next in order are Washington, D. C., 350,000 people; Portland, Oregon, 260,000 inhabitants, and Denver with about 250,000. The commissions range in size from three to seven members, with terms of office ranging from one to four years. The salaries vary from $500, as in Jackson, Michigan, and Springfield, Ohio, to $7,000 a year, as in Birmingham, Alabama. Most large cities cling to the older form of government; in all, 213 large cities have the older form. The mayor's term of office ranges from one to four years; the salary from $100 a year, as in Flint, Michigan, to $15,000 a year, as in New York. A notable fact is the increase of policewomen; they are employed in 26 cities. Chicago has 21; Baltimore, Los Angeles and Seattle, 5 each; Pittsburgh, 4; San Francisco, Portland, Oregon, and St. Paul, 3 each; Dayton, Topeka, and Minneapolis, 2 each; fifteen other cities have one each. The wage paid these women ranges from $625 a year, as in Dayton, to $1,200, as in San Francisco. Of the 294 cities of over 30,000 inhabitants 115 have municipally owned water-supply systems, constructed at a value of $1,071,000,000. Philadelphia is a pioneer in this respect; its system was inaugurated in 1801. In the last mentioned cities there are 36,936 miles of water mains, 330,593 fire hydrants, and 1,787,448 meters. Last year 1,326,028,000,000 gallons of water—enough to cover Connecticut to a depth of nearly sixteen inches—were supplied to 26,200,000 people, quite a sufficient per capita allowance. In some cities 25 per cent of the water used was metered; statistics from such cities show that the per capita daily

Municipal Governments

consumption is lowest in Savannah, in prohibition Georgia, 43 gallons, and highest in Tacoma, 430 gallons.

The War.—During the week the French launched a vigorous attack against the German positions in the Vosges and succeeded in making a considerable advance; especially at Hartmannsweilerkopf; later, however, they were forced to yield to the Germans a large portion of the ground so gained. In the vicinity of Dvinsk the Russians claim some minor successes. In Montenegro and Albania the Austrians and Bulgarians are reported to have been checked. On the Greek-Serbian boundary, after a period of complete inactivity, operations, according to an unofficial dispatch from Athens, have been renewed, at least by German heavy artillery. The bombardment of the French first line positions is taken to be the preliminary step toward a strong movement against the Allies at Salonica. An unconfirmed report stated that the Russians had attacked and captured Varna, on the Black Sea coast, and landed a large invading force on Bulgarian territory. This statement seems to have been premature. Following up the withdrawal of the British troops from Suvla and Anzac, the Turks renewed their attack against the Allies at the tip of the Gallipoli pensinsula, but failed to accomplish anything of importance. The situation in the Trentino and along the Isonzo remains unchanged.

Bulletin, Dec. 21, p. m.-Dec. 28, a. m.

The second note to Austria, when made public, was found to be substantially the same as the first; but it is notably less harsh in tone and omits all reference to the correspondence which has passed between Germany and the United States. It refuses, however, to discuss the circumstances of the sinking of the Ancona, and claims that the report of the incident transmitted to our State Department by the Austro-Hungarian Admiralty is "sufficient to fix upon the commander of the submarine which fired the torpedo the responsibility for having wilfully violated the recognized law of nations and entirely disregarded those humane principles which every belligerent should observe in the conduct of war at sea." The note holds two things as established, the culpability of the commander, and the loss, injury or jeopardy of American lives resulting from his lawless act. Assuming these two facts as indisputable, and taking for granted that the Imperial and Royal Government neither questions nor disputes the universally recognized and manifestly right and just principles on which the United States bases her action, Mr. Lansing sees no need for debate, but declares that the United States holds the Austrian Government responsible for the act of its naval commander and renews the former demands. The communication ends with the expression of the hope entertained by the United States

The Second Note to Austria

that the foregoing statement of its position will enable the Imperial and Royal Government to perceive the justice of those demands and to comply with them in the same spirit of frankness and with the same concern for the good relations now existing between the United States and Austria-Hungary which prompted the Government of the United States to make them.

The general character of the note, and in particular the mildness of the last paragraph, have been noted and favorably commented on in Vienna, while the Hungarian Premier is optimistic about the outcome of the dispute; it is believed that the way is now paved for an understanding between the two nations; but the reported loss of an American life when the Japanese steamship, Yasaka Maru, was torpedoed in the Mediterranean, a matter which is now under investigation, if found true, may complicate the issue.

France.—In the last session of the French Academy, M. Hanotaux, speaking officially for his fellow members, announced the awards of the *prix de vertu,* given annually under the Montyon and similar foundations, to those who distinguish themselves by some act of charity or heroism. These awards are eagerly awaited and afford a fair test of public opinion. The Academy gave three of its more important prizes to the various societies known as the "French Red Cross"; 8,000 francs from the Montyon fund to the "Wounded Soldiers' Aid," 8,000 francs from the Sussy foundation to the association known as "The Ladies of France" and 8,000 francs from the Broquette-Gonin Fund to the "Frenchwomen's Union." M. Hanotaux singled out for special praise, Sister des Garets of the Daughters of Charity, who is hailed by the French people as the heroine of Reims; the Catholic schoolmaster Salette, killed at the front; Paulin Enfert, the "Father of the Poor" in the thirteenth Paris Ward; "the blackcap philosophers," as the people call the Sisters who continue the charitable works of Abbé Rambaud, and lastly the "Jeanne-d'Arc-Ste.-Clotilde Societies" for the relief of orphans, poor girls, etc., so nobly directed by Sister Delaage of the Daughters of Charity. For various acts of heroism and for generous and efficient relief work the following awards were made: 900 francs to Abbé Dumont, 1,000 francs to the "Popular Catholic Library Association," and 1,000 francs to Mother Zénaïde, Superioress of the Sisters of Providence of Cluny. M. Etienne Lamy read the Academy's report of the prizes for literature. This year honors were conferred on the distinguished writers who died fighting for France. Here again while the Academy honored such pessimists as Paul Acker and Jacques Neyral, it reserved its warmest tribute for Henry de Roure, who proclaimed faith as the one solution of the modern riddle; and for such thoroughly Catholic writers as François Laurentie, Charles Péguy, Ernest Psichari and Abbé Léon Vouaux, who died "with his eyes fixed upon his breviary and his crucifix." Catholics the world over can be proud of this roll-call. It is a consoling sign that the Academy officially recognizes these heroes.

The Academy Awards

Great Britain.—Speaking in the House of Commons, Lloyd George again repeated that the success of the Allies depends upon the willingness of organized labor to allow the Government to recruit unskilled men for the munition works. "The whole question," said the Minister, "depends upon this willingness. Unless we are allowed to put unskilled laborers on work which has been the monopoly of skilled labor, we cannot perform our task. Victory depends upon this. Hundreds of thousands of precious lives hang on labor's answer."

Need of Munition Workers

We have done our best to get skilled labor by the system of munition volunteers. It is of no use for me to go into the story of why we got only five or six thousand men, though that is a story that may have to be told later. We want eighty thousand skilled men and from two to three hundred thousand unskilled men for new factories. We must reduce the proportion of orders which go abroad and develop our home resources. Upon this depends whether we can supply our troops with the right sort of guns and make next year's campaign a success.

According to the *Daily Chronicle:* "No more moving peroration has been heard for many a long year in the House of Commons: 'Let not "Too late" be inscribed on the portals of our workshops.'" The speech is, in the opinion of the *Chronicle,* "a damning indictment of the War Office."

The House has acceded to the Premier's request for another million of troops. Mr. Asquith intimated that unless the number of men enrolled under Lord Derby's plan fully met all expectations, conscription might yet be enforced. Mr. John Redmond at once announced his determination to oppose this policy by every possible means, and was joined by leaders of the Labor Party, although C. B. Stanton, successor to the late leader, Keir Hardie, declared that "if the men would not volunteer they should be brought to the colors." Mr. Redmond pointed out that in no case had the recent failures been due to lack of men, and intimated that a change in governmental policy might meet the needs of the situation more aptly than further drafts. There can be little doubt that dissatisfaction with the Coalition Cabinet is growing daily. Much opposition to the Premier and to Sir Edward Grey has developed, and fundamental changes may take place in the immediate future.

Another Million of Men

Ireland.—Not long since a "Retrenchment Committee" was appointed in connection with Irish economies, for the purpose of cutting down expenditures in Ireland, in the interest of the Imperial Exchequer. This action raised effective protest from influential papers like the *Independent* and *New Ireland.* The latter pointed out that the contemplated reductions of expenditure at the present time were of trifling importance in comparison with the bearing of the retrenchment proposals upon the financial provisions of the Home Rule Act. It therefore urged the Irish Party to obtain a pledge from the Prime Minister that no Irish economies should be made prejudicial to the success of that Act. For Irish taxpayers would obtain little or no relief from the present savings, but would be heavily burdened with Imperial contributions. These would seriously hamper the Irish Party in any scheme of national development. The Under-Secretary, Sir Mathew Nathan, admitted that economies made in Ireland would directly benefit the Imperial Government and afford no relief to Irish taxpayers. In a reply to Mr. Healy, Mr. Birrell stated that "any such reduction in the net expenditure would inure to the benefit of the Exchequer." The protest and agitation against the Committee were based on the fact that, were the retrenchments made, "there was every likelihood that the most obvious savings in the cost of Irish Government would have been effected before Home Rule came into operation and the Irish Party would lose forever the benefit of the economies on which it must largely depend for its success." These protests against the Committee and Sir Mathew Nathan, who is thought responsible for it, had their effect. Though, together with Mr. Birrell, Sir John Lonsdale and Mr. Walter Kavanagh continued to act as members of the committee, Mr. John Boland, M.P., suddenly withdrew from it at Mr. Redmond's personal request. Mr. Redmond himself wrote the following note to Mr. Birrell:

The Irish Party and Retrenchment

I regret very much that the decision to switch on the retrenchment inquiry from Great Britain into Ireland was come to without any consultation whatever with the Irish Party, and the case has been made worse by the fact that we were not consulted about Irishmen who have been added to the Committee. The work of the Committee will raise exceedingly difficult and complicated questions, and under all the circumstances I have felt it best to advise the Irish Party not to nominate any representatives on the Committee and to leave themselves free to deal with any recommendation that the Committee may make.

New Ireland praises the tone and attitude of the letter, but criticizes "the Irish Party's methods of working continually behind the scenes," and regrets that in such a vital issue they acted so tardily and apparently on the suggestion of their political foes.

Mexico.—Religion is still in a sad way in Mexico. Three letters have recently come to hand detailing accounts of savage persecutions. Two of the communications deal with acts committed in Puebla, December 7, as follows:

Religion; Misery

The local Government has closed the following churches: *la Compañia, el Carmen, Nuestra Señora de la Luz, San Pedro, San Ildefonso, San Christobal* and *la Concordia,* and has ordered an inventory to be made of everything contained in each church. In *la Compañia* they expected to find great treasures, but discovered nothing save old statues and a few candlesticks. Religious persecution is fiercer than ever; four priests have been imprisoned. Yesterday there was a public demonstration by some 3,000 women, who marched to the Governor's palace and demanded liberty of worship, guarantees for Catholics, and that the churches be restored to worship.

The Governor concealed himself and sent his secretary to interview the ladies. . . . There is to be another demonstration, but I fear no lasting good will come of it, for this persecution is the result of a well-set plan. Even now officials are on the look-out for more priests.

The second letter reads in part as follows:

All that you say about religious persecution in Yucatan is quite true, and since the recognition of Carranza this persecution has increased to a terrible degree. After the looting of the Cathedral on September 24, this venerable building, more than three centuries old, remained closed. And sad to say the work of destruction has been continued by the Government. The interior of the building has been still further stripped: the sacristy has been demolished, as also one of the chapels wherein many were buried. Not even the dead have been respected. The rural priests are concentrated in town; the whole State, save Merida, is absolutely deprived of religious services; the sick are dying without absolution, the children without baptism. The priests are being expelled gradually. This is the way the religious liberty guaranteed by Carranza is granted.

The New York *Sun* of December 26 contained a very remarkable article on Mexico by an American long resident in Mexico City. The *Sun* itself gives this synopsis of the article:

Sixteen radical changes in government were seen in the city in the five years of revolution, each one as bad as the other. Wholesale liberation of prisoners went with each one, and each faction went away leaving behind a trail of bad money. Prices have risen and risen until now they cannot go any higher, and the Carranza Government is trying to force them down. Stocks have been running low. Idleness, strikes, disease and lack of medicines have nearly put the finishing touches on the desolation of the city. The Constitutional officers, or most of them, in control of Mexico at the present time, are a carousing, venturesome, fighting crowd, who know no peaceful pursuit. Most of them have no education. Textile factories, one of Mexico's richest industries, have been destroyed or shut down for a long period. Sugar and mine properties are not being worked in full. Crops have been confiscated and little planting has been done. The Carranza authorities have been active in forcing the banks to guarantee their notes with currency. Foreign capital is no friend of Carranza because of his many decrees. Many new kinds of taxes have been clapped on or are planned, as Carranza is desperately in need of funds. The saloons have not obeyed the decree to move, paying heavy tribute to stay where they are.

The *Sun*, no doubt, will further elucidate conditions in future issues.

Russia.—Recent press dispatches reporting that the Czar had allowed the Duma to convene, make pertinent the reason which brought on the dissolution of the last assembly. This reason lies in the nature of the reforms demanded, as follows: (1) The autonomy of Poland. (2) Amnesty for political prisoners. (3) Full civil privileges for Jews and removal of restrictions concerning their residence in Russia itself. (4) Removal of all disabilities under which workmen labor; recognition of the right to organize trade unions, etc. (5) Appointment of a special Minister of Munitions and of a munition committee. (6) A liberal policy in regard to Finland. (7) Emancipation of commerce from restrictions. (8) Alteration in the arrangements for the exportation of wheat from southern Russia, and changes in the rates of exchange.

The Duma

The immediate inauguration of these reforms was demanded; a further request was made that the subjoined concessions be granted at the end of the war: (1) A legislative body elected by universal male suffrage. (2) The reform of existing schools, the establishment of secular and elementary schools, a system of free government for the universities. (3) The autonomy of Siberia and Caucasus. (4) Reforms in the church, which included restriction of the powers of the Synod and the restoration of the Patriarch. (5) The reform of municipal administrations so as to curtail the power of landowners. (6) The restriction of the powers of local Governors in such a way as to make the Governor more amenable to the Minister of the Interior. (7) Restriction of the powers of the Upper House known as the Council of the Empire. (8) A reform by which the Ministers could be made more responsive to popular needs and could be called to strict account for their official acts. (9) Liberty of the press, of speech, and of assembly, as outlined in the manifestoes of October, 1905, and April, 1915. (10) Agrarian reforms and greater encouragement for agriculture. (11) A new commercial treaty with Germany, so drawn as to protect Russian industries, or in lieu of this a tariff sufficient to protect Russian industries.

Spain.—Valladolid gave a cordial welcome to the 103 Catholic syndicates or unions gathered for the inauguration of the new social center of the various Catholic associations of the Province. After solemn religious ceremonies in the Cathedral and the blessing by the Bishop of Salamanca of the buildings dedicated to the cause of labor and Catholic social action, some 8,000 associates listened to the stirring address of the Bishop of Jaca. The speaker contrasted the fallacies and wild dreams of Socialism with the sound ideals and purposes of Catholic organized labor, the license of Socialism ultimately leading to anarchy, while the true liberty of the Catholic system ever remained obedient to the voice of reason and the teaching of Christ.

A Catholic Congress

After a series of instructive conferences, the following resolutions were adopted: To settle upon a just and decent standard of wages for agricultural laborers and to see that it be maintained; to obtain for farm-hands and laborers a certain percentage of the profit made from the harvest; to devise a system of small loans at a nominal interest, thus enabling the laborers to acquire gradually small lots of land; to hire out at the lowest possible rates necessary farm implements and machinery. The Association also recommended insurance against accidents and enforced idleness in slack seasons, for sickness and old age.

TOPICS OF INTEREST

The Mirror of Novels

IF the novels of a country are the mirrors in which it sees itself, certainly Miss Columbia has reason to groan. Folly and wickedness are stamped all over her face; here and there a livid scar intensifies ugliness into horror.

However, mirrors may be false: some exaggerate, others minimize. Many are cracked; more lack the right quantity of quicksilver. But all reflect an element, however small, of truth. Columbia could not do better than consider just how true the mirror of her novels is; and, if she finds that it actually reflects her as she really is, she should waste little time sighing, but immediately begin to spend much in improving.

Yet a brief investigation into the American literary world, suffices to indicate that our novels are not an altogether accurate index to our national *morale*. Truth has somehow ceased to stand as a literary objective; sensation has come to be the demand of our pace-setting publishers. The novelist seizes upon some "peculiar phase of public life," pinches it like a nose, until it is distorted into unnatural bigness and prominence; result, a "best seller." Of course fiction has a right to be fiction; but surely it has no license to be a national fisticuff. Fact must not be blown out, that the flame of fancy may burn more brilliantly. To be sure, it would make little difference whether novels used fact or not; but it makes all the difference in the world when they offer fancy for fact. Many of them do. And, when they do not, many readers believe they do. Frequently the loud voice of fiction fills the country with alarm over some hitherto unnoticed civil or social ailment; a fervid examination is instituted; just to make excitement a little brisker, the women's magazines rave; in courtesy, the men's journals declare that "it is inconceivable that such and such a terrible state of affairs as that so effectually uncovered by Mrs. So-and-so's graphic book could have gone on for so long in such a supposedly civilized country as ours." At this juncture, a new novel from a rival publisher, with a brand new problem or topic, is bound to be skipping from the press to the people. Naturally an entirely new excitement is demanded, and secured. The first agitation is forgotten as quickly as the second is aroused. Thus Columbia, led by persons who receive pay ranging from one to ten cents a word, is getting nowhere, except into a state of nervous prostration.

Certainly the great demerit of the American novel is brutal frankness, spiritual sickliness, sensationalism. In this country, we are fond of the constellation system: few of us care to visit a theater where no particular star is twinkling; our national game admits only acknowledged stars on its chief diamonds; in literary circles stars, notoriously brilliant, or brilliantly notorious, are alone conceded discussion. Such luminaries are the object of a most generous cult: we can never get enough of their sparkling, and consequently feed them with gold enough to gorge the health out of any genius. Small wonder that stars are loath to cease their shining, even when every shining gift which nature gave them has burned out! No wonder at all that many hands which could work excellently with humble tools are attracted to the romantic pen! There is such a thing in the world as artificial radiance, you know: kerosene, electricity, acetylene. Figuratively, it is in such cheap and glaring glows that the decadent author, the lazy man who finds it so much easier to write about vice than virtue, and the ambitious tyro who unable to distinguish between fame and infamy, essays to step into notice over night, clothe themselves in order to retain or gain the favor of a not too discriminating public. This is one reason why so many shocking plays are catapulted into our cities: the shock, you see, serves to carry along a star, too old, indolent, or young, to carry itself along. Similarly, many of our authors, with their best talent beginning or asleep or gone, produce books which are bombs of sensation. Inevitably these bombs burst; and the writer, ready for his literary cradle, couch, or coffin, is violently and briefly, but pleasantly and profitably withal, landed on the counters of the leading book-shops. The indecency, which is generally the secret of sensationalism, would be too disgusting to gain many votaries or elude the law, were it not represented as some "serious issue" or "vital principle" which must needs be frankly faced and taken into account by our nation. Take for example the heroine of one of our popular stories. This young lady, standing in moral mud up to her slender waist, and holding in giddy leash the destinies of several male admirers, should be whipped; but the author, after trailing her all over the dirty side of New York, deposits her, clean and fresh, at the domestic hearth. And the excuse offered for this sordid story of a feather-weight brain, a pair of gold stockings, a baby face and an appetite for lobster *à la* Newburgh, is sociological! We are implicitly asked to believe, in the introduction to this novel, that the heroine is merely a representative of modern female unrest. The American girl of today, we are told, sees no reason why she should not have as much license to go behind the scenes of "life" as her brother. Gay Gotham calls to her and she comes. To taste evil? Oh, no; just to play with it. Led by evil? Ah, no; only by the new and broad spirit of our country and century. And thus the foolish, world-old, sinful craving of Eve in the heroine, to taste the forbidden fruit, is nobly mistranslated as a great sociological urge. The heroine is pictured as quite innocent, even when she deliberately snuggles into the embrace of another woman's husband; sociology and not the heroine, you see, is doing the snuggling. When she indignantly refuses marriage, preferring a romance too big to fit into the little old-fashioned conventional wedding-ring, sociology, not the heroine, you understand, does the re-

fusing and the preferring. So, under the caption of social science, a particularly nasty dish of immorality is served up to us. And, instead of resenting the mess, we accept it absolutely as an interesting, clever, and instructive setting forth of a genuine aspect of our civilization.

Then there is an extreme serial, a story about a woman with an atmosphere which, as Archbishop Spalding would probably say, could not be "expurgated" but ought to be "exorcised." An editorial, "boosting" this abomination, calls it a modern "Inferno" which vividly reveals the human hell of today just as Dante Alighieri depicted that which existed in the dull medieval mind. Here immorality is piously presented to us as an "arraignment of our civilization." Imagine the devil in ministerial robes! Needless to predict, this story will be eagerly devoured by the lady whose eyes are dreamily watery, whose head is generally full of Swinburne and whose stomach is seldom empty of Huyler's.

It is plain to see, unless one wills to blind himself, that the authors of these Fourth-of-July tomes stuff them, not with the truths which universally obtain in our country, for these would be too commonplace to make much of a report, but rather with the powder of their own personal emotions, experiences, and imaginations. It is a salacious, consequently salable, aspect of Columbia which they depict, rather than Columbia as she mostly is. It is more often the sores of their own souls, than those of Columbia, which they uncover. In a word, today, authors are being enriched for posing before the public, spiritually naked.

It certainly seems that the more decent-minded among us should protest against this indecency. Sh-sh! hisses Elizabeth Woodbridge, writer in the *Yale Review*. It is because your artistic perceptions are undeveloped that you shrink from the "spiritual nude in art." Perchance 'tis so; but, somehow, it would be hard for any artist, however modern or futuristic, to see aught but ugliness in a picture of a tumor or cancer. We would complain, not so much because our authors paint the naked soul, as because they persist in verbally etching its hideous moral excrescences and diseases. Thank God the spirit of America is not sick beyond recovery, though our novels would lead Europe to believe it.

Hardly any of these rapidly appearing literary explosives raise anybody but their authors. They reveal us wallowing in the mire and help us to stay there. It cannot be gainsaid that our country has its social scars. But certain truths must be kept in view. First, that these disfigurements will gain no permanent remedy from a lurid exposure by romanticists, fonder of effect than fact. Secondly, that the essay which exposes vices, not as new and unique developments of any civilization but as real human defects not younger nor more extraordinary than Eden, and which proposes the proper and only initial remedy, religion, for them, is the more correct medium for their treatment; and not the novel which renders sin physiological, sociological, tyrannical, sympathy-provoking, attractive, in a word, anything except sinful. Thirdly, that if our fiction would only lay more stress on the virtues of our country, readers would be stimulated to love and increase those virtues.

One picks up a new book for honest relaxation, and feels like a criminal before he has finished ten pages. All our heroes and heroines have become villains. In the Sodom of our fast literary world, would it be possible to find even ten just novels?

So long has the reading public been a stranger to the wife who really loves her husband, the youth whose heart is gold, the maiden whose soul is a pearl, and the broad, clean meadow fragrant with new-mown hay, that their return would really cause a bigger sensation, and remuneration, than the vilest story which publishers seem to be so eagerly seeking.

EDWARD F. MURPHY, M.A.

III—The Boys of New Orleans

WE mean the Catholic boys that are poor. They deserve all our sympathy, and are in need of all the assistance we can give them. The dangers to their Faith are numerous. The actual loss of this, their most precious treasure in life, their apparently unavoidable drifting away from the Church, is a matter of anxious concern to those who by Divine Providence have been appointed their brothers' keepers. It is wrong to assign poverty in itself as the only cause of their spiritual distress. Poverty is not incompatible with strong Catholic convictions. Indeed experience would go to prove that unshaken confidence in God and sincere resignation to the ruling of Divine Providence, are virtues thriving in the atmosphere of the poor, more commonly than in the homes of the rich. On the other hand, it has frequently been pointed out that wealth is responsible for much of the indifference that exists towards the Catholic Church and for much of the rebellious attitude against her rights and her claims. Whilst all this is true, it is nevertheless also true that poverty, with its privations and sufferings and hardships has brought about a strange combination of circumstances that are closely linked with loss of Faith in a great number of our Catholic young men. We will set forth these circumstances as clearly and as fairly as we can, as they exist in one city that is predominantly Catholic.

A little more than a year ago, his Excellency, Governor Hall of Louisiana appointed a committee to investigate the labor conditions of the poor in the city of New Orleans. Mr. S. M. Hartzman was named the director of the committee. On October 5, 1914, he made public the report of researches which for fairness and painstaking care deserve the greatest praise. The condition of 5,365 wage earners, in different kinds of industries, was examined. From the wage covering a five weeks' period, paid to one individual, an accurate weekly average wage was calculated, allowing for absence due to any cause.

This work was gone through for everyone of the 5,365 persons on the list. The figures thus obtained reach the nearest degree of accuracy ascertainable. The results brought out the following: Of the 5,365 workers only forty-three, or less than one per cent, receive a weekly salary of $20.00 and upward. This means a daily pay of nearly $3.50. Whilst we admit that $3.50 a day is not an insignificant wage, we at the same time are convinced, that in a large family, and most of the poor Catholic families are large, this wage leaves room for no extravagant expenses, and granted that the wage does afford ordinary though limited comfort, yet it falls to the lot of less than one per cent of all workmen. What of the others?

A weekly salary of less than $4.00 is given to 24 per cent; less than $6.00 is paid to 56.3 per cent. Another 9 per cent is rewarded with $6.00 or thereabouts; the salaries of another 10 per cent average up to $10.00, or a little more. From this it is clear that some 80 per cent of our breadwinners spend their lives in long and hard work for a weekly salary ranging from two to less than six dollars.

It is not our province to make recriminations; but the conditions such as we find them force the conclusion that there must necessarily be a large, nay a very large proportion of our people who are poor.

But wants must be supplied somehow. At an age when the intellectual and moral good of the children, no less than their physical development, require that they be at school, their indigent fathers are anxious to secure work for them somewhere. Almost any position will do: it adds two or three dollars to the purse at the end of the week. This is one feature of the trouble. There is another. The case remains of those younger children, whose parents, lost to all sense of family love, shirk their duties and refuse to carry their burdens. Guardians or immediate relatives often cannot, more often will not, add to the expense which the care of their own children imposes, and therefore, the asylum is the only home to shelter and feed these little ones. From these conditions which prevail extensively in New Orleans flows a rare and vast variety of social problems of every description, moral, physical, and religious.

Endeavors to relieve suffering are not wanting. The "Protestant Board" is admirably organized. In different quarters of New Orleans, there are "centers," "halls," "missions" and such like, established for the purpose of studying the interests of the poorer classes and of applying remedies to existing evils. Officers and agents whose work is well remunerated by the Board, visit the homes of the working classes and take care of cases sent to them for settlement. It is noticeable that they manifest a peculiar willingness to bring assistance to Catholic children, if thus their attendance can be secured at "Sunday service."

Besides this Protestant Board there are City Institutions which as such are political and non-sectarian in character. In their management Catholic influence may be said to be nil. All such institutions are under the direct authority of the Commissioner of Public Property, who governs the Board of Management, the members of which are appointed by the mayor. These gentlemen may be interested in their work; they may deserve no criticism for neglect of duty or religious discrimination, yet where Catholic rights cannot be voiced, Catholic interests are bound to suffer. Of the fifteen members of this important Board in this Catholic city, but two are Catholic. This significant fact will go far to explain why Catholic interests are neglected.

If then we ask why so many of our poor boys are lost to the Church, and why a still larger number of our young men, professing to be Catholics, do not know even the ordinary Catholic prayers, the answer is not far to seek. They were poor, means of subsistence had to be secured and were not forthcoming from Catholic sources, whilst such means were held out with open hands by Protestant organizations and by the non-sectarian city institutions. These the boys accepted and in both quarters they came under influences inimical to their Faith. By the very force of events they were set down amidst dangers and passed their younger years in companionships to which Catholic teaching was absolutely unknown. Protestantism and non-sectarianism are equally dangerous. They are both anti-Catholic; not only negatively in the sense that they cut children away from all opportunity to study and learn the obligations of their Faith, but also positively in the sense that they substitute views and ideals, natural at best, for those supernatural ideals and practices which Catholics know to be the only safeguards of the young.

Our Most Reverend Archbishop has viewed with alarm the ever increasing loss to the Church in the ranks of the poor. He has more than once manifested his solicitude for this, the most precious part of the heritage of Christ, and he has expressed the desire to deal with the problem from its material as well as its religious side. For this purpose a "Bureau of Catholic Charities" has been established. Not to speak of its primary mission and work for the orphans, the Bureau has recommended:

(1.) That a complete census be taken of the poor families in every parish.

(2.) That committees be formed of intelligent and earnest Catholics whose duty it will be to befriend the boys, especially those who are withdrawn from direct Catholic guidance.

(3.) That means be devised to rehabilitate families which through sickness or adversity have fallen from their former standing.

(4.) That an Industrial and Agricultural School be built for boys over twelve years old, the school to be under the management of some Religious Order of Priests or of Brothers.

(5.) That a similarly conducted school be erected for delinquent boys. Ninety per cent of this class in New Orleans are Catholic and all of them are cared for in non-Catholic institutions.

(6.) That proper representation of Catholics be obtained on

the "City Board of Public Asylums," that Catholic rights may thus be vindicated.

(7.) That a conference of Catholic charities be held to discuss all these various questions.

These plans with all their many details and adjuncts may not remove poverty, that is not their aim, but should they be put into effect, they will undoubtedly go very far towards diminishing the pitfalls and snares which have been such a powerful factor in robbing the young of their Faith.

It is evident that the good-will and resources of one man are unequal to so colossal a task. Our Archbishop needs the active cooperation of clergy and laity. The cooperation of the former should not be hard to secure. The solicitude of the pastor goes out especially to the wandering and suffering sheep of his flock, and his zeal be it ever so inconsiderable, should ensure his sympathy for any scheme that aims to save his flock.

To enlist the assistance of the laity may perhaps be a more difficult task. The condition of the poor, as we have here presented it, has not been heeded by the better class of Catholics; perhaps because its seriousness was not realized or its existence even known to them. In effect they deny that they are their weaker brother's keeper. However, judging from the generosity they have manifested in not a few other Catholic enterprises, it is reasonable to hope, that if the matter be brought home to them, they will not be unwilling to contribute their share of sympathy and service towards a work, so eminently meritorious, so eminently conducive to the glory of God, so binding on the conscience of every zealous and well-instructed Catholic. This article may arouse their interest and spur their ambition. With this hope was it written.

HENRY R. FLEUREN, S.J.

Capital Punishment: Some Objections

SOME object that capital punishment is only legalized revenge. A shoots B, and C, B's son, shoots A. That is wrong. But when the sheriff D follows A with hue and cry, seizes him, and drags him before E, F, G, etc., who constitute a court of justice that inflicts the death penalty, we have an act supremely right. Yet what are the sentiments animating the sheriff, his officers and the court? How do they differ from those that urged C to revenge?

We do not deny that the agents of public authority may yield to inordinate motives in the exercise of their functions. Nevertheless, little experience of courts and prisons is needed to convince one that such disorder is a rare exception. As a rule sheriffs, judges, jurymen, jailers, executioners are kindly disposed toward the criminal about to pay the last penalty. As officials they do their duty, but all affirm it to be most painful. Hence the difference between them and the one gratifying revenge is wide indeed. But this does not settle the question. The point at issue is whether they are performing a real duty or an imaginary one: whether public authority is not through them practising revenge? For, after all, how many private individuals seem convinced that, in gratifying their revenge, they are performing as righteous an act as the public official who carries out the death sentence: how many others are ready to defend both the action and the opinion?

This general persuasion, culpable though it be, must lead us to suspect that private revenge is wrong only because it is the abuse of something good. No one justifies cold blooded murder. There must be something true underlying revenge on which its defense rests. Revenge is a vice. But it is related to something more commendable called vengeance, the purpose of which is to exact from offenders the reparation due to violated moral order. Hence penal justice is essentially vindictive, as we see immediately, once we have disabused our minds of the false idea that its exclusive function is to protect society and to reform the offender. The difference, then, between vindictive justice and revenge is that the former is executed by legitimate authority constituted by the Creator of human society for the restoration of order; the latter is exercised by a private individual to gratify private hate, without any authority; and therefore only heightens the violation of order produced by the original crime. And so St. Thomas says:

> Should one desire that vengeance be executed according to the order of reason, the appetite of anger is praiseworthy, and is called anger through zeal. But should one desire vengeance to be executed against the order of reason, as, for example, should he desire one to be punished who has not deserved it, or to be punished more than he deserves, or not on account of the proper end, which is the preservation of justice and the correction of the fault, the appetite of anger will be vicious, and is called anger through vice. (*Secunda Secundæ*, clviii, 2.)

Another difficulty. You say that the restoration of violated order is the chief end of vindictive justice. Yet, as a matter of fact, moralists lay special stress on the protection of society and the reform of the offender, while legislators seem to consider them exclusively. Supposing the assertion to be true, the practice of moralists and legislators may either exclude positively all consideration of order, as so many penal reformers do today, or may merely omit the explicit mention of it, while, in fact, it lies at the very root of moral theory and practice. Motives are twofold, immediate and remote. The immediate motive inducing one to pay his taxes is generally the demand of the tax-gatherers and the penalties involved in postponement. But behind this must be the recognition of the right of public authority to impose taxes and the obligation of subjects to obey. A person who complies only because of the penalties consequent upon refusal, but denies the rights of authority in the matter, would not be a good citizen; for the acknowledgment of those rights, though the remote motive be hardly adverted to in particular acts, is nevertheless the habitual motive ruling efficaciously all social acts, and distinguishing good citizens from bad. Public authority, too,

though in imposing taxes it seems to consider only the raising of a certain sum of money and the efficacious means of collecting it, takes its powers in the matter for granted; and these powers suppose the moral order we have dwelt on, and the origin of authority from God, the author of human society. Similarly, in penal legislation it is not surprising that social authority should consider very particularly the protecting of society and the reform of the offender, since in these two things it finds the practical exercise of its function, namely, to preserve and protect the society, of which it is the active principle, in the observance of order. In the second place, the natural law, as found in the moral order, consists of principles of which the social application is left by the Creator to the authority He has established in human society. Gathering a general principle of penal legislation from the natural law, legislative authority applies it to such specific cases as may happen in its own social body. This application must not exceed the limits of justice: it may incline to mercy, provided this be a real virtue, not an inordinate sentiment frustrating justice. For if God has placed His justice in human hands, He has committed to them His mercy also. Hence in measuring and determining such an application, legislative authority has recourse to the practical relations of authority to society in the matter, namely, protection against aggression and the reform of the aggressor. But at the root of all lies the sense of that obligation of restoring violated order, of which the protection of society and the reform of offenders are parts; indeed, only, as such, are they matters of moral obligation and not of pure material force. To that obligation and to the natural law the legislator resorts as to the last criterion of the justice of his work. As a matter of fact, do not legislators, as well as everybody else, appeal continually to an ultimate, immutable standard of right and wrong? "This measure may be useful. It may be supported by positive law. It may have judicial decisions in its favor. But is it right?" That standard is the natural law, not only governing efficaciously human actions, but also controlling their proximate motives. Lastly, we think that, according to all experience, in establishing the death penalty, penal legislators had before their minds, not habitually, but actually, not implicitly but explicitly, not as a directive principle, but as a formal motive, though not the only one, the dictum of the natural law. Hence we said: "supposing the assertion to be true."

From what has been said, the solution of another objection is easy enough. One may argue as follows: "The end of punishment is to protect society by preventing the repetition of the crime. This is done by a penalty sufficient to deter would-be criminals and giving the means of correcting actual offenders. But you yourselves deny the justice of putting a man to death to prevent prospective murder; and once a man is executed his reformation is out of the question. Therefore capital punishment is unjust." The objection fails, because it takes no account of the chief end of vindictive justice. Even if putting a man to death merely to prevent a future murder by himself or others is intolerable, nevertheless, given a crime which so violates moral order as to be justly punishable by death, as we have shown murder to be, the consideration of the prevention of similar crimes may and should come into the deliberations of those who have, by God's institution, to determine in what measure that penalty is to be inflicted. As for the second member, that one who is executed, cannot be reformed, it ignores the essential idea of reformation which is the return to order of him who has departed from it. This consists in a single act of the will by which one subjects himself to the order he has violated. Should the one making the act of submission survive, his reformation will be continued in a life conformable to that act. Should he die immediately after making it, he has nevertheless been reformed, unless the objector would deny the efficacy of death-bed repentance. Hence the death penalty excludes neither of the ends alleged, which indeed are but parts of the great end of punishment considered in its fulness. HENRY WOODS, S.J.

Automobilia

JONES bought an automobile today. The chances are the investment was a mistake, but time alone can tell: anyhow, at the very worst, it will be only one more mistake added to the list of a lifetime. It was not necessary for Jones to mortgage his home, or his beefsteak, or his summer vacation to pay for the new car. But he did have to stow some of his principles in the cedar closet, which is rather worse than the mortgage. He withstood the allurements of the speed-call for years, and tranquilly took his daily exercise afoot in the face of the dust flung in his nostrils from the wake of his neighbors' cars. His children were young, and with observation on the fine physical effects of walking it was not difficult to keep them subdued; he even half-persuaded Mrs Jones. that a spanking pair and a shining surrey constituted an altogether more exclusive turnout than a clumsy car with frayed-out tires and a wheezy muffler. But the youngsters grew, and they grew, and they grew; and with each inch of growth envy of their neighbors grandly whirling by while the Jones's swallowed the dust, accumulated as the square of their added flesh, and even the force of the argument from exclusiveness began to pall on the confiding helpmeet, until, foreseeing the inevitable, the die was cast, and now Jones has an automobile. Today he swept down the pike in it, and lo! it threw dust on the pedestrians who walked with him yesterday, but shall walk with him no more, as gallantly as any car that ever cast its dole upon him and his.

No man ever bought an automobile, and paid for it, and remained just the same as he was before the fateful purchase. Jones can never again be the care-free individual who jauntily stepped through his front gate for a turn down the old walk, and a chat with the gossipy watchman, and a romp with his radiant-eyed collie. Henceforth he is on exhibition. His life must be an everlasting progress. He must sit up straight in his car, and after the military fashion, look neither to the right nor the left, or lean forward in the must-get-there-quick business style, or loll back against the yielding cushions in the lap-of-luxury mode. He can never be simple, happy, careless Jones again.

Yesterday as he sauntered along the country lane, he stopped

to examine the curious seed-pot of a ripening stork's bill. He drew his hand, just for the "feel," along the velvety leaf of a fine specimen of Our Lady's candle. He worried a tumble-bug with his stick just to see it play dead. He stood stock-still to gather in every note of a meadow-lark, singing from its canon's stall in the topmost branch of a pine tree. Today, in his mad flight, there are no more individual flowers for him: henceforth flowers will be only a mass of vari-colored vegetation. Tumble-bugs have passed out of his experience. He shall never hear again the full melody of a stray bird. He is in a hurry today, and will be equally so every day hereafter; and though he speeds through the woods and the fields he shall hear their intimate secrets no more forever. Even should he ride by the seashore, when shall he ever wait again for the breaking of the seventh wave? Jones has bought an automobile indeed! but he has lost the flowers, and the birds, and the waves.

But that is not all. No man ever bought an automobile and thought precisely the same thoughts again. Yesterday Jones was every inch a man, *homo, humus, humilitas,* of the earth earthy. He walked with his kind on his very legs. He was humble. He had a Creator. He was poor and bore his burden, and he pitied his fellow-poor and helped them bear theirs. Today he has the wings of the wind. He has become a god such as might match Jove, or make Phœbus gasp in astonishment. *Infelix Icare* indeed, with your pitiful, treacherous wings, how does Jones' new car strike you? No more humility for Jones, my good masters. If the mud from his car splashes you, it is the sort of stuff you are made of, and you should be thankful, or get a car. Jones is out for a spin. Keep off the crossing or you will get hurt. Jones does not think today as he did yesterday. Pride rules his will: he remembers not past fears.

There is still more. Last evening after a hearty dinner Jones withdrew with his interesting family to the comfort of his splendid living-room. The fumes of a cigarette exactly capped the soothing influence of the black coffee. His daughter Dorothy, a charming girl, lulled his senses with the delicious notes of Mendelssohn's "Spring Song"; little Katherine, in the window-seat, was doubled up with laughter over the parrot's welcome, "Poor Robin Crusoe, where are you? Where have you been?" Hubert, stretched out on the rug, was in a sweat over Jim Hawkin's predicament in the apple barrel; mother was filling a purple violet on the field of a fresh linen doily; a holy peace was in a Christian home. Tonight it is all different, and will be every night hereafter. Dorothy must be excused before coffee to adjust her automobile veil; Hubert must forsake his ice-cream to see that the gasoline tank is full; mother must leave the final honors to the maid as she just must be ready for a whirl at half-after-eight; all, coffee and music and literature and lazy cigarette, have flown, like love, out the window, and Jones' automobile is at the door.

There is something more. Sunday last the Jones family fulfilled the Law and the Prophets. Three of them edified the early congregation by receiving Holy Communion. The others sat without stirring through a rather florid Gloria and Credo at High Mass, and all were gathered together in the family pew at rosary and Benediction in the evening. This Sunday the pious trio could not get to Communion because they were to take a run into the country in the 1916 model, and breakfast must be had before going to Mass, as it would be inconvenient to return for it afterward. And at evening, the weather was so pleasant after the heat of the day, that all must take an hour's drive, and then at any rate attendance at evening service is not of obligation. Conscience has puncture troubles when the automobile is at the door.

On the whole, Jones paid too much for his car. The birds and the flowers, the music and story, the incense and the house of prayer will never again be the same for him. "Macbeth shall sleep no more."

M. J. RIORDAN.

The Sources of Modern Achievement

THE cave man exhibiting not only good taste but really fine artistic ability in the ornamentation of his weapons and in the decoration of his primitive home, as well as in his manifest desire to have everything near him not only useful but beautiful; is a violent contradiction of many modern ideas regarding evolution and progress in humanity. Attention should be called to the fact that untaught primitive men have at all times in the world's history exhibited some of the highest traits of humanity. Not education, but native genius counts in human achievement. Over and over again the son of the peasant, without any of the artificial helps of human education, has formulated clear ideas that have deeply influenced the human race and have proved enduring in their effectiveness. The greatest painter of the nineteenth century was not some pampered pupil of the schools with all the advantages of art education consequent upon intimate contact with many masters and a world of art spread out before him, but the peasant Millet, neglected to the point of starvation by his own, selfish sophisticated generation.

It is well known that the example of Millet, far from being exceptional, is rather typical. A genius develops where least expected, the wind of the spirit of originality blows literally where it will. Oriental rugs, Indian blankets, primitive pottery, even the strong, rugged colonial but effective furniture, and in recent years the imitations of the furnishings of peasant homes in various parts of Europe, represent the basic ideas for interior decoration to which we are paying so much attention. Progress is actually made by getting away from the fixed ideas of the people who believe that what they possessed and loved represented the very last word in art development, though in point of fact these fashionable art modes really represented degeneration rather than advance. The old Greek story was that when Antæus touched the ground he drew renewed strength from mother earth. From history it is clear that art always runs to seed unless it is verified by the infusion of the coarser but vigorous strain that so often comes from the common people. Giotto, like Millet, was a peasant boy, and his story is constantly repeated in the history of art.

In an article from a late *Craftsman,* on "More Color in the Home," unsigned and therefore presumably by the editor himself, the opening paragraph is as follows:

> It is a curious and significant fact that many interesting modern developments in art, craftwork, architecture, cabinet-making and other fields, owe their inspiration to the most primitive of sources. "Out of the mouths of babes" may be applied not only to the wisdom of philosophy but to the truth of art. Strange as it may seem for a civilization so complex as ours to turn back to a simple and "uncultured" people for guidance or inspiration, nevertheless some of our most beautiful handiwork today is based upon peasant art. And this, not so much because of a fad or passing desire for simplicity, but rather because we are discovering that behind such products lie certain fundamental principles of strength and beauty.

The facts set down in the above quotation are a repetition of what happened among the cave men, let us say at least 7,000 years ago. The peasant of the modern time is the cave man of the older time, and both of these, uninfluenced by any sophistication, untrammeled by unfortunate educational tendencies, and unhampered by the knowledge of what others have done, achieved good art, just out of the taste that was born in them. Without any consciousness of it, they do things that the sophisticated world of culture wakes up to recognize as better than anything that is being done now, in spite of the advantages that are supposed to be

derived from accumulated knowledge. The writer in the *Craftsman* goes on to tell why this is so:

> The peasant craftsman first of all makes his work sturdy, durable, fit for the wear and tear of daily usage. He makes it pleasing in proportion, partly from his understanding of the lines of strength, partly from an innate feeling for harmony. And above all he sees to it that his product has the attraction of *color*. For, unlike us, the idea of color does not frighten him. No Puritan ancestors have instilled into his soul the suspicion that orange and purple are "loud" or "undignified," or that scarlet is the symbol of sin. Even the centuries of social suppression and constant toil have not killed his esthetic sense or his love of nature, or curbed his eagerness to echo, in however crude a fashion, the vivid tones of her leaves and blossoms upon the hand-made furniture and utensils that form the fittings of his cottage home. Indeed, may it not be that this desire for color is the outcome of those very conditions of poverty or unremitting labor in workshop, field or farm? And may not this use of pure pigment be a source of such consolation and enjoyment that it brings light and sunshine into even the dullest cabin, and invests the round of labor with the dignity of art? But whatever the motive, we must admit that color, in most of the art of Europe's peasantry, is handled in a remarkably effective and masterly way. And when we study this original work we can hardly wonder that it has afforded inspiration for radical departures in furniture-making and interior decoration.

Perhaps it may be thought that the peasants who accomplished such work have had all the advantages of modern education and have become skilled by instruction. There might even be the feeling that just as the shepherdesses of poetic Arcadias or of Watteau's pictures lacked the nature of real shepherdesses, so these folk were peasants only in name. There is no reason, however, to think of them as anything but simple country people, unspoiled by book knowledge, unhurt by contact with what is called civilization, and happily able, therefore, to express themselves in beautiful, strong, homely art. Mr. Alfred A. Hesel, of the Crafts and Art Studio, speaking of his experience among the Black Forest peasants, said:

> It is interesting to see how naturally their art comes to these people. Even when we called in farm hands to help with the making and decorating of this furniture, they seemed to experience no difficulty; without previous training in cabinet work, they handled their tools, put the wood together, and painted the finished pieces, and they used their colors with that instinctive sense of beauty and harmony which all these villagers and farmers seem to possess.

Apparently one of the universal ideas of our time is that everything must be taught to men. With this impression, of course, it is felt that as men go on and are taught more and more they are better able to do things than ever before. The more we get away from theories of education and get at the realities of history, the more it is brought home to us that what is best in men, their good taste in art and literature, and their conscience, is a free gift. We cannot always tell why we like things, nor why we feel that we ought, or ought not to do them, but we have the strong conviction within us of the correctness of these ideas. Men at all times and in all places have had these feelings and convictions. The old cave men and the peasants of our time represent two phases of primitive man, with good taste and artistic ability, not because of any mythical place in evolution, but because of their God-given natures as men. This truth has been lost sight of in a good deal of the superficial talk about evolution and progress in recent years. It is time to leave the theories and study the facts. My dear old teacher Virchow used to say that we had wasted some fifty years of biology in Europe trying to bolster up a theory of evolution, when as yet we knew nothing about it, instead of studying the facts and drawing the conclusions demanded by them.

JAMES J. WALSH, M.D., LL.D.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Mr. Moore and Transubstantiation

To the Editor of AMERICA:

Mr. Moore's last letter is a most remarkable document. Imagine it, Article XXVIII *condemns certain unofficial teaching of certain pre-Tridentine Roman theologians about Transubstantiation!* Wonderful! The Anglican Church is *officially* breaking off relations with the Roman Church, is *officially* setting up its own code of doctrine as part of the opposition to Rome and yet the Anglican Church, engaged in this momentous work at this momentous time, simply denies an unofficial doctrine of some obscure theologians! That's history for you, and an argument too! And then, would you believe it? Mr. Moore declares "Article XXVIII cannot be said to condemn a dogmatic teaching of the Catholic Church, for it explicitly states that what it does condemn 'overthroweth the nature of a Sacrament,' and the official Tridentine definition does not do this." Great goodness! Has white become black and black, white? Why Mr. Moore, Trent or no Trent, the article says explicitly that it condemns Transubstantiation because *Transubstantiation overthrows the nature of a Sacrament.* Here are the words of the article. Read them please. "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, *overthroweth the nature of a Sacrament,* etc."

Listen to Mr. Moore's probable answer: "Oh yes, but don't you see that our divines meant something different from your Catholic Transubstantiation?" No, Mr. Moore, I don't; unfortunately for you the divines single out "our Catholic Transubstantiation," define it as Catholics do and then damn it as defined by Catholics, *because it overthrows the nature of a Sacrament.* More than that all Anglican theologians did so and do so now, those few excepted who, since Tractarian days, have been trying to wash the face of the Anglican Church. Bishop Browne, for instance, explicitly rejects Transubstantiation and declares the doctrine of the English Church the same as Calvin's. Continuing, he declares: It [the doctrine of the Anglican Church] teaches that the *bread and wine are received naturally;* but the Body and Blood of Christ are received *spiritually.* And Jeremy Taylor the great, great Anglican declares: "The result of which doctrine [the Anglican] is this: it *is bread, and it is Christ's Body. It is bread in substance,* Christ in the Sacrament." I know that Mr. Moore will reply: "All right, they are not infallible." Is Mr. Moore? They were Anglican theologians, Anglican bishops; accepted teachers of the Anglican Church, skilled interpreters of the mind of the Anglican Church, as far as it has any.

Though Mr. Moore is strong on "begging the question," his difficulty lies just here; he begs the question of the Catholicism and Catholicity of the Anglican Church and then to satisfy a prepossession, tries to fit heresy into the mold of orthodoxy. This explains the following facts: I quote Bishop Browne who denies that the Anglican Church accepts Extreme Unction as a Sacrament in any sense or form. Mr. Moore retorts: he's not infallible. I quote Cranmer who with Ridley maintained a doctrine nearly identical with Calvin. Mr. Moore replies that Cranmer agreed with St. Thomas, or better perhaps, that St. Thomas agreed with Cranmer. I quote the blasphemous oath in which the *Supreme Head of the Anglican Church* denounced Transubstantiation for some centuries. Mr. Moore tossed the Head aside. I quote the Westminster Confession against Mr. Moore, and he flouts the Confession. I quote the Homilies against Mr. Moore, and he replies, that they "are purely his-

torical" and contain only "a godly and wholesome doctrine, and necessary for these times," forgetting that the *history therein contained* rejected five Sacraments and that the *godly and wholesome doctrine* was *heresy*. I quote Article XXV literally, to the effect that five Sacraments are "not to be counted for Sacraments of the Gospel, being such as have *grown partly of corrupt following of the Apostles,* partly *are states allowed in Scripture,* and Mr. Moore replies that the article does not say that the five are not Sacraments, but merely that they are not "Sacraments of the Gospel, etc.," omitting the significant words of the Article which follow. In other words Mr. Moore is a thoroughly good Protestant; he, not Anglican formularies, nor Anglican doctors, etc., may tell him what Anglicanism is; he'll exercise his right of private judgment and believe just what suits him. This I know, is his privilege, for Dr. Hodges declares: *"Nobody* may speak for the Episcopal Church. One of its characteristics is its hospitable inclusion of *very different people."* Of course Dr. Hodges is not infallible, but then neither is Mr. Moore; the result is a city of confusion.

A last word: Mr. Moore made many assertions, which I wish to set down with answers thereto as follows: (1) The articles are not held by Anglicans to be literally accurate statements of dogma. Ans. For three hundred years the Anglican Church accepted them as accurate statements of dogma and used them as the basis of lectures on theology, in her schools and universities; (2) The original purpose of the articles was primarily negative, to condemn errors prevalent at the time. Ans. Heresy is contained in negations also; the articles are largely positive in nature and assert errors; (3) No Anglican authority of any consequence nowadays holds them to be of permanent value or entirely binding in the details of faith. Ans. (a) This is not to the point; (b) Competent Anglican authorities do hold them to be of permanent value; (c) The permanency of their value is neither here nor there. Acceptance for *one instant* by the church suffices for my argument; (d) Details are not in question; but the essential signification: this is heretical; (4) One of our theologians points out that the articles condemn thirty-one Protestant doctrines and but four practices and *not one doctrine* of the Church of Rome. Ans. The articles condemn *many* Catholic doctrines. For instance, Article VI sets up a false rule of faith; Article IX a false doctrine on concupiscence; Article XII a false doctrine on good works; Article XV denies the Immaculate Conception; Article XXI sets up a false doctrine on the Sacraments; Article XXVIII a false doctrine on the Eucharist; Article XXXI sets up a false doctrine on the propitiatory value of the Mass, and ends with these horrible words: "Wherefore the sacrifices of Masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." These by way of example.

New York. GEORGE RUSK.

[The controversy between Mr. Rusk and Mr. Moore is closed. —*Editor* of AMERICA.]

Woman Suffrage

To the Editor of AMERICA:

If Jane Campbell would use right reason in testing the cures proposed for those ills which many innocent persons believe woman suffrage to be the means of correcting, it is certain that, to her, the "high-sounding phrases," of which she complains, would not be "obscure." A thorough understanding of the subject sends the thought high above and far below superficial discussion. There are two modes of estimating the worth of the modern proposals for social justice: first, to assimilate Catholic Philosophy, which has been well called an anti-toxin, and by its means to reason out the errors and the heresies proclaimed; second, to acquire that delicate but sure sense which estimates at its just worth any specific sociological proposal or propaganda. The first method, that of right reason, the anti-toxin with its "three years of philosophy and its four years of theology" may be expected from few. But the second means is open to every woman who has access to the Communion rail, where her whole being is illuminated, that she may know right from wrong and win the courage to maintain the right against all comers. The very fact that the real issue of woman suffrage lies deep down beneath commonplace research shows how skilfully his Satanic majesty has planned his vast campaign for the destruction of the rights and the dignities which the Church has vindicated for women. And the pity of it is that many well-meaning women, though harking back to the ideals echoing in their souls and to those real days when Christian faith cultivated chivalry in the hearts of men, go not on to Rome for relief but to rebellion.

Although my critic may imagine that "women are merely asking a voice in the government of themselves," in reality she is asking that democracy, by aiming at the destruction of the original form of government, that is, the family, shall run its race to madness and to death. The blending of the principles of pure aristocracy and of pure democracy in the Church throws much light on the several forms of civil government; but study of the Church gives no comfort to those who would blot out aristocratic government in favor of democratic government, or to those who would blot out democracy in favor of aristocracy. For myself, I love my country, for which the blood of my sires was spilt. If women were merely a class, there would be logic in the accusation that they only who repudiate democracy are opposed to votes for women. But it should be borne in mind that several rather large classes of men, and this in order to safeguard our democracy, are excluded from the polls. Poor democracy! this suffrage burden is not hers, it belongs to anarchy. For although there are classes of women, woman is not a class, but a sex. Morally equal to man, though unlike man, she is the female person of the two-fold human element that goes to make up the family, by which, according to the basic designs of Almighty God, the race is to maintain itself. It is this living union as manifested within the sphere of politics that suffragists would break down, but "they know not what they do." Their captain, however, who seeks whom he may devour, knows full well what they are about.

So it is that my objections to woman suffrage, when "sifted down," are not objections to "suffrage in itself," not objections to complete and equal suffrage for men, but rather objections founded upon the basic facts of the human constitution itself, to which, evidently, the thought of my critic has not as yet penetrated. Permit me to acknowledge my acquaintance with those "suffrage leaflets" which are recommended to cure my ignorance, and to say that innocent ignorance on the one hand, and vile trash on the other, with erratic argument as the "golden mean," make the sum total of the message which the cause sends forth. Please allow me to add, that my trips to the "Western States" have but more firmly fixed my conviction that some of my countrywomen have what they are ill qualified to use and what in their heart of hearts they do not want. Of course the vote given to women in the Mormon States, and in adjacent States, is an irrefutable argument that where the integrity of the monogamic family is least protected there woman suffrage most flourishes. Moreover the "democracy" advocated by the Reverend Lady Doctor, the recently retired president of their national organization, is sure proof that it is a *plank in rebellion's platform.* Miss Shaw declares, "If I

were a czar I would unmarry half the people I know." Can one fancy applause for such a statement from Catholic women? The very form of my critic's phrases point clearly to radical emotions and sentiments. Manifestly the time cannot be said to have "passed," for there never was such a time, when "woman's work was entirely in the home." There was, there is, and ever must be work for women within organized society, economic, civil, social and religious, in addition to her work within the home. But it is an error to assume that the home is evolving into a cooperative kitchen and a barracks bed-room.

Certainly "we do not condemn Christianity because some of its professors have held erroneous opinions. Nor do we condemn suffrage precisely because of the socialistic "entanglements of certain Feminists." But we do condemn both suffrage and Socialism because they are one in their effort to secure a deformity, a double-headed family. Happily the errors of individuals are not incorporated into the body of Catholic doctrine, but this is true only because it is preserved in its integrity from the intellectual vanities and inanities of mankind by the assistance of the Holy Ghost. As a matter of fact, however, all Socialists are suffragists, and all suffragists, if logical, should be Socialists, since both demand the disruption of the unit of civil society, the family, in favor of the individual. Lacking logic and that delicate sense of right and wrong, that is given with the Blessed Sacrament, a person may be "amazingly ignorant," and small wonder that it should be so, of the real character of the doctrine which he propagates with a zeal worthy of a great cause. As I had neither one nor the other in the days when Transcendentalism with its over-soul was the best god I knew, I must now do penance for the harm I may perhaps have done in propagating a Socialism all my own.

How naive! All voting looks alike! The stockholder's vote, the vote in clubs, the vote in charity organizations are cited in proof that "voting is not a question of sex." Bless their hearts! how funny this all would be if their propaganda were not in truth a very real menace both to Christians and to the State.

MARTHA MOORE AVERY.

Mr. Moore and Papal Supremacy

To the Editor of AMERICA:

Father Fisher very properly asks for "the names of some of the greatest of the Fathers who denied" the Roman interpretation of Matt. xvi: 18. In reply I must first frankly confess that the form of my statement was unwittingly exaggerated. I should rather have said that some of the greatest of the Fathers have given other interpretations than the later Roman one, and that we Anglicans thus feel ourselves *not* condemnable for holding the Papal interpretation to be justly open to grave doubt. Three quotations will suffice to indicate the grounds for my assertion. (1) St. Hilary of Poitiers, in his work *De Trinitate* (Bk. VI, sects. 36 and 37), speaking of St. Peter's confession, "Thou art the Son of God," says, "This is the rock of confession whereon the Church is built." "This faith it is which is the foundation of the Church; and through this faith, the gates of hell shall not prevail against her." (2) St. Chrysostom in like manner writes (Homily 54, on Matt. xvi: 18 ff): "'And I say unto thee that thou art Peter, and upon this rock I will build my Church,' that is, upon the rock of his confession." (3) Even St. Gregory the Great who can hardly be accused of anti-papal bias, affirms (Commentary on Psalm CI) that "the Son of God is the Rock from which Peter derived his name, and on which," i. e., the Son of God, "He said that He would build His Church."

Finally, as to the main point of Father Fisher's reply to my letter, certainly his article was written for Catholics, but when in that article a reference is made to an earlier letter of the undersigned, and we are told that Anglo-Catholics pick and choose between the sayings of Christ which they like and those which they do not like, I cannot but feel that it is time to object. We do not, Thomas-like, reject your interpretation of the "Thou art Peter" because we "were not present when Christ said" those momentous words, but because we do not feel that what He said is at all equivalent to what you would have the world believe He said. Nor do we take this position on the Protestant ground of individual or sectarian judgment, but on the Catholic ground of *quod ubique, quod semper, quod ab omnibus*. Only if we assume beforehand that Rome is the whole Church, has the Roman interpretation of the disputed proposition any conclusive authority.

Cleveland. JARED S. MOORE.

Social Work for Women

To the Editor of AMERICA:

Is it not sad, lamentably sad, that many Catholic ladies waste so much valuable time in clamoring for woman suffrage? True, the system of voting that exists at present is unscientific and unethical. It is not, however, an extension of individual suffrage that we need, but rather the introduction of organic suffrage.

I do not intend to enter upon this question now. I simply wish to call the attention of your readers to a more useful line of female activity. There is, for instance, the social question, which can be solved only by justice and charity; and the sphere of charity belongs preeminently to women. Then there is the mission question, home and foreign. While I was studying in Rome I often visited the institution of Countess Ledóchowski, where missionaries from Africa, Asia, etc., give lectures occasionally during their stay in the Eternal City. The missionary work done by this noble woman is of greater and more permanent benefit to humanity than all the campaigning and electioneering of the suffragists. Why cannot we, in the United States, have our diocesan organizations of women like those founded in Italy, Holland and other countries of Europe? What an immense amount of charitable and missionary work could be done by such a national organization.

West Depere, Wis. D. G. R.

Well Directed Charity

To the Editor of AMERICA:

Last year a friend of mine happened to be passing through a particularly poor section of the city a day or so before Christmas. He himself had a good share of the pleasant things of life, and for that reason was moved to make a little contribution to the Christmas cheer of some poor family. Thinking that his charity might be most wisely distributed if he applied to the Catholic priest of the particularly squalid section in which he found himself, he called at the rectory, and intimated his desire that a large bank note might be given to some deserving family or families. The person whom he consulted was an ecclesiastic, who gave the incredible advice to keep his money, as the people in that section of the city would be sure to squander it on drink. Angered at the reply, he gave the sum to the Salvation Army, and had the consolation of knowing that his mite found its way into the hands of the poor, if not into the hands of Catholics. This year other instances of similar, not ill-advised but certainly less well-directed charity, have come to my notice, and have betrayed an ignorance of the workings of the St. Vincent de Paul Society, that is lamentable. Why do not our Catholics put the money they intend to give to the poor directly into the hands of the St. Vincent de Paul Society? Here is an organized medium of charity that offers the greatest possibilities of good, and is safeguarded from deception.

New York. JAMES TURNER.

AMERICA

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No Room

NO, there was no room. They might go anywhere they pleased, but here they could not stay. And the inn-keeper turned his back upon them and went about his business. They dragged themselves along the roadway, out of the little village and up the hillside, where they found a cave. There, when all things were in silence and the night was in the midst of her course, the Maiden Mother brought forth her first-born Son and laid Him in a manger, because there was no room in the inn.

No room then, no room now. How like the refusal of that first Christmas Night is the refusal of the Park Commissioners to find a place for Romanelli's statue of Christ in San Francisco! They find that it is "a religious subject." Therefore, there is no room for it.

Yet none who walk in Golden Gate Park can fail to notice on an eminence, Drake with his Prayer Book Cross. No objection was made to its erection either by historians, though what it commemorates is at best dubious, by Jews, though it is a Christian Cross, or by Catholics, though it is a memorial of the Church of England. Nor, though it is a religious symbol, was objection moved by the Park Commissioners.

But for Christ's statue, there is no room. It is "a religious subject." Certainly. But are religious subjects to be made taboo in San Francisco? It may lead to intolerance, some fear. In the present instance, the Commissioners need not have feared this accusation. The Constitution of the United States guarantees immunity from compulsion in religious worship: a thousand statues would leave that privilege untouched. He must indeed be a fanatic who claims that the erection of a statue to Christ in a public park can in any sense interfere with the absolutely free exercise of a man's religion.

By no just title was the statue rejected. It was the work of artistic genius, commemorating the greatest among the sons of men. Jesus Christ was the wisest teacher the world has ever listened to, the greatest philanthropist who has ever worked for the betterment of the race, the mightiest organizer of all times. There has been no purer, sweeter, holier, kinder man than Jesus Christ, none more brave, none more heroic, none more disinterested. He is the highest expression of all that is good in human kind, the essential exclusion of all that is wicked. For all this His statue might have been accepted. The earth is the Lord's and the fulness thereof; and yet in the city of the Golden Gate there is no plot of ground on which to set His statue.

The whole unhappy incident is but a sign of the times, the echo of the cry of the inn-keeper. "There is no room." No room in our homes, no room in our lives, no room in our city. Christ, now as always, stands in many a man's way; for to him that believes not, He is a stone of stumbling and a rock of scandal. San Francisco has no room for a monument to Christ. Then block the sun and dull the stars, shut out warmth and music and light, and silence the murmuring of the sea, while the universe resolves itself into its primal nothingness. Away with them, for all are but a monument to Christ. Scatter your forces over all the earth, and whatever of learning or science or culture or art you may find, blot it all out; for it is a monument of Christ. Let woman sink back to her pagan level, for her purity and her sanctity is a monument of Christ. Build up the mart for slaves, value human life as of yore; for freedom is a monument of Christ. Let the poor live in oppression, and the sinner be hounded, and the sick languish without care; for justice and mercy and love, are a monument of Christ.

San Francisco has not room for Romanelli's statue of Christ? Will it be found acceptable elsewhere?

Poverty and Character

THE editor of a certain prosperous magazine who offers his readers excellent advice on the advantages of economy aroused, by so doing, the wrath of a woman who has to maintain a family on $800 a year. "Has it ever occurred to you," she asked, "born with the proverbial silver spoon in your mouth, that theoretical writing is pretty cold and futile compared to the actual hand-to-mouth struggle that so many of us live, day by day and year in and year out—an experience that you know not of?"

Apparently that was just the kind of letter the editor wanted, for it gave him the opportunity to show from his own life's story why he believes in poverty, and the article he wrote has lately been published in book form. He came to this country, we are told, at the age of six without knowing a word of English, and his parents were so destitute that he and his brother had to go hunting at night for pieces of coal. At ten he got his first

job, and some years later "became a reporter during the evenings, an office boy daytimes, and learned stenography at midnight," thus succeeding in supporting a family of three on $6.25 a week. He writes:

> There is not a single step, not an inch, on the road of direst poverty that I do not know or have not experienced. And having experienced every thought, every feeling, and every hardship that come to those who travel that road, I say today that I rejoice with every boy who is going through the same experiences. . . . I know the value of money as I could have learned it or known it in no other way. . . . I used every rung in the ladder as a rung to the one above. It meant effort, of course, untiring, ceaseless and unsparing, and it meant work, hard as nails. But out of the effort and the work came the experience, the upbuilding, the development, the capacity to understand and sympathize: the greatest heritage that can come to a boy.

The foregoing testimony to the value of poverty, "always as a condition to work out of, not to stay in," will doubtless be corroborated by many a man and woman among our readers who realize that they would hardly be the steadfast characters they are today, if stern poverty had not attended their earlier years. The spineless, unambitious, luxury-loving representatives of the "third generation" that are being so severely criticized nowadays, cannot be held wholly to blame because those epithets describe them so well. For a large share of the responsibility falls upon their over-indulgent parents who forgot too readily the value of work, privations and self-denial as molders of character.

The Empty Grotto

FOR centuries, even before the Crusades, it had been the consolation of innumerable Christians, Orthodox and Catholic, to journey during Christmastide to the Holy Land. By thousands men have traveled far over land and sea to attend the Masses of the Nativity and Epiphany, close to the star that marks the place where Christ was born. Others who could not go in person to the church built by St. Helena, have gone in spirit; and as these latter knelt before the cheerless limestone grotto, which in imitation of what the gentle Francis of Assisi used to do, the Church has reproduced in all her Christmas chapels, they have thought of the straw and the manger, the shepherds and the Wise Men, Joseph and Mary and the Divine Child in Bethlehem of long ago. Mystic pilgrims these, cherishing in their hearts a holy envy of those who were pilgrims in very deed. This year there were only pilgrims in spirit. This Christmas there were no Christians to celebrate the Birth of Christ on the hillside where David tended his sheep. The Turk had bidden them begone. The sanctuaries, blest beyond all others, were unattended; the light that hitherto had led the way to the spot that marks the beginning of man's salvation had been extinguished; unbelievers held the holy place; and if angel choirs sang again their welcome to the Infant Saviour, they were not heard by those who believe that God for our sake became a little child. Here is another of the wrongs to humanity that must be laid at the door of this cruel war. It has robbed Christians of their ancient Christmas privilege of keeping holy Christ's Birthday in the cave where to gain our souls He became like unto us in all save sin.

The Annual Bacchanalia

IN the last days of Advent, the saloon keepers of a great eastern city flooded the mayor with tearful humble petitions. Their desire was simple. They prayed permission to celebrate the coming of New Year by keeping their saloons open all night. The mayor denied their plea, and ordered them to close their shops at 3 a. m. Patrons, however, were allowed a reasonable time in which to take their departure.

In this there is nothing intrinsically wrong. Practically, however, it is all wrong. Every one knows what "a wide open night on the Gay White Way" means. So do the saloon keepers. However, for the benefit of the unsophisticated, it may be stated that the practical intent of the saloon keepers' petition is to request public sanction for the consecration of the New Year to Bacchus and maybe to Venus.

Essentially ours is a government by laws, not by men. Yet when municipalities deem it expedient to invest certain powers in their chief executives, it is the duty of all good citizens to see that these powers are used for the public welfare, and not for the promotion of public scandal.

Hypnotism for Inebriates

AN emeritus professor of Columbia University has been advocating the use of hypnotism for the cure of alcoholism. Dynamic suggestion, he maintained, can impart to an inebriate, while in a state of hypnosis, a sufficient amount of "pluck, pull, push, and self-reliance to keep the sufferer away from alcohol or tobacco the rest of his life." All this is to be accomplished by an appeal "to his subconscious mind, his subliminal self, his superior spiritual personality." Fine words these, which give an air of apparent finality to a subject that is still after long study, almost entirely in the experimental stage and is to a large extent a matter of interesting speculation only. The professor's efforts to give hypnotism a permanent importance are not surprising; such efforts are a thing of periodic recurrence, and though hitherto unsuccessful, yet they make a warning to the unwary advisable.

The curative possibilities of hypnotism have never been accorded a permanent, honored place in scientific medicine; nor has hypnotism itself ever succeeded in getting from the profession, as a whole, more than a frowning tolerance. Even when employed by expert

physicians, its value for healing has never been accounted high; in the hands of the unskilful it has had deleterious effects of so serious a kind that in many places stringent legislation prohibits or restricts its use. At best, the good effects it has produced have been largely discounted by the nervous derangement consequent on the disturbance of brain centers, which it is generally believed is the preliminary condition of its exercise. Moreover, the consensus of reputable opinion holds its beneficial results to be transitory.

Its remedial effects in the case of drunkenness seem to be neither more nor less that those of other cures for intemperance. A passing disinclination to imbibe spirituous liquors may be engendered, and under this influence the victim may find it easier, owing to a subconscious sense of restraint, to abstain for a time. During this truce with his hitherto almost over-mastering passion, the inebriate may gain strength for further abstention from alcohol. If this were all that the professor claimed, his words might be accorded a provisional credence; but when he goes further and says that hypnotism can produce life-long cures we hesitate to accept his statement at his own valuation. Either the cure would be effected by a dangerous post-hypnotic influence persisting for years; or else the cure would be effected by the infusion into the patient of "pluck, pull, push and self-reliance." It is certain, however, that these qualities cannot be "infused," for bitter experience makes it clear that they are engendered and developed only by the conscious exercise of personal effort.

While not pronouncing hypnotism therefore in itself and under all circumstances illicit, we would sound a warning against its use. Its advantages, even when it is employed with all the precautions recommended by the Church, are very dubious, while its perils are very clear. It would be imprudent to deny, in the face of apparently well-authenticated reports, that hypnotism has had a certain measure of remedial success in the case of intemperance; Catholics, however, would do well both to abstain from the use of hypnotism until it has passed out of the experimental stage, and to remember that the sovereign cure for intemperance lies in the avoidance of dangerous occasions and in the development of will power by personal effort, fostered and strengthened by the Divine grace which comes through prayer and the Sacraments. Hypnotism is by no means the panacea enthusiasts would have us believe.

Our Re-Resolutions

REGARDING the identity of the first person to take a New Year's resolution, history is silent. Perhaps it was Father Adam, for at the threshold of his post-paradisaic career he must have been in a rather resolution-making mood. In the early Middle Ages, when the twenty-fifth of March, the Feast of Our Lady's Annunciation, was New Year's Day and the festival was emphatically religious in its character, it was doubtless easier than it is today to take and even to keep heroic resolutions. The blithe and merry springtime, too, when hopes are high and the earth is fair, seems a more propitious season for beginning all over again than is our dour and chilling winter. In this country, and particularly in our large cities, the increasingly pagan character of the revels which usher in the New Year is making the practice of sobriety and self-control on the part of whole classes of our population less common on January 1, than on any other day of the year. The resolutions that were seriously framed December 31 are seldom in active operation January 1, for New Year's, of course, "doesn't count." Indeed, so weak is the flesh and so feeble the will of these worshipers of Janus that the clients of his who have some details of their projected reformation of life in good working order by Twelfth Night can be considered fairly steadfast characters.

The practice of taking New Year's resolutions, whether they be many or few, is entirely praiseworthy, Those who draw up an elaborate schedule of reforms, however, must not expect to carry them all out successfully. In the spring the apple trees bear innumerable blossoms, but in autumn the yield of fruit can be easily reckoned. Had the blossoms been few, however, the fruit would have been nil. But wiser, no doubt, is the man who makes no new resolutions at all each year, but merely dusts off and furbishes up the old. Indeed, he generally discovers that the noble purposes he conceived at the beginning of former Januaries are still as good as new, for they have been little used. One practical New Year's resolutionist of this kind instead of determining to keep a diary at least till February 2, to give up the use of tobacco altogether, to rise at 5.30 a. m., and to walk home from his office every day, merely resolved to be kind, busy and devout. Being, moreover, as was explained, a practical resolutionist, he even fixed upon certain persons—and some of them belonged to his own family—to whom he was to be kind, formulated detailed plans for the profitable use of his leisure hours, and actually mastered a working knowledge of just what being "devout" means.

Easy Writing

"AT the close of the nineteenth century, a new spirit had enveloped the earth. Men's minds were in a ferment; the inevitable reaction had set in. Scholars who had affirmed conclusions with dogmatic insistence now advanced their cautious theses with a reserve which argued fundamental doubt. The spell once exercised by the vitality of a symbol upon whole nations had been forever dissipated," and so on.

The amount of earnestness contained in the preceding lines is in inverse ratio to the number of words employed. Men's minds may have been in a ferment at

the end of the nineteenth century, or they may have been as clear as crystal—a large term; a new spirit may have enveloped the earth at that time, or swamped it, or asphyxiated it, or displaced it in the solar system: all that has lost interest for us. But the paragraph has an interest as an example of "easy writing"; the kind that is merely the task of slipping paper into a machine and working the keys. In other words, it is frothy, quite unreal, altogether out of joint with facts. This is the usual style of the author, Dr. Lyman Abbot, whenever he discourses about dogmatic religion. His rather solemn prepossessions are mistaken for facts of the objective order, and his fancies are written down with an air of finality that would do credit to a youthful doctor devoid of a sense of humor, or an ecumenical council in full session.

In a recent article, the Doctor has fairly surpassed his best efforts in the art of "easy writing." "In the seventeenth century," he tells us, "to be religious was to retire from the world." It was not. The Doctor could have learned as much by consulting any penny catechism of the period. "To be religious," he continues, "was to leave one's home, one's industry, the common life, and retire to a monastery, and there practise the exercises of religion, fasting, prayer, meditation." Nothing could be farther from the truth. In Catholic teaching and practice, then as always, to be religious meant to love God above all things, and next, one's neighbor for the sake of God. People can do this in the world as in a cloister; have done it, and must do it, for only the chosen few are called to the cloister. St. Isidore was a farmer, Blessed Thomas More, a lawyer, St. Maurice a soldier, St. Margaret a queen, and St. Monica, the busy mother of a family. St. Louis of France was truly religious in a camp and in a palace, Blessed Joan of Arc in a hut as well as at the head of an army. Not one of these men and women ever lived in a cloister, or withdrew from the world; but because all of them exemplified the Catholic ideal of a religious life, the Catholic Church by canonizing them, has held them up as models. And a model, in the plain language of common sense and of ascetical writers, ancient and modern, is something to be imitated.

Butler's "Lives" is a fairly accessible book; Dr. Abbott will do well to consult it before he again dogmatises on the Catholic ideal of a religious life. The man who can write with all gravity that "St. Francis Xavier was as truly a product of the Protestant Reformation as Luther or Wesley," stands in great need of some such elementary guide. "I can give a better lecture on Spain than Mr. Stoddard," a youthful lecturer once remarked, "because I have never been there, and hence am not bound by the facts in the case." In writing of the Catholic Church, Dr. Abbott has always fretted at the facts in the case. Why indeed should he trouble to go to Spain, when "easy writing" seems to satisfy his readers?

LITERATURE

How to Collect a Library

"AS all well-conducted weekly journals," writes an observant correspondent, "are accustomed to publish every year an informing article on how to collect a library, I trust that AMERICA will not fail to offer its readers a paper on that subject before the end of 1916." Gratefully accepting the admonition, the present writer determined with canny forehandedness to be, if possible, the first in the field this year, and to get the desired article into the issue of January 1.

Though it is universally conceded that from a pecuniary point of view the least expensive way of gathering together a library is the common one of systematically borrowing the books of friends, the older moralists regard this method with stern disapproval. They tenaciously hold that "to borrow" means obtaining a thing from another with the expressed or implied promise of returning it within a certain period. Those who borrow books, therefore, should bring them back while the owners are still living. Modern theologians, however, maintain that that rigorous doctrine was sound enough, no doubt, in the Middle Ages when books and manuscripts were rare and precious, for an illuminated Psalter could easily be worth a king's ransom and a text of Vergil would be almost priceless, but nowadays, say they, when books are so numerous, cheap and common, the moral obligation of returning a volume rests only secondarily on the borrower, for the one chiefly responsible for the book is the lender, because of his consummate folly, human nature being what it is, in allowing the work to leave his possession. Some moralists of today even hold that the lender becomes accessory to the borrower's sin, if sin there be, by deliberately exposing him to the temptation of covetousness. They maintain, moreover, that as the borrower *tenetur rem commodatam diligenter custodire,* "is bound to guard carefully the thing borrowed," he may without sin, when the object in question is a book, guard it even from the lender and that too for 999 years, though Robberti, it should be said, favors the opinion that after the decease of both borrower and lender the latter's heirs may lawfully claim the book. It is an interesting coincidence too, we might observe in passing, that regarding borrowed umbrellas, the teaching of modern moralists is precisely similar to the foregoing doctrine about borrowed books.

Guided by the learning of these moralists, many a diligent book-borrower of our day is laying the foundation of a noble library, though it must be admitted that as the number of his volumes grows greater, the number of his friends grows less. But after all can anything worth while be had in this world without sacrifices?

To those afflicted with a New England conscience, however, this conventional way of acquiring a library presents a difficulty. But such men, particularly if they have made within a few years a large fortune, are inclined to regard shelves of books merely as furniture. "So much wall-space," they calculate, "must be filled with books," and for that purpose there is, of course, nothing better than *éditions de luxe,* "world's classics" and works no-gentleman's-library-should-be-without, all bound sumptuously in uniform morocco. These are the men, moreover, that the Machiavellian book-agent and the altruistic promoter of "special editions" consider their natural prey. Behind the polished glass of Mr. Bullion's bookcases can be seen glittering sets, still uncut, not only of Scott, Dickens, Thackeray, Eliot and Hawthorne, but also of the "Bessarabian Bards," the "Orators of Argentina," the "Novelists of Iceland," the "Historians of Nineveh" and the "Philosophers of Crete." "Five-foot bookshelves" of various makes also abound, but the set to which he will point with the greatest pride is likely to be the "Modern Realists' Complete Works" with each of the one-hundred octavo

volumes autographed by the author, appropriately illustrated by Foul, magnificently bound in russia and brought out in what is fortunately a "very limited edition." For the modest sum of $5,000 Mr. Bullion secured set No. 9,423 of this invaluable work, but happily he will never open any of the volumes, but will be content to glow with satisfaction as he beholds what a rich and imposing appearance they give his bookshelves.

But what counsel shall be offered those who are eager to gather together a library which will be a library indeed, of which every volume is an expression of the literary taste and intellectual preferences of the collector? Men and women too honest to "borrow" books and too poor and too wise to buy "complete sets," can build up an excellent little library by confining its contents to the books that they have actually read and enjoyed. Let the collector be thoroughly sincere with himself in this respect. No volume should find a place on his shelf just because it is a "classic" which nobody reads, or a "best seller" that "everybody reads." Books which he really found an intolerable bore, the intellectual snob will pretend he has read with inarticulate rapture, just because he has heard that it is the "correct thing" to be enthusiastic about such and such a writer. Better far is it to confess honestly: "I find 'As You Like It,' dull, 'Hamlet' prosy, 'David Copperfield' tiresome, 'Silas Marner' inartistic and 'In Memoriam' meaningless," than to accept at second-hand and without true conviction the stock critical estimates of these works. Nevertheless our sincere library-maker should pray unceasingly for the gift of really enjoying the books which the world's best judges have declared to be good.

A little library composed exclusively of the volumes the collector has read with pleasure is his intellectual photograph. But certain bashful book-lovers are averse to letting the chance caller see this mental likeness of theirs and various devices are employed to foil curiosity. Turning the books' backs toward the wall is a cruel but effective rebuke to the inquisitive, and veiling the true portrait of the collector's mind by placing a second row of self-revealing books behind a non-committal first row. The successful library-maker will learn to be very exacting too in his choice of authors and will sternly refuse a place on his domestic bookshelf to blasphemers, profligates, wantons and charlatans. He certainly would not admit such persons into his family. Why should he welcome them to his selected library?

A slowly accumulated store of 300, 500, 700 or 1,000 books, every one a favorite, every one with a little history connected with its acquisition, every one a volume that the owner has read and reread with profit and pleasure: that is a real library. Each volume in it should come from a reputable publishing house that has the right to bring it out, and every volume should be clearly printed and serviceably bound. But eagerness to bring the books of a library into rigid uniformity of size and binding, that Muscovite proclivity which is sometimes the passion of old-maidish collectors, is quite as sensible and practical as requiring a similar uniformity in our friends and acquaintances would be. But the library of which there is question here is a choice collection of real books, of volumes which contain, perfectly expressed, the noblest thoughts of the world's master-minds.

WALTER DWIGHT, S.J.

REVIEWS

La Psychologie de la Conversion. Par TH. MAINAGE des Frères Prêcheurs. Paris: Gabriel Beauchesne.

This keenly analytical and fascinating work is a sequel to the "Introduction à la Psychologie des Convertis" of the scholarly Dominican. Father Mainage brings his readers face to face with an interesting problem, which he then studies in all its bearings: "How is it that men either indifferent or positively hostile to Catholicism become the fervent and loving followers of a religion which they either ignored or openly opposed." To solve a problem which has puzzled and baffled so many, the author examines the various psychological causes, which from a human point of view might be thought capable of explaining it. These causes he finds to be: the rational inquiry of the mind after truth or the mind's constant endeavor to find reasons for its belief, the effort of the will, the affections of the heart, the social surroundings and influences, the workings and manifestations of those "subconscious" phenomena so cleverly expounded by William James, and, finally, certain morbid states or conditions of the soul. But not one of these factors singly, not all of them together, can explain the phenomenon and the miracle of conversion. In two excellent chapters, "The Invisible Educator" and "God in the Souls of the Converts," the writer affirms and proves the existence and reality of an external action and influence on the intellect and will of the convert, which, while leaving him perfect liberty and autonomy, yet moves him to the appointed end. This is the Grace of Christ, the invisible educator and molder of the soul.

The mere outline of this comparatively short but masterful volume shows how simple and solid, how illuminating and timely it is. Father Mainage is thoroughly acquainted with the psychological theories and what we might call the "convert literature" of the day. Copious examples and illustrations and the use of modern instances, such as the "Oxford Movement," the conversion of Mgr. R. H. Benson, Albert von Ruville, Hermann Cohen, Jörgensen, Father Hecker, the Caldey Monks, etc., make the book attractive and "up to date." The work is sound in doctrine and principles, everywhere marked by rich and varied scholarship. It is a real contribution to modern apologetics. For priests and directors engaged in the difficult task of leading others in the search of truth it will prove a safe and helpful guide.

J. C. R.

Belgian Poems. Chants Patriotiques et Autres Poemes. Par ÉMILE CAMMAERTS. English Translation by TITA BRAND CAMMAERTS. New York: John Lane Co. $1.50.

Belgium's Agony. From the French of ÉMILE VERHAEREN. By M. T. H. SADLER. Boston: Houghton, Mifflin Co. $1.25.

The judiciously made selections from the poems of Émile Cammaerts, a poet but little known to American readers, but one nevertheless of nature's genuine songsters, appear both in the original French and in a free rhythmical but unrhymed English translation by the wife of the gifted author. This Belgian singer, in spite of a rugged diction and the homely nature of this themes, has literary gifts of a high order. The poems, whether written before the war or during the great crisis, breathe simplicity, tenderness, pathos, reverence for holy things and for that Faith to which Belgium owes so much of its glory. They have the true poet's authentic blazon and seal, the one gift which can make us often forget even serious defects: inspiration and soul. Like Riley, the "Hoosier poet," he loves the woodlands and the fields, the song of the birds, farmland and farm folk. By their martial swing and music, his "Chants Patriotiques" remind the reader of the drum-beat accents of Déroulède.

A dozen chapters of fiery denunciation and fierce, passionate hate make up the substance of Verhaeren's unwholesome volume, for he preaches the gospel of hate. Verhaeren was not the man to write of "Belgium's Agony." He lacks the poise, the calm, the judicial temperament. Among clear thinkers and impartial readers the book will perhaps do harm to the cause he is pleading. But in the eyes of Catholics the Belgian writer is guilty of a still more serious offense, for while a Catholic King and Catholic soldiers are

fighting in the trenches and on the firing line for Belgium, and are finding in their Catholic faith the one thing that has not failed them in their hour of sorrow, Émile Verhaeren wantonly outrages and insults their religion and belief. The true friends of Belgium will regret the appearance of this book. J. C. R.

The Greatest of Literary Problems: the Authorship of the Shakespeare Works. An Exposition of All Points at Issue, from Their Inception to the Present Moment. By JAMES PHINNEY BAXTER. New York: Houghton, Mifflin Company. $5.00.

Once more the Shakespeare-Bacon controversy is brought to our notice. Mr. Baxter's exhaustive volume is not a mere compilation, but the result of a vast amount of original research, yet it likewise reproduces or describes for us the documents and materials gathered by preceding controversialists and the various theories elaborated by them. This lends a value to the book aside from the controversy itself, in so far as it supplies many interesting Shakespearean data. Shakespeare as seen by the author, in the light of the documents he quotes, was nothing but a rude, unpolished villager in his early days, later a useful drudge in the stables and theater of the Burbages, and a man available for minor parts and in arranging the stage for their plays. He was a coarse and dissolute boon-companion, and on his retirement to Stratford a close-fisted, shrewd, unscrupulous and avaricious dabbler in petty loan transactions. Whatever may be thought of the writer's own argument, he seeks fairly to meet all the leading objections against the Baconian authorship from Ben Jonson and many other sources. Bacon's character is presented as an exalted contrast to that of the Stratford actor. Again much use is made of original documentary evidence, and some of this evidence is very interesting and cleverly interpreted. He agrees with Dr. Owen in attributing to Bacon not only the Shakespeare works, but likewise plays attributed to Green, Peele and Marlow as well as the "Faerie Queen." Bacon, he says, sought to avoid similarity of style in these different productions but could not disguise his hand, as he tells us in the "Shakespearean" Sonnet 76:

> Why write I still as one, ever the same,
> And keep invention in a noted weed
> That every word doth almost tell my name,
> Showing their birth, and where they did proceed?

Among the many reasons for secrecy ascribed to Bacon is the argument adduced by the author, himself a Mason, that Bacon was a member of the secret order of the Rosicrucians, and wished thus to exercise his influence over the men of his generation. Some passages occur in this volume that are not intended for youthful readers. J. H.

Schools of Tomorrow. By JOHN DEWEY and EVELYN DEWEY. New York: E. P. Dutton & Co. $1.50.

The School and Society. By JOHN DEWEY. Chicago: The University of Chicago Press. $1.00.

It is to the credit of the American school authorities that they welcome criticism. Mr. Taft is but one of many who have recently expressed in public their dissatisfaction with the finished product of the modern school. What these critics have said in the open, hundreds of teachers have said in their hearts these many years. Something is rotten in the state of public education; just what the source of the corruption is, no one seems able to say with finality. But if criticism is of any value, this source will soon be discovered, and, if we are courageous enough, removed. For many of its undoubted shortcomings, the school cannot be held fully responsible. Social and economic conditions have changed as vastly as the very physical outlines of our rapidly-growing cities during the past quarter-century; the school has endeavored to adjust itself to these changed conditions, but not with complete success. The period has therefore been one of stress and strain, and what is worse, in response to new and inconsiderable demands, the school has too often lost sight of old and valuable principles of education.

In his first volume, Dr. Dewey has endeavored to describe, objectively, certain newer movements current in primary and secondary education. He has not compiled a text-book on education, he assures us, "nor yet an exposition of the new methods of school teaching." His purpose is "to show what actually happens" when these hitherto untried forces are cribbed, cabined and confined within the walls of an actual school. As a statement of facts observed at Gary and elsewhere, the book will be of much value to the student; not so the author's discussion of these facts. The second volume is a revised reprint of lectures delivered at Columbia fifteen years ago. The most valuable chapter is that devoted to Froebel's educational principles. Teachers will find much that is stimulating in these pages; but it should be noted that Dr. Dewey seems to have studied what he terms the "older psychology" at the feet of a charlatan. As a presentation of scholastic psychology, it is a caricature. P. L. B.

The New International Encyclopædia. Second Edition. Vols. XIII-XVI. New York: Dodd, Mead & Co.

These four volumes of the "New International" include the terms between Jovanovic and New Forest. Many titles catch the eye as one turns the attractively illustrated pages: the sketches of the Leo's, for instance, concluding with a sympathetic account of Leo XIII, that great nineteenth-century Pontiff. Then there is the Mass by Father T. J. Campbell, S.J.; Modernism by Rev. Dr. Patrick A. Halpin and Monasticism by Dr. James J. Walsh. The recent death of Booker T. Washington makes the article on Negro Education of timely interest, but it is disappointing to find in it no mention whatever of the widespread work of the Church and Catholics for the intellectual and moral advancement of the colored race in the United States. In the view of the two compilers of this article nothing seems to have happened before the Civil War, or before the era of Hampton and Tuskegee. Their bibliography on the subject is incomplete without a mention of Dr. Carter Godwin Woodson's "The Education of the Negro Prior to 1861," in the very first pages of which he declares: "The Spanish and French missionaries, the first to face this problem, set an example which influenced the education of the Negroes throughout America," and thereafter in his book he continues to pay tribute to the Church's insistence on the conjunction of religion and letters. Dr. Woodson's treatise is the very latest (January, 1915) and most exhaustive treatment of the subject. If this Harvard professor could find so much to say in this direction, surely the Encyclopedia's contributors neglected to investigate their subject fully, and have failed to do justice to a very important detail of its development, as well as one of the most significant social problems of the country. T. F. M.

BOOKS AND AUTHORS

Kate Sanborn, the author of "Memories and Anecdotes" (Putnam, $1.75), must have made hosts of friends in the course of the busy career of which she here gives us glimpses. To these friends the volume with its sixteen excellent illustrations will doubtless furnish entertainment, but other readers are not likely to find the volume particularly interesting. Her brief account of a day spent at the Concord School of Philosophy during its opening season is more amusing than the first President of New Hampshire's daugh-

ters in Massachusetts probably intended, and in the latter part of the same chapter there are several poems that are worthy of praise.

The carefully compiled volume of "Critical Essays of the Eighteenth Century, 1700-1725," (Yale University Press, $1.75) which Willard Higley Durham, Ph.D., has edited and provided with an introduction and with notes will be of great value to literary students of the "Age of Anne." Charles Gildon, John Hughes, John Dennis, George Farquhar, Richard Steele, Joseph Addison, Alexander Pope, Leonard Welsted and Allan Ramsay are the critics represented. Dennis's "Reflections upon a Late Rhapsody called an Essay upon Criticism" is a particularly amusing example of old-fashioned savageness in reviewing. This book is apparently intended to be the first of a series of volumes on eighteenth century criticism.

The action of "The Secret Bequest" (The Ave Maria Press, $1.25) is very rapid. Honora Trezevant leaves her office a fifteen-dollar-a-week stenographer, stops a few moments, though no Catholic, in the quiet church of the Paulist Fathers at Fifty-ninth Street, thence to a strap in one of New York's proverbially over-crowded "L" trains and there meets the lawyer Maxwell, even then bound for her tiny apartment to inform her that she is heiress to a fortune. Here most authors would be content to tell us, "they lived happily ever after." But this heroine-quest was not the happiness of money alone, but the achieving of her uncle's secret bequest. How this was brought about gives us Christian Reid's latest and perhaps most interesting novel.—— Richard Pryce has followed up his success in "Christopher," by a new novel, "David Penstephen" (Houghton, $1.35). For plot-development and balance, for delicacy of expression and the creation of an atmosphere about place and person, the book deserves commendation. But the author's moral sense does not equal his artistic. For David's father and mother, who is pictured as the sweetest of womankind, are too freely excused for their open rebellion against the laws of religion, and convention. David, however, is noble from the first to the last chapter. When, as a young man, he finds out, rather dramatically, the solution to the mysteries which had puzzled his earlier years, he is rather ennobled than crushed by the mortifying discovery. The reader will close the book with a question as to David's success in the path of life to which all his inclinations have been leading him.

Is it the ancient Protestant tradition regarding the-hours-I-spent-with-thee,-dear-heart kind of Sister that suggested the following graceful verses on "An Enclosed Nun," contributed to the January *Century* by Sarah N. Cleghorn?

Along the pleasant streets of Sliding River
  Upon a limpid April afternoon,
Sometimes I meet an absent, smiling lady
  With hair turned gray a little while too soon.

A little while too soon she donned a bonnet
  Before her blush and dimple went their ways;
She masked her youth in staid and sober colors,
  And hid it with calash and polonaise.

Now as she paces toward the Lenten lecture,
  The Shakespeare Circle, or the Dorcas Band,
She seems to look beyond the home horizon
  Forgetful of the work-bag in her hand.

Sunk in what lost love, spellbound with what dreaming;
  Linked to what bygones, not in time to part,
She builds about her an aerial convent,
  Vowed to the Order of the Brooding Heart.

Though the professed nuns of the Order here described may abound in the world, they are exceedingly rare in the cloister. An out-and-out Niobite simply cannot live within convent walls.

A paper in a personal, reminiscent vein, contributed by Katharine Tynan to the December *Studies* entertainingly describes the progress of poesy in the United Kingdom during the past thirty years. She testifies that in the 'nineties a poet "rather scored by being a Catholic," but ten years later, "to be a Catholic was to be banned." Coming down to today, she refuses to admit that the present war, as is commonly asserted, "has produced no fine poetry." "I have read many poems on the war; I have not read one entirely unworthy, and nearly all I have seen attain a high level of poetic expression." The writer names as particularly worthy of praise:

> The poems of "Æ" in the London *Times;* Kipling's "For All We Have and Are"; the three poems of Laurence Binyon, "To the Women," "The Healers," "For the Fallen"; the two poems of Gilbert Chesterton, "An Old Wife of Flanders," and "Blessed are the Peacemakers"; H. De Vere Stacpole's "Alsace"; the "England" sonnets of Rupert Brooke.

She then calls attention to "the revelation of poetry among the soldiers themselves," making special mention of Robert Nichols' "Invocation," and "Into Battle," by Julian Grenfell, who was slain last summer, and in whom "the spirit of Sir Philip Sydney lived again."

The conviction is not at all uncommon among Catholics that the term of a religious novitiate is a period spent in seclusion with no return at all commensurate with the time employed; to many non-Catholics the word "novitiate" conveys the idea merely of a vague but mysterious place or time or person, and how often, too, have we heard a postulant or novice called a "novitiate"? The brochure of Brother Chrysostom, "The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate" (McVey, $1.00), setting forth, as it does, the educational value of the time of the novitiate, will dispel both misconceptions. The little work is only the first part of the dissertation submitted in fulfilment of the requirements for his Doctor's degree.—— Under the title of "Meditations on the Passion of Our Lord," the Right Reverend Joseph Oswald Smith, O.S.B., (Benziger. $0.70) has prepared fifty-four instructive and readable discourses on the Sacred Passion. Though the volume is a small one, its contents cover the entire period of Our Lord's last hours from Gethsemane to the Holy Sepulcher, and as a fitting appendix the sorrows of Our Blessed Lady are described. The author's successful purpose has been to emphasize the practical lessons contained for the Christian soul in every line of the Passion. The book is as useful for spiritual reading as for meditation.

"Spindriff" (Putnam, $1.00), a prose anthology, edited by Geoffrey Callender, begins with Wyclif and ends with Froude, and is intended "to show how the masters of English prose have been affected by the sea." A good deal of curious sea-lore is found in these pages, as well as a foot-note which gives the proper pronunciation of "Hakluyt."—— "More Jonathan Papers" (Houghton, $1.25), by Elisabeth Woodbridge, is a series of sketches of out-door life, the real charm of which lies in the delicate and happy descriptions of nature's beauties. The stories of experiences in the open and on an old farm are enlivened by the whimsical dialogue of a couple who enjoy with equal zest the pleasures of garden and stream. Though, manlike, Jonathan has the less to say in the pages of his lady's book, still her love of the rural life is so pleasingly portrayed, that the reader is glad that Jonathan's prose did not crowd out her poetic fancies.

EDUCATION

Mooted Points in the Gary Plan

MY vague recollection of an Arabian Nights tale is that the patient but hungry Shacabac struck the Barmecide a box across the ears, not only because the feast was imaginary, but because, in addition, he was asked to assent to his host's ecstatic praise of the non-existent viands. I am not inclined to draw an analogy between this deplorable conduct and the present hot disagreement in educational circles, over the merits and possible applications of the Gary System. Analogies are dangerous; but I may be permitted to state my belief that the critical opposition offered by both teachers and laymen, to certain zealous advocates of the Plan is based on the fact, that the two incomplete demonstrations in the city of New York furnish a very inadequate basis for the extravagant claims which have been made.

THREE LINES OF CRITICISM

The Barmecidian character of the dispute becomes more marked when refuge is taken in the assertions that the two Garyized schools in New York are but mere frameworks of the Plan; that they have been hindered in their operation by difficulties almost insuperable; that New York school buildings "are unintelligently built and miserably equipped"; and that the virtues of the Plan, embodied in the Emerson and Froebel schools in the satellite city of Chicago have been strangely overlooked by New York's Committee on School Inquiry.

At the risk of repetition, I propose to refer to three lines of criticism for which satisfactory answers should be obtained, before the school authorities of New York or of any other city with similar school problems, lend their support to the Gary Plan. The Plan, while a real contribution to duplicate school organization, has yet to demonstrate its stability, economy and effectiveness, when subjected to the exaction of conditions as they exist in New York. It is surely legitimate, then, to state the reasons alleged for and against the economic features of the Plan; to emphasize the novel but doubtful pedagogical features of its program; and to suggest as a measure of the validity of the Plan, an examination of the extent and method of its adoption in certain other communities.

ECONOMY

No sane person will hold that economy is out of place in school management. If, however, economy means placing the dollar above the needs of the children, educators who fail to enter a vigorous protest are recreant to their duty. It is important, then, to examine closely the economies which are said to be possible under the Gary Plan. These are:

(1.) Two schools may be housed in one building. This saves part of the cost of an additional site and building, and results in a decrease in the cost of maintenance.

(2.) The duplicate school organization may be administered on the basis of the "Model 72 Class Program," which requires but one principal, and permits a reduction in the teaching staff. This reduction is made possible by distributing class units as monitors, as pupil-teachers, or as assistants in the shops and laboratories, and by sending classes, for part of the school program, to various neighborhood agencies.

(3.) The school equipment may be maintained in proper repair by the joint labor of the shop teacher and pupil assistants.

(4.) Such agents as truant officers and home visitors may be dropped, and the work of investigating truancy, and unsatisfactory conditions affecting the pupils' welfare, can be assigned to the teachers.

DISCUSSION

It is aside from my purpose to argue the converse of these propositions at any length, but I will suggest the following facts:

(1.) Superintendent Spaulding of Minneapolis found that the per capita cost of schooling in Gary, despite the low teaching wage, was thirty-eight per cent higher than in his own system.

(2.) In a report made by Mr. Wirt on July 30, 1914, at a time when he was free from the importunities of a Board of Estimate, panic-stricken by the prospect of an increased tax-rate, *two principals* were recommended for every duplicate school, and an official teacher for every class, whether the class was on the playground or in the auditorium. He further stated "that cities can finance adequate work, study and play programs, *only* when *all* the facilities of the community for the work, study and play of the child are properly coordinated with the school." The scheme to contract school facilities by vacating old buildings and introducing duplicate schools in organizations already too large, suggested, according to this report, that due consideration be given Professor McMurry's recommendation: "The present tendency to increase the size of schools should be checked, and a desirable size should be agreed upon for the future, possibly not exceeding approximately thirty teachers." Finally, Mr. Wirt admitted, that since the independent social agencies represented by the libraries, churches and settlement houses were not as yet coordinated with the school, all classes programed for out-of-school periods must necessarily be accommodated by the school itself, even though an increase in cost is thus involved.

(3.) In Public School No. 45, the Bronx, no serious attempt has been made to apply the maintenance scheme so as to provide prevocational training, and at the same time keep the school in proper condition.

(4.) The substitution of the teacher for the trained social worker, either truant officer or home visitor, is in keeping with other suggestions whose value has never been proved.

NEW EDUCATIONAL FEATURES

In the next place, while the Gary Plan recommends numerous novel educational features, it is a fact worthy of note, that schoolmen have never been able to agree upon their value. The proposed innovations to which most serious objection has been raised are the following:

(1.) The departmental plan of teaching for all grades.

(2.) The assignment of pupils for extended daily periods as assistants in the halls, auditoriums and classrooms.

(3.) The promiscuous grouping of younger and older children for work in the auditorium, laboratories and shops.

(4.) The paternalistic scheme of extending the school day of pupils from 8:15 a. m. to 4.15 p. m., as in a program submitted in New York, and of forcing pupils of the so-called "Y School" to do intensive mental work late in the forenoon and late in the afternoon.

(5.) The use of outside activities in the home, church, studios of private teachers, social centers and libraries, as the equivalent of regular school courses.

(6.) The substitution of casual, unorganized shop instruction, based on the maintenance theory, for the organized sequential instruction given in the typical prevocational and vocational school.

RESULTS IN OTHER CITIES

If in judging the value of the Gary Plan, we disregard the adverse criticisms advanced on certain features by five New York superintendents, and by the Superintendents in Elizabeth, N. J., Syracuse and Minneapolis, not to speak of resolutions passed by associations of parents, teachers and principals, and turn to the localities in which the Plan has either been adopted in whole or in part, or quietly experimented with, a number of interesting facts are brought to light which do not bear out the claims of its advocates. In not one of these communities, is either the extent or the mode of adoption, such as to warrant a belief that the Gary Plan is in anything but an experimental stage. Sewickly

has a school population of but 800, all housed in one building; New Castle has a limited application of the Plan in four buildings; Winnetka, Troy and Los Angeles have adopted the plan in one school. Kansas City follows the Plan in two of her seventy-two schools, but after a trial of two years is unwilling to give any judgment as to its value. Philadelphia, Chicago and Cleveland have not adopted nor do they contemplate adopting, Mr. Wirt's theories; and this fact is the more significant, since the educational problem in these cities is comparable, both in magnitude and complexity, with that of New York.

AN UNPROVED THEORY

Whether, then, the Gary Plan be regarded either from the standpoint of economy, or of the novel pedagogical features that seem to be integral to it, or in the light of its adoption by various communities, the inevitable conclusion is, that it is as yet only an experiment, neither superior, nor even equivalent, to the best program of the orthodox type. A touch of idealism, or a spirit of generous enthusiasm, frequently makes appreciation march far in advance of actual achievement. To revert to the Arabian Nights, it may be that the Gary Plan is the "open sesame" to educational treasures; but until we have subjected the sparkling jewels and the rich brocades to the searching light of criticism, it is simple wisdom not to cast aside our present habiliments, threadbare and tattered though some claim them to be.

WILLIAM E. GRADY,
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SOCIOLOGY

Brothers in the Dust

"TIRED and tiresome reader," permit me to remark, altering a plume from O. Henry, "I shall proceed, if you please, to elucidate the present situation by a few lessons written by him of Gad's Hill, before whom, if you doff not your hat, you shall stand with a covered pumpkin, aye, sir, a pumpkin." And by these words many amongst us, particularly of the modern school of sociologists, are convicted of putting that golden treasure of New England to the base usage of a personal headpiece; an adaptation which, like Friar Bacon's marvel, delivers unconnected, but not cryptic, utterances.

DICKENS, A TEXT-BOOK

I have never heard of a school of sociology which uses as a text-book a neat compendium of the social views of Dickens. Perhaps this anthology has never been arranged. It would be worth a thousand volumes written by What's-his-name and What-d'ye-call-him, in the spirit of Mr. Filer, who could prove you by tables that Toby Veck's humble dinner wrested tripe from the mouths of widows and orphans over all England. Such a compilation is needed, but I fear it would not be welcomed, just as Dickens is no longer welcomed by those "literary people" who have teas and drums and five o'clocks, and think that Zola's English is exquisite, whatever may be said of his morals.

For almost daily does a low-grade immigrant literature, mostly from the north of Europe, consigned to our smug illiterati and unstopped by any sieve-like Ellis Island, drop with the customary dull and heavy thud upon our unoffending shores. With this tribe, Dickens is not precisely popular. He is too clean, too intelligent, too charitable, and too cheerful. Worst of all, the man actually believes in the Providence of God. As if this were not enough to damn him, he is "inartistic." He lacks the finer intimate touches, the haunting reticences, the shadowy nuances of Van Schoonacker, one of whose dramas recently caused even a broad-minded New York Inspector to shake his head with a shy air of reproach. Like George's landlady, confronted with a thirty-pound Stilton, he thought he detected a faint odor of onions, deleterious to public morals.

THE CREW OF WALPURGIS

Modern sociology likewise has its Van Schoonacker, but not even a lenient New York Inspector to suppress him for the public weal. Following the lead of the cocksure biologist, who almost proves his contention by his existence, he considers man as differing only in degree and not in kind from Fido gnawing a bone under the table or Tabby murderously playing with a mouse. He calls evil good, and good evil, and with the possible exception of mayhem and witchcraft, there are few crimes which have not been advocated as social remedies by some crack-brained sociologist. A comparison of the main currents of modern sociological wisdom with that ancient but still interesting code, the Ten Commandments, will convict these assertions of understatement.

With this Walpurgis-Night crew Dickens would have no part. He believed that there is a place in the world for even a crippled child; if for no other reason, to stir up the kindlier feelings of the human heart. "Spirit of Tiny Tim, thy childish essence was from God." His big heart would gladly have set boiling alive in oil as the penalty of child-murder or child-mutilation, or, if he were found in a fiercer mood, condemnation to listen to the lectures of a modern school of sociology for a term of years. "Are there no work-houses, jails, poor-houses?" asks Scrooge, when requested to contribute, a scandalous example, by the way, of encouraging mendicancy, to a Christmas dinner for the poor. "If they would rather die, they had better do it, and decrease the surplus population."

DICKENS ON "SURPLUS POPULATION"

With much less directness, modern sociologists repeat Scrooge's suggestion. But they have not the human eyes that can see "a vacant seat in a poor chimney corner, and a crutch without an owner, carefully preserved." Nor have they ever been lectured to their profit by a Ghost.

> Man, said the Ghost, if man you be in heart, not adamant, forbear that wicked cant until you have discovered What the surplus is and Where it is. Will you decide what men shall live, what men shall die? It may be that, in the sight of Heaven, you are more worthless and less fit to live than millions like this poor man's child. O God! to hear the Insect on the leaf pronouncing on the too much life among his hungry brothers in the dust.

Scrooge's conversion was a mistake. Every one of the propositions condemned by the Ghost is a commonplace of modern sociology; consequently, Dickens as a sociologist is absurd. In one short paragraph, he calls on the name of God, thinks it well to designate by some standard other than poverty or physical defect what part of the population is "surplus," discountenancing murder in any case; and he avers that, in giving life, an omniscient God may have a wise purpose hidden from the miser or even the sociologist.

ON POVERTY

Dickens hated the oppression that is often the immediate cause of poverty, and I think he would have delighted, with his own hands, to stretch those modern masters who pay girl workers four dollars and fifty cents weekly, upon the rack, and then to build a fire beneath them. But he never made the mistake of being unable to see any profit in poverty. True, poverty is not in itself a positive good. It does not follow, however, that it is an absolute evil. The acceptance of the teachings of Jesus Christ would end such poverty

as is the result of sin, but not, necessarily, all poverty; and, in any case, the acceptance of the Divine teaching makes poverty a positive means of true success. Of itself, even from the natural standpoint, poverty has no greater power to destroy happiness than riches have to give it. Man is not the toy of circumstances; in a truer sense than Henley meant, he is the master of his soul. Bob Cratchit had but "fifteen of his namesake a week," and the family display of glass was two tumblers and a custard cup without a handle; but he had a fairly happy life, especially at Christmas time, and so did his family.

> They were not a handsome family; they were not well dressed; their shoes were far from being water-proof; their clothes were scanty; and Peter might have known, and very likely did, the inside of a pawnbroker's. But they were happy, grateful, pleased with one another, and contented with the time.

This is shocking. Bob committed a social crime in daring to marry, probably upon less than "fifteen bob" a week, and Tiny Tim should either have been sent to a State institution, or better, have been chloroformed in infancy.

A Medieval Sociologist

That Dickens did not agree with these views on marriage, or on the murder of defectives, is but further proof that his ignorance of scientific sociology was "medieval," like the *Atlantic Monthly's* ignorance of the debates at the Council of Mâcon. But he understood a truth hidden from the wise of our generation; that want is not synonymous with misery.

> The Spirit stood beside sick-beds and they were cheerful; by struggling men and they were patient in their greater hope; *by poverty and it was rich.* In alms-house, hospital, and jail, in misery's every refuge . . . he left his blessing.

Like all who trust in God more than in worldly advantages, Dickens did not believe that marriage should be solely conditioned by financial considerations. He was the matchmaker in a number of delightfully imprudent marriages, and he innocently believed that the consequent sacrifice and hardship were good both for the individuals and for society.

Poverty and Marriage

Alderman Cute, for instance, and his familiar, Mr. Filer, lived before the days of modern sociology; but no small prophetic insight into its practices was granted them. Alderman Cute's method of dealing with poverty was to Put it Down; Mr. Filer was an expert in statistics. "Married! Married!" he cries out, when Richard announces his intention of uniting his poverty with Meg's.

> The ignorance of the first principles of political economy on the part of these people; their improvidence; their wickedness; is, by Heavens! enough to—Now look at that couple, will you! . . . A man . . . may labor all his life for the benefit of such people as these; and may heap up facts on figures, facts on figures, facts on figures, mountains high and dry; and he can no more hope to persuade 'em that they have no right or business to be married than he can hope to persuade 'em that they have no earthly right or business to be born. And *that* we know they haven't. We reduced it to a mathematical certainty long ago.

These lines read like a paragraph plagiarized from the Report of a Society for the Improvement of the Condition of the Poor by prying into their private affairs. But what Meg and Richard thought about it, and what all of us who are yet Christian believe, Dickens expresses in Meg's plea to her father.

> And how hard, father, to grow old and die, and think we might have cheered and helped each other! How hard in all our lives to love each other; and to grieve, part, to see each other working, changing, growing old and grey. Even if I got the better of it, and forgot him (which I never could), oh, father dear, how hard to have a heart so full as mine is now, and live to have it slowly drained out every drop, without the recollection of one happy moment of a woman's life, to stay behind and comfort me, and make me better.

After this we are all glad to know that Toby didn't fall from the steeple, but lived to enjoy many another dish of smoking tripe without defrauding the orphans and widows of England; that the homeless stranger met a welcome in the motherly bosom of Mrs. Chickenstalker; and that, despite the sociologists, Meg and Richard were married and lived happy ever afterward, seasoning, according to the Wise Man, their dinner of herbs with love.

Science and Humanity

We can always be sure that the demands of justice will not suffer when Dickens is on the bench. If he gives poor Smike but little happiness here below, he leaves him with the light of a heaven, destined for those whose hearts are as the hearts of little children, shining in his eyes. He never forgets that man is something more than an animal; he knows that some day the balance of justice disturbed by man's inhumanity to man will be restored, and without striving to reconstruct the world with God left out, he is courageously content to trust in the Divine Providence.

As a scientific sociologist, therefore, Dickens has a smaller brain-capacity than the redoubtable Mr. Toots. But Toots could be a knight, which was to his credit, as well as a fool, which was not his fault. "There may have been brighter intellects in this world," says Dickens, "but few kinder and better hearts." I quote from memory; but the description fits Dickens himself. On both counts is it inapplicable to the modern godless exploiters of our "hungry brothers in the dust."

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The latest issue of *Rome* contains some interesting facts about the decrease in the number of priests in certain parts of Italy. This table sums up conclusions in this most tangible way:

	Year 1759	Year 1915
Population of Piacenza	30,590	40,391
Priests (secular and religious in city)	1,303	119
Population of Fiorenzuola	4,000	7,656
Priests (secular and religious in city)	120	9
Population of latter Diocese	169,835	263,543
Priests (secular and religious in Diocese)	1,485	467

Such figures should calm the troubled souls of those who lament the fact that Italy is the "most priest-ridden country in the world."

A local confirmation of the saying that in the midst of life we are in death is furnished by a recent *Bulletin* of the New York Department of Health, according to which a death occurs in the city of New York about every seven minutes. As a counterbalance, a birth is registered about every three and one-half minutes. The exact figures for September, 1915, are: deaths, 5,543; births, 11,606. The greatest single cause of death was tuberculosis. During September, 735 persons, about 24 daily, were carried off by this disease, and an average of fifty-nine new cases were reported daily. "Organic heart trouble" is responsible for twenty-three deaths a day; bronchitis, pneumonia, and other respiratory diseases for sixteen; and cancer stands fourth in the list with a daily average of twelve deaths. In the same month, there was a suicide every day, with twenty-two homicides in the Borough of Manhattan, but the total for the city was sixty-four suicides and thirty-five homicides. Three hundred and sixty-three persons, about twelve a day, died "vio-

lent deaths" during September. The great prevalence of tuberculosis, a disease against which preventive measures may be readily employed, suggests the advisability of a more active interest on the part of the public, in the educational campaign of the anti-tuberculosis societies.

An inspection of the sermon-synopses published in many New York, Philadelphia, and Chicago newspapers, answers the question why the Protestant churches are losing their hold on the masses. Most of the clergymen who appeared in print, discussed the President's message, "preparedness," athletics, the European war, literature, the latest "problem play," and local politics. Few men will form a habit of listening to these essays and orations, because of the simple fact that they can find a more satisfactory exposition of the news of the day in the daily press, or in their favorite magazine. It is noteworthy that during the last six months, the clergy have drawn much of their inspiration from the sort of play which the man about town terms "raw." "A special performance, with supper, will be given on December 23 at the Kemble," announced the Chicago *Tribune,* "for the clergymen of the neighborhood, who will be expected 'to boost the show' later from their pulpits." If the Chicago clergy resemble many of their brethren of the East, the expectations of the "dubious" theatrical managers will not be disappointed.

The author of "Dear Enemy," Miss Jean Webster, has been quoted or misquoted as saying that "the methods of the majority of orphan asylums unfit the child to go out into the world and meet the problems which necessarily confront him." If the phrase "majority of" be replaced by "very many" or "too many," Miss Webster's statement is undoubtedly true. "Imagine what will happen to these children," writes Miss Webster, "when they are turned out in the world at the age of sixteen to earn their own living. They don't even know how to buy a pair of shoes for themselves." The example of the sixteen-year-old boy who on his entrance into public life, after six years in an orphan asylum, did not know the difference between a twenty-five cent piece and a silver dollar, has been repeated in many parts of the country. None know better than those who are giving their lives to these unfortunate children, the shortcomings of the system which they are obliged to administer. But they are facing not a nice theory, but a very sordid actuality. The theory is, that every child should receive an individual care and attention closely reproducing home conditions. The actuality is that, in order to rescue little waifs from the streets, many orphan asylums are forced to overcrowd. On the other hand, it is unfortunately true that a few Catholic institutions are not making the most of opportunities which they already enjoy. One Catholic establishment, for instance, buys its bread from a bakery conducted by the boys of a city home, although it might teach this useful art to its own boys; and not one of its many acres of good farm land has ever been touched by a plow. So far as Catholic institutions are concerned, the remedy lies in a more generous financial support by the Catholic community, and in greater care in selecting members of the Orphans' Board. The age has passed, if it ever existed, when a good intention qualified for membership in this body. The needs of the day call for men who know what is to be done for these little brothers and sisters of Christ, and can devote time and energy to the fulfilment of the difficult task.

The energetic and courageous Abbot of Caldey whose monastery was reduced to extreme poverty by the war, has inaugurated a school for the education of boys, which resembles in some slight measure, the famous monastery schools of an earlier age. He has taken under his care, free of all charge, a group of lads who will be trained "for gardening, poultry, and farm work," "stained glass window making" and so on. The boys will also be provided "with regular courses of lectures and instructions," so that they may go from their island-home thoroughly equipped for the battle of life. The Abbot writes of the boys' summer routine as follows:

> In summer time, they rise in the morning when the Angelus rings, which is always about half an hour before the first Low Mass at 6.15. They all come to Mass, and most of them make their daily Communion. At seven they have a good solid breakfast, and go to their various works at eight. They "knock off" at twelve and have dinner, for which the Monastery supplies the principal dishes. Then they have a free time for games until two, when they go to work till six o'clock, with a break of half an hour for tea at four. At seven they have supper and recreation, and at nine they go to bed. On Sundays and greater Feasts they come to the High Mass at nine o'clock and to Benediction and Compline in the evening; and on these days also, instead of having meals at St. Joseph's, they come into our Refectory at the Monastery for dinner and supper. This is a change for them, and they like to listen to the reading during the silent meal, while the Monks are glad to see them at their table at the end of the Refectory, and to feel that the boys form part of the established order of things at Caldey. Saturday is a half holiday, and after a thorough clean up of their house they are free to enjoy themselves. We have a big and safe boat for them to row about in Priory Bay, and they will be encouraged to bathe and to fish, and generally to delight themselves with the "objects upon the sea shore" that are dear to the heart of all boys.

There is a wholesome touch of medievalism about this which is truly Benedictine. Play, work, religion, hospitality are all combined in that easy, natural way which makes the "Middle Ages" appear a time of romance to the sad-faced, money-grabbing men and women of this iron and steel age.

Secretary Lane, in his Annual Report, repeats a previous recommendation "that the Bureau of Education should either be abolished or put to serious high purpose." As if in answer to this criticism, the Commissioner of Education, in a recent news-letter, thus "defines the task of the Bureau":

> To serve as a clearing-house for accurate and comprehensive information in respect to all educational agencies and all forms of education in the United States and foreign countries, and to disseminate this information among school officers, teachers, students of education, and all others directly interested in education.
>
> To serve as a clearing-house for the best opinions on school organization and administration, courses of study, methods of teaching, and any other matters connected with popular education.
>
> To give advice, on request, to legislatures, school officers, teachers, and others engaged in promoting and directing education.
>
> To promote on its own initiative and to assist education officers and the people of the several States and local communities in promoting what it believes to be necessary and desirable tendencies in education and in the organization of educational agencies, to the end that there may be full and equal opportunity of education for all.
>
> To determine standards of measurement in education and to conduct and direct experiments in education, to the end that we may finally have a larger body of definite scientific knowledge about education and educational processes and methods.

The Commissioner is careful to note that "the Bureau has no administrative functions, other than those connected with the expenditure of funds appropriated by the Federal Government for State colleges of agriculture and mechanics, or for Alaska," but declares that the Bureau "performs higher and more important duties than could be performed by any administrative educational office." These words are somewhat ambiguous. Do they imply disapproval of the plan urged by many, to confer "administrative powers" on the Bureau?

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CHRONICLE

Home News: The Pan-American Congress. The War: Bulletin, Dec. 28, p. m.-Jan. 4, a. m.—The Austrian Note — Sinking of the Persia. China: A Revolt Against Yuan. France: Anti-clerical Outbreak. Germany: Socialist Split in Reichstag. Great Britain: "Limited" Conscription. Ireland: The Failure of Retrenchment. Mexico: The Ravening Lion. Portugal: Persecution Still Active.....289-292

TOPICS OF INTEREST

My Lost Ancestor—XLV–The Young Man and the Textile Industry—American Character and the Religious State—Christmas in Serbia—III–Books and Men.....393-398

COMMUNICATIONS

Woman Suffrage — The Celt and Politics — Mr. Moore and Papal Supremacy — A Systematic Hymnal 298-301

EDITORIALS

A Christmas Pageant—Murder in the United States—The Church Unity Octave—Don't Worry —An Argument That Appeals — A Word to the *Atlantic* 302-305

LITERATURE

XVII–William Habington.

REVIEWS: Theism and Humanism — Studies in Church History—The Inquisition—Kings, Queens and Pawns — Fighting France — The Ways of Woman—Races and Immigrants in America.

BOOKS AND AUTHORS: The *Catholic Mind*—November's "Best Sellers"—"The Undying Story"—The January *Catholic World*—"A Manual of Apologetics"—"Homilies on All the Sunday Gospels"—"To Your Dog and to My Dog"—"Economic Aspects of the War"—"The American Country Girl"—"Letters from Prison."

BOOKS RECEIVED 305-308

EDUCATION

Washing and Extras.....309, 310

SOCIOLOGY

Catholic Social Influence.....310, 311

NOTE AND COMMENT

A Floral "Uplift"—Serious Menace of "War Business"—Anti-Catholic Literature in the Philippines—Canada's Criminal Statistics—Cardinal Gibbons and "Billy" Sunday — The War and Catholic Charity—The Laity as an Auxiliary to Conversions—"Second Thoughts on This War." 311, 312

CHRONICLE

Home News.—About 1,500 delegates from the republics of the Western Hemisphere were in attendance at the Pan-American Scientific Congress lately in session in Washington. The congress was opened by the Vice-President of the United States, who pleaded for union among the different peoples represented and declared that "the ideal of Pan-Americanism should be to prevent unjust interference in the affairs of American nations." Following him, Mr. Lansing, Secretary of State, said that Pan-Americanism meant "one for all and all for one."

The Pan-American Congress

The Monroe doctrine, he affirmed, is a national policy of the United States; Pan-Americanism is an international policy of the Americas. The motives are to an extent different; the ends sought are the same. The world in its political development has progressed from the idea of individualism to the idea of idealism and is now verging upon the idea of internationalism. Pan-Americanism is an expression of the idea of internationalism. America has become the guardian of that idea, which will in the end rule the world. Pan-Americanism is the most practical form of that idea.

The Chilean Ambassador, President of the Congress, and the chairmen of twenty foreign delegations replied in much the same strain; then the Congress began its work. Since the aim of the assembly is closer union between the American Republics, naturally many topics were discussed. On the program for one day were the following subjects: Compulsory education, commercial education, secondary agricultural education, corporation schools and educational authorities, conservation of human energy, international commissions, compulsory arbitration, a general court of arbitration, uniform customs regulation, engineering in South America, importance of irrigation, the American Indians, education against the drug habit, smoking the manconha in Brazil, a remedy for pyorrhea. The other programs were equally varied, evidently with the intention of leaving untouched no subject of interest to the nations represented in the congress.

The War.—Aside from some successes which the Montenegrins claim to have gained over the Austrians, the beginning of a great battle for Czernowitz, and further progress made by the Austrians and Bulgarians through Albania, together with the loss of two Austrian destroyers in the Adriatic, the sinking by a submarine of a French steamship in the Mediterranean, and the destruction of the British cruiser Natal by an explosion, nothing of importance has taken place in any theater of the war.

Bulletin, Dec. 28, p. m.-Jan. 4, a. m.

From the text of the Austrian note handed to the American Ambassador, December 29, these points stand out clearly: (1) The Austrian Government professes itself in agreement with the Government of the United States on the general principles of humanity, and in particular on the obligation of safeguarding the lives of persons on private ships; (2) The Austrian Government does not disavow the sinking of the Ancona; (3) The Austrian Government concedes the demands of the United States with regard to the punishment of the commander of the submarine and the indemnification of the Americans affected by the incident, but in both cases with significant reservations.

The Austrian Note

Having stated that "The Imperial and Royal Government agrees thoroughly with the American Cabinet that the sacred commandments of humanity must be observed also in war," the note affirms also a further principle.

The Imperial and Royal Government can also substantially concur in the principle expressed in the very esteemed note, that private ships, in so far as they do not flee or offer resistance, may not be destroyed without the persons aboard being brought into safety.

This part of the note has been received with satisfaction by the American public.

The results of the official investigation into the incident, which are practically identical with the report of the Austrian Admiralty, are then set forth in detail, and from them is drawn the conclusion that the responsibility for the loss of life is to be fixed mainly on the Italian commander and crew, and only to a very limited degree on the commander of the submarine. The demand for the punishment of the commander is acceded to, in accordance with the findings of these investigations, not for the reason assigned by the United States, not for having perpetrated a "wanton slaughter of non-combatants," but "for exceeding his instructions."

With full consideration, however, of this conduct of the commander, aimed at accomplishing the rescue of the crew and passengers, the Imperial and Royal Marine authorities reached the conclusion that he had omitted to take adequately into consideration the panic that had broken out among the passengers, which rendered difficult the taking to the boats, and the spirit of the regulation that Imperial and Royal Marine officers shall fail in giving help to nobody in need, not even to an enemy.

Passing on to the question of indemnifying the American citizens affected by the sinking of the Ancona, the Austrian Government divides the damages resulting from the incident into three classes. (1) Damages resulting from the "undoubtedly justified bombardment of the fleeing ship." For this class of damages the Austrian Government waives all responsibility; (2) Damages which came to pass before the ship was torpedoed through the faulty lowering of lifeboats or the capsizing of lowered boats. For this class also the Austrian Government disclaims responsibility; (3) Damages taking place when the ship sank. These damages also the Austrian Government declares were due mainly to the disloyal conduct of the Italian crew. It admits, however, a partial responsibility because the commander of the submarine "omitted to take adequately into consideration the panic." To the extent of his culpability the Austrian Government is prepared to indemnify the Americans concerned, on the submission of proof by the United States. Failing this,

The Royal Government, in consideration for the humanly deeply regrettable incident, and by a desire to proclaim once again its friendly feelings toward the Federal Government, would be gladly willing to disregard this gap in the evidence and to extend indemnities also to those damaged whose cause cannot be established.

The note closes with the statement that the Austrian Government reserves to itself the right to bring up for discussion at a later period the difficult questions of international law connected with submarine warfare.

The impression caused in the United States by this note, though by no means one of complete satisfaction, was in the main favorable; but it has been counteracted in a large measure by the sinking in the Mediterranean, south of Crete, and as is said, though as yet the statement has received no official confirmation, without warning, of the British passenger steamship Persia. Details are wanting, but it is reported that 236 perished, among them the American Consul at Aden. Since the attack on the Persia the crisis has been still further aggravated by the sinking of four other steamers in or near the Mediterranean. Circumstantial accounts of these later disasters have not yet been published, nor has it been ascertained whether any additional American lives have been lost.

Sinking of the Persia

China.—The revolutionary movement that Tsai Ao, a prominent subordinate of Dr. Sun Yat Sen, started just before Christmas in the southwest province of Yunnan, has not spread to other parts of China. President Yuan Shih-Kai dispatched 30,000 troops to quell the revolt, and has also ordered the military governors of the provinces adjacent to Yunnan to send forces into the disturbed districts. The movement is directed against the proposed change of government from a republic to a monarchy, and there are also economic causes of the revolt, for Yuan has been suppressing with a stern hand the opium traffic in Yunnan, the great poppy-growing region of China. Meanwhile preparations are going forward for the restoration of the monarchy, ceremonies being fixed upon, new titles being considered and instructions issued to officials.

A Revolt Against Yuan

France.—There is a renewed outbreak of calumny and hatred against the clergy in the atheistic and Masonic press. *L'Homme Enchâiné, la Lanterne, la Dépêche de Toulouse* are the leaders in the campaign. The first-named journal, Clémenceau's organ, complains that priests in the pulpit "are shocking the sentiments of those who do not believe." A strange complaint from one who for so many years has been outraging the feelings of all those who believe in anything, even decency and patriotism. *La Lanterne,* contrary to the evidence of official statistics, denies that there are 12,000 ecclesiastics in the hospital service. It asks, moreover, why those in that service are not on the firing lines. *La Croix* answers that ecclesiastics are in the hospital corps in virtue of the law of 1889, and because of their special aptitude and efficiency in dealing with the wounded and the sick. School teachers have been detailed for duty in the "government bureaus" because of special fitness; ecclesiastics were drafted for ambulance duty for the same reason. Moreover, several thousand ecclesiastics are actually bearing arms; a thousand have been killed at the front.

Anticlerical Outbreak

There are worse outrages than the slanders of the

press. Priests have been prohibited from preaching to the troops the Catholic doctrine of expiation. The Government pretends that it dampens the ardor of patriotism. At the funeral of an officer the Abbé Lagardère spoke of the generous act of expiation now made by France. For this he was sentenced by the War Office to fifteen days' imprisonment. Only his meritorious services in the field and the war medal which he had won by his bravery saved him from a more severe punishment. This and similar instances of blundering injustice and cruelty have everywhere provoked the most indignant protests.

Germany.—As a consequence of a difference of opinion called forth by a bill for a credit of ten million marks asked by the Government, a split has resulted in the Socialist Party. A Socialist minority of fifteen voted against the bill, and their action is said to have been promptly condemned by a resolution accepted in the meeting of the party by sixty-three against fifteen votes. The majority speaker held that all proper attempts had been made by German Socialists to terminate the war, but without any result. "Until recently," he said, "leading statesmen and generals of the Allied Powers have declared that they would reject all peace ideas until Germany had been crushed. In view of this fact it is the inevitable duty of the German nation firmly to continue its defense for the protection of house and goods." To prevent a split in the Party, a special appeal had been previously issued by the majority stating that all the peace efforts on the part of German Socialists had met with no response from foreign comrades, and that it was therefore necessary to support the Government in its demands. It added that the false impression must not be created abroad that Germany was exhausted, "since such a senseless opinion would only help to prolong the war needlessly." In agreement with the majority, the official organ of the Socialist trade unionists likewise defended the Chancellor, holding that Germany was ready to enter upon peace negotiations and had not the remotest desire to subjugate other nations. The speech of the Chancellor, it added, differed entirely from the addresses made by the statesmen of the opposing nations. They speak of annihilating and crushing Germany, while he declares himself prepared to consider any reasonable peace proposals. The claim of the minority, on the contrary, was that the Chancellor had not denounced the desire for annexation, but had rather encouraged it. All efforts at peace had failed because of the annexation aims on both sides. The leader of the Socialist majority is Scheidemann; of the minority, or extreme Left, Kautsky. The credit bill passed the House with only the Socialist minority of fifteen against it. These details make plain the position of German Socialists, to which such frequent and contradictory references have been made.

Socialist Split in Reichstag

Great Britain.—It now seems practically certain that some form of conscription will be proposed by the Premier. By the former system of recruiting, an army slightly in excess of two million men had been raised; and on December 11, 1915, Lord Derby's plan, the last effort to avoid conscription, had, according to unofficial reports, secured seven million volunteers. As these reports have since been demonstrated false, the Coalition Cabinet now faces the difficult task of providing more men for military purposes without disturbing the main currents of commerce and industry at home. As yet nothing is known with certainty, but there seems good reason to believe that despite opposition within the Cabinet, Mr. Asquith has decided upon a policy of limited conscription. According to the *Daily Chronicle*, a paper which has consistently opposed conscription, "Mr. Asquith has come definitely but reluctantly to the conclusion that for single men who have not volunteered compulsion is now a necessity from which there is no escape." Discussing the statement that Lord Derby's enrolment lists show an alarming number of "slackers," the *Chronicle* says:

"Limited" Conscription

> The total number of unmarried men who have not attested, as shown by the national register, is 600,000, and includes a very large number of defectives. It also comprises many thousands of men engaged in essential industries. In short, not more than one-half of the 600,000 are available for military service. Again, from this 300,000, large deductions must be made on account of numerous cases where the son is the bread-winner of the family. The notion that there are vast numbers of "slackers" is unwarranted by the facts.

Even if Mr. Asquith succeeds in overcoming the reluctant members of the Cabinet, he can count upon sharp opposition in the House of Commons. If the bill is impeded by obstructive tactics, the Government will probably feel safe in appealing to the country. "Few persons," says the *Times*, "advocate compulsion for its own sake. But the dominating desire of the country is to win the war, and if compulsory recruiting is shown to be imperative, the nation will accept it in the same determined spirit it has shown throughout this conflict. The need for men has become very real and very urgent."

Ireland.—The details of the failure of the Retrenchment Committee have just now been made public. As already chronicled in AMERICA, Mr. Boland, M. P., had withdrawn from the Committee before its first sitting. Mr. Walter Kavanagh attended but two sessions and Sir John Lonsdale threatened withdrawal before the final collapse. The vital question was: What effect would the findings of the Committee have upon the financial enactments of the Home Rule Act? The *Standard* says:

The Failure of Retrenchment

> Without any qualification Mr. Birrell accepted the certainty that immediately the war came to an end the Home Rule Act would automatically take effect in terms of the Suspensory Act.

and he could not undertake to enshrine the Committee's recommendations in any bill, because the treasury was already bound under the Home Rule Act to provide the "transferred" sum in certain proportions, and it might include the very items of revenue which had become the subject of the Retrenchment Committee's recommendations.

The failure of the Committee frustrates an attempt to interfere with the financial side of the Home Rule Settlement. That attempt inspires little confidence for the future. According to *New Ireland,* the position of Home Rule is not so safe as some of the Irish leaders believe. The Irish Party, it is urged, must insist that while the war lasts, it will tolerate no interference with that minimum of concessions demanded and obtained when the Home Rule Bill was registered on the Statute Book. The Party can scarcely be blamed for conditions it cannot prevent, but it seems now in a position to demand the early enforcement of Home Rule by adopting so vigorous an attitude that the Government will deem it prudent to settle the Irish question for good. Circumstances favor the Party in Ireland where the fear of conscription seems for the present removed, and in England where the public has just now heard the full details of the gallant conduct in the Balkans of the Irish regiments. It is admitted that the Irish troops, which had already distinguished themselves at the Dardanelles, saved the Franco-British troops in Serbia. The War Office, too long silent on their gallantry, has now done them justice. The London *Star* and *Daily News* have suggested that Parliament recognize their services by a vote of gratitude. The Irish press remarks that the Irish people would deeply relish one act of gratitude, the speedy and generous grant of their rights.

Mexico.—The following extracts from letters written in Yucatan by Yucatanians will give a fair idea of liberty, fraternity, and equality as understood by the Carranzistas: (1) "Every day there is some new sorrow to bewail. No more confessions and no chance for Communion; only one Mass a week is allowed. The exiles are lucky." (2) "No Mass, no Sacraments in this region; we are obliged to live like animals; the days of the catacombs are upon us." (3) "The famous Agrarian Law is effecting the complete spoliation of landowners; the plantations and estates are going bit by bit to bidders; at present it is not worth while owning anything or being anybody. Alvarado has sent a circular to the military commanders ordering them to shoot anyone who criticizes the infamous law." The *Southern Messenger* has made good its promise to publish a list of recent crimes committed by Carranza. According to this paper, Dieguez, the murderer of Father Galvan, has confiscated the seminary and Bishop's residence at Hermosillo and has looted the library of the seminary as well as that of Bishop Valdespino. Books, pictures, everything, were carried off despite vigorous protests. On the first Sunday of Advent Father Armora of Puebla read the Gospel of the day but refrained from comment of any kind. He was immediately thrown into prison, but was subsequently released. His church was confiscated and given over to profane uses. In the same city Father Lemus has been imprisoned without cause, and further, an order has been issued forbidding priests to visit San Pedro hospital for any reason whatsoever. On October 27 the Carranzistas looted the parish church of Acuamapala and carried off the altar vessels and sacred vestments. The Catholics of Santa Ana, Tlaxcala, requested that a priest might be allowed to minister to them; the request was denied. All these things have happened since the recognition of Carranza. The *Southern Messenger* also gives this list of murdered priests: Canon Michael Fernandez de Lara and parish priest Cayetano Flores, of Ocotlan, Tlaxcala; Father Gregorio Patela, parish priest of San Luis, who was shot at the depot of Zacatelco on July 22, 1915, after being robbed of the Holy Oils. Father Barbora, who was shot in September; Father Perez, parish priest of San Salvador, who was shot after the recognition, about the end of October, or the beginning of November. His sacristan was murdered at the same time. The priest was taken from the altar where he was celebrating Mass and put to death.

The Ravening Lion

This list is quite long enough but the names of two other priests and of two Christian Brothers are omitted from it.

Portugal.—In spite of the honeyed phrases recently addressed by Señor Bernardino Machado, the President of the Republic, to the Catholic Associations, the position of Catholics is as intolerable as when the country groaned under the terrorism of the "Carbonari." It is true that acts of personal violence against the Faithful are not so frequent as then, neither are Catholics sent in droves to prison for imaginary conspiracies against the Republic. But their rights are not respected. The State seems to be attempting to kill them off by refusing them the means of earning a livelihood. For the old spy-system and the odious methods of informers which sent so many to prison or to the hold of a man-of-war, the Government has substituted the *fichas* or "posting" or "marking" system. This divides public employees into two classes, the "suspect" and the "loyal." Catholics form the first category; Freemasons and the like the second. The system affords an easy way of getting rid of Catholic officials. Don Emilio Fragoso, head of the pharmacy department of the hospitals of Lisbon, a thoroughly upright and competent man, but a Catholic, is the latest victim of the odious scheme. According to a letter sent by Machado dos Santos to the *Naçao,* Portugal is following the policy that obtained in Spain when Manuel Ruiz Zorrilla was Minister. At that time no Catholic could hold office, Freemasons only were favored with positions of honor or trust.

Persecution Still Active

TOPICS OF INTEREST

My Lost Ancestor

IN my youth I used to wonder why my forbears had been so angry with poor Professor Darwin. It always seemed to me that his speculation, even if it was not true, an idea which I confess hardly crossed my mind in those days, was harmless enough. Moreover, since it was concerned exclusively with events that took place more than a thousand centuries B. C., it could hardly be considered a "burning question of the hour." Now, however, I begin to understand. The faith of my own childhood is rocking. The remorseless hands of science are tearing up by their roots the traditions in which I was bred. It is bitter to part with the illusions of one's earliest years.

Let me explain. "The Origin of Species" was published in 1859. I was born in 1879. Darwin's ideas had had therefore twenty years to sink into the human mind before I appeared upon the planet. All "intelligent" people by that time believed them. I believed in them as soon as I was old enough to believe in anything. And closely associated with this belief, as will always be the case with the beliefs of the young, was an image, the image of my remote ancestor. He was very like a gorilla. He had a receding forehead, huge teeth, which he showed ferociously, and long arms. Also he was covered all over with hair. I had not the smallest doubt that he looked like that. I had seen authentic pictures of him: one will be found, I think, as the frontispiece of one of Mr. Edward Clodd's popular scientific primers. As far as I know none of the earlier instructors of humanity ever ventured to provide their pupils with an authentic portrait of Adam. But no doubt was left in the mind that these portraits of primitive man were taken from the life. At any rate I for one always accepted them for such, and I was happy in my simple faith.

But I reckoned without the cruel veracity of the man of science. No sacred human tradition, no tender human illusion will he spare in his unrelenting march towards the truth. That fair vision of my hairy, toothy, small-brained, long-armed ancestor has vanished forever. Humanity in its sentimental weakness may cling to it, but the stern voice of knowledge has pronounced its doom.

Some heartless professor had been digging up the remains of men of the glacial period. The glacial period I understand to have been a time when the earth was very cold. I offer this speculation with due submission, for it may be that science will declare tomorrow that the earth was unusually hot, and I hereby profess that I firmly hold without doubting all that science has defined or shall define, provided that it be not contrary to my reason. I also understand that the glacial period was a long time ago. The human remains referred to are said to be at least half a million years old. So that glacial man may be regarded as rather primitive.

And now comes the terrible news, which gave me so great a shock. The man of half a million years back did not have a retreating forehead, did not have large teeth, was not covered over with hair, did not stoop, had arms of quite ordinary length. He was apparently in every respect a handsome and well set-up gentleman with a lofty brow and a brain, as the scientific writer somewhat cruelly remarked, "above the average of the modern European." His teeth were of ordinary size, so that the gruesomely formidable "canines" which used to thrill me in the portraits to which I have alluded had to be dismissed to the realm of pleasing fancy.

Accordingly an illustrated paper came out with a new authentic portrait of primitive man. In this he certainly appeared to much better advantage than in the older pictures, though these latter have for me tender associations which can never be replaced. Finally he was rather like a prominent English Socialist of my acquaintance. His only costume was a bearskin girt around his waist, and a string of shells hung around his neck. He had something round in his hand, and I thought at first, with vague memories of some almost forgotten tradition, that he was eating an apple. Closer inspection led me to the conclusion that he was clipping flints, an occupation to which, I was told, he was addicted.

So far all is well. But, alas, how much easier is it to dissipate faith than to recreate it! With the best will in the world I cannot feel the wholehearted confidence in the accuracy of the new portrait that I felt in that of the old. I begin to ask myself how we know that he looked like that. How do we know, for example, that he wore nothing but a bearskin and a string of shells? I imagine that even the best tailor-made suit would not last a half-million years. Why should not this graceful and obviously highly civilized person have worn a frock-coat and tall hat? As he lived in the glacial period, perhaps he possessed a fur-lined overcoat as well. Certainly the costume in which he is represented, in the absence of the hair in which my earlier faith clothed him, seems rather light for that frigid epoch. Again, with his capacious brain, "above the average of the modern European," why should he have passed all his life clipping flints? Might he not have written for newspapers, attended ethical societies, taken bribes, and generally conducted himself like a civilized man?

Until these questions are answered, shall I not cling to the simpler teaching which I received at my mother's knee? I will defy science. As Tennyson so beautifully says:

> . . . . Let her know her place
> She is the second, not the first.

Or, again, as Danton expressed it, "It is treason to the nation to come between a people and its dreams." That perfect dream of the man with the big teeth, covered over

with hair, that dream shall still be mine, and shall comfort my declining years. I will affirm that no vision that mankind has loved and prized can come to nothing. If not here, then in some other and better world, I shall meet him face to face. Blessed are they that have not seen and yet have believed! CECIL CHESTERTON.

XLV—The Young Man and the Textile Industry

THE textile industry may appeal to some young men whose vocation seems to be neither to the more purely classical nor to the strictly scientific professions. It is an industry which combines science and business in a manner to some extent unique; and the science of it is every day growing in importance, hence the necessity of giving particular attention in this article to a special feature of the industry today, namely, the textile school.

Perhaps not many students know of the existence of two new professions which, in recent years, have come into being in the United States. Owing to the establishment of textile schools it is now possible for the young man to become a Bachelor of Textile Engineering (B. T. E.), or a Bachelor of Textile Dyeing (B. T. D.). The possessor of one of these degrees has been well trained in the fundamental principles of science, as applicable to the particular field of his choice, whether it be textile engineering or textile chemistry and coloring. Where such degrees are given it is maintained that, for these important branches of industry, as thorough and broad training is required as that demanded in any of the recognized branches of applied science, and, accordingly, courses have been built up on a secure framework of science and mathematics directed to useful application in the broad textile field.

The textile field is indeed far-reaching. It embraces many trades, and this is rather an attractive feature of the outlook, because the textile student is not obliged to determine absolutely, in the beginning, just what his life's work will be. During his school-course he will decide in general what line he is to follow, but, even at graduation, there will still be some room for choice, for there will be more than one line in which he can apply all that he has learned. At the school he will, for example, decide whether he wishes to devote himself to the cotton industry or to the woolen industry or to the silk or to the flax industry; then he will decide what particular science he will apply to that industry, according to his talent. He may apply mechanics, mathematics, physics, chemistry; he may fit himself for commerce, mill-management or teaching, etc. However, such a decision may be held somewhat in abeyance until after graduation, when it will be influenced by the opportunities offered. These opportunities may be in the textile business itself or in allied industries.

The textile industry is divided into two principal branches, textile manufacturing and textile commerce. For one choosing the manufacturing career, there are three methods of learning the business; first, by entering the mill direct, as an operative; second, by entering the mill-office or counting-room, as a clerk; third, by entering either the mill or the office, but with a preparatory education obtained in a textile school. Reason and experience testify to the superiority of the third method. Men have reached the highest positions without any textile school training naturally enough, since these schools are of comparatively recent origin in the United States, but the influence of such institutions today is well attested by the following list of positions attained by day graduates from one of them, from the year 1899 to the year 1913:

Directors of Textile Schools	3
Teachers	14
Mill Vice-Presidents	3
Mill Treasurers and Agents	8
Mill Superintendents	22
Mill Assistant Superintendents	11
Mill Foremen of Departments	12
Mill Auditors and Accountants	3
Managers	11
Textile Designers and Fabric Experts	19
In Commission Houses	4
Salesmen	8
Purchasing Agents	2
Chemists, Dyers and Chemical Salesmen	48
Electricians	1
Industrial Engineers	8
Mill Engineering	9
In Government Employ	5
In State Employ	1
Trade Journalists	3
In Business, Textile Distributing or Incidental Thereto	10

The mill manager of the future must become more and more a man of science. Progress in mechanical invention, and the problems in fuel, steam, electricity and labor make this imperative.

In a four years' course at a first-class textile school, a young man may gain more valuable information for textile manufacturing than could be acquired in a factory, under average conditions, in a lifetime.

It is not the intention of the writer to undervalue practical experience, but rather to maintain that practical experience should be preceded by a thorough "schooling" in the theory and principles of the business; especially, since it is so difficult to become a mill expert from the limited opportunities for study and observation granted to the mill employee. The practical experience gained in the textile school itself is far from being a negligible quantity. There the student has before him the greatest variety and latest models of the machines in which he is interested, with plenty of opportunity for experimentation, and with experienced professors at hand to explain all difficulties.

When a young man graduates with honorable rank from a model textile school, from the manufacturing course, he is well on towards being a mill-manager or superintendent; but there are some things in regard to him which cannot be fully determined in the school. They pertain to his character. Has he the maturity, the morality, and the practical business-sense required for a responsible position? Can he manage "help"? That is,

has he a personality which will command the respect and willing, efficient service of his employees? These and similar points can be fairly well settled by a period of trial in a somewhat subordinate position, but not in one which is too subordinate. Why should a textile school graduate begin all over again at the bottom of the ladder, when he has already spent four years in climbing one of the best "ladders" to a mastery of the business, and paying for it besides?

Some of the more zealous students gain practical experience by spending most of their long summer vacations working in a mill, and have so demonstrated their abilities that they have been called to be assistant superintendents of those mills after graduating. In one instance, a student went to work for the summer, without pay, in order to have the privilege of going from one department to another and acquiring a general knowledge of the mill.

If the graduate is more inclined to the commercial branch of the industry, a textile education is always a good recommendation for positions in cloth and yarn commission houses, especially for fabric analysis and designing; also in offices of cotton and wool fiber, cloth and yarn brokers.

The bachelor of textile dyeing has a promising field which seems to have received a new and strong impetus towards expansion in this country with the efforts to become less dependent upon Europe for our dyestuffs. He will look for his opportunities in the mills with their chemistry and dyeing departments, in the independent dye houses, in the dyestuff manufactories, and with the wholesale jobbers of textile chemicals and colors.

Assistant professors for the textile schools are sometimes chosen from among the graduates.

The above list of positions attained by graduates is representative of a three-year diploma course at the Lowell Textile School, the four-year degree course not having been established at that time. The greater number of day students matriculate from high schools or academies. Some, however, are already graduates of colleges or technological institutes before entering the textile school.

Full particulars in regard to the courses in the various textile schools may be obtained by applying for their catalogues. The schools in the United States at present are:

Lowell Textile School, Lowell, Mass.; Philadelphia Textile School, Philadelphia, Pa.; New Bedford Textile School, New Bedford, Mass.; Bradford Durfee School, Fall River, Mass.; Lawrence Textile School, Lawrence, Mass.; Rhode Island School of Design, Providence, R. I.; Columbus Textile School, Columbus, Ga.; Georgia School of Technology, Atlanta, Ga.; Agricultural and Mechanical Arts College, Starkville, Miss.; Agricultural and Mechanical Arts College, W. Raleigh, N. C.; Agricultural and Mechanical Arts College, Clemson, S. C.; Texas Textile College, College Station, Texas; Technological School, Spray, N. C.

Some of these have only textile departments.

Statistics from "Vol. X, Thirteenth Census of the United States, Department of Commerce, 1910," may be of service to young men considering textile industry as a career. They relate to the Combined Textile Industries in 1909, in the United States, comprising eight distinct industries, designated as follows: (1) Cotton goods, including small wares; (2) woolen, worsted and felt goods and wool hats; (3) carpets and rugs, other than rag; (4) hosiery and knit goods; (5) silk and silk goods; (6) cordage and twine, and jute and linen goods; (7) shoddy; (8) dyeing and finishing textiles:

Number of establishments, 5,352; persons engaged in the industry, 915,858; proprietors and firm members, 3,522; salaried employees, 31,208; wage earners (average number), 881,128 (about one-half females); capital, $1,841,242,131; expenses, $1,488,817,311; salaries, $49,123,634; wages, $335,398,736.

The textile business nearly trebled itself in the United States in the thirty years from 1879 to 1909, and the principal cotton manufactories contributed 49.2 per cent of the total value of products for the eight textile industries, and employ 57.7 per cent of the total number of wage earners.

EDWARD S. SWIFT,
Lowell Textile School, '02.

American Character and the Religious State

IT has been often and truly said that there is something in the religious state which responds to a fundamental need of human nature. This is so true that it supplies at least a probable argument for the Divine origin of the religious life. None but the Author of human nature could have devised so congruous a way of perfecting our nature's highest possibilities. Admitting this, it easily follows that American human nature, in common with that of other men, finds, or would find if it sought, something in the religious state which responds to that nature's highest cravings, which opens up an inviting and unlimited field to that nature's highest possibilities. But it may be further asked, is there anything in the religious state which offers satisfaction and possibilities to American human nature inasmuch as it is different from that of other men; is there something in the religious life, in the religious state which appeals to American character as such?

The question is well-timed. Old nations of Christendom are in an agony that may prove to be a death-throe. After the trial is over there will certainly be, for at least a generation, little superfluous energy to be expended in the generous sacrifices of apostolic zeal for America and the pagan world. Europe's charity, generosity and zeal will find heroic work to do at home. Hitherto, American religious houses have often been founded and augmented by generous volunteers from the elder Christendom. This will be changed more and more in the future.

A clear and authoritative voice has told us that it is "America's vocation" to save the foreign missions. This must not be misinterpreted into a mere appeal for gener-

ous alms in default of what Europe can no longer bestow. The appeal is to a greater generosity than that of the benefactor; the call is for a deeper sacrifice than that of the purse. Alms are but the sinews of the holy war. The best equipment is idle without soldiers, generous and self-devoted volunteers. In a word America is to be called upon to furnish from her own youth recruits for the foreign missions and for the work of the hundreds of religious communities now flourishing within her own wide domain whose European members when removed by death cannot be replaced by others from across the Atlantic.

Therefore it is time to study the American character with a view to its fitness for the religious state; to examine the religious life with a view to what it offers in response to the demands and potencies of American character. Here let it be understood that we are not trying to naturalize the supernatural, to claim that Americans can do by nature what can only in fact be done by grace. Neither are we going to innovate and insist that some new phase of religious life, unknown to the old Christendom, must be evoked for the upbuilding of the new, something more "in harmony with the modern outlook on life." Nothing of the sort; we take the American character as it is; we take the religious state as it is; we investigate their points of contact, their lines of convergence, their parallelism.

Liberty is the inestimable heritage of America; her contribution, in turn, to the resources of civilization; the light with which she hopes to enlighten the world. A passionate love of liberty, an esteem of human freedom above every other temporal benefit of wealth, glory or power is the keynote of any character which can be truly called American. The peerless treasure of the human will, the "divinity that hedges" it, however lowly the humanity wherein it may be enshrined, "the certain inalienable rights" wherewith all equally "have been endowed by the Creator," these are possessions never to be exchanged for any other, never to be surrendered except with life. Now it is precisely on this point that the religious is found to be most singularly and unexpectedly in harmony with American ideals.

It is precisely because liberty is a priceless thing, the one thing distinctly human, the one in which all men, kings and hinds, are "created equal," that the religious deems it a sacrifice too holy to be offered anywhere except on the altar of God. Let others sell service for a price, or pledge their liberty to kings, or exchange it for human love; to the religious, these uses are of the world; he will have none of them; his liberty is too rich, too precious even for his own enjoyment; it must be put where it can never be stolen or violated, in the very hands of God. This is not a forcing of words or a straining of ideals. Where liberty has been esteemed, where it has been fought and bled for, there the religious life has flourished in the past. Where the freedom of the individual has been rated low, where its sacrifice has been lightly and cheaply made, there and then religious life has languished and grown sterile, if it has not died. We give to God what we deem most precious. Liberty sacrificed through obedience has always been rated the supreme holocaust of the religious life. Because true Americans esteem liberty above all other temporal things, therefore may they be expected to lay it on no meaner place than the altar of the Most High.

Not indeed so fundamental a trait of American character, yet strongly enough marked to be rated a leading characteristic of the present-day American, is the very practical and widespread love of system and organization. Personal loyalty of the feudal type, devotion to the leader for his personal excellence or rank is not altogether congenial to democracy. But loyalty to the organization, fidelity of the part to the whole, the determination at all costs "to make good," even though only as one cog in the machine, is an attitude of soul daily met with and always highly esteemed by our fellow countrymen. Now to this precise national weakness—if we may call it so—the religious state makes a distinct appeal. It guarantees that our little efforts and energies, paltry though they be, shall not be wasted, but shall be by coordination raised to higher strength; that ideals, which we alone could never realize, may even by our efforts be aided toward fulfilment. "You religious are like ants," said an earnest young high school student, "you may not live to accomplish what you begin, but you know that another will continue your work." Loyalty to the ideal, to the organization as distinct from the old feudal personal loyalty, could not be put more forcibly than by St. Ignatius: "The Superior is not to be obeyed because he is prudent or virtuous or endowed with other divine gifts whatsoever they be, but because he has authority."

Economy of power by organization suggests economy of power by specialization, and this is a growing and flourishing feature of American life and ideals, extending from college athletics to the highest realms of art, law and civics. Never before was it so characteristic of the religious life; nowhere has this characteristic been so free to manifest its nature and tendency as in America. The multiplicity and variety of the Religious Orders and Congregations of men and women has been a theme of frequent expatiation for Christian apologists. Even those not of the Faith, have admired the diversity of operations by which the same spirit of devotion and charity is able to gratify itself, responding in time and season to the multifarious needs of men. This is perhaps the most practical and instant appeal of the religious life to the American mind and character. The American in search of perfection wants to be useful; even outside of the Church "a life of service" is the goal held up to those who responsive to some deep incomprehensible instinct "wish to be perfect." The young American Catholic, whether man or woman, generally couches the momentous question of vocation in the words: "Father, where do you think I could do the most good?" A beautiful

and heart-touching appeal indeed, for which the Church in America, thanks to the flourishing variety of her religious institutes, can always give a satisfactory answer.

We might enumerate many other traits of American character taken at its best, from which its responsiveness to the ideals of the religious vocation could be still further shown; its daring courage and love of enterprise; its hatred of stagnation and desire for improvement and progress; its perennial youthfulness and freshness; its continental spaciousness of outlook; but we have selected what seemed, on the one hand most fundamental, on the other most practical.

For the question is one that is both fundamental and practical. Fundamental: because the response of national characteristics to the touch of grace has ever been one of the most alluring mysteries in Catholic history; the key to such lives as that of St. Paul, St. Chrysostom, St. Ignatius and St. Teresa; the only true philosophy of the history of Ireland and Spain, of Brittany and Poland; the only clue to the tangled skein of medieval sociology and civics. Practical: because the perfection of American Catholicism must manifest itself in the fruitfulness, efficiency and holiness of American religious institutes. Practical: because on the zeal and daring, the enterprise and perseverance, the members and personel of those institutes must depend the expansion of Christendom during the next twenty-five years.

MARK J. MCNEAL, S.J.

Christmas in Serbia

THE Serbian peasant is still perhaps as much pagan as Christian. At least his belief in the Holy Trinity and the Saints is not much stronger than his belief in omens of all kinds. To this day Serbian legends preserve traces of the old pagan worship, dating from before the seventh century, when Christianity, immediately after the Slavonic immigration into the Balkan peninsular, destroyed the ancient faith. But however obscure his general grasp of the Christian verities may be, the Serb, a lover of ritual and forms has seized with avidity upon every aspect of the Christian Faith which lends itself to commemoration and celebration in rites and customs. In this connection nothing has appealed more powerfully to his imagination than the great festival of Christmas. His feeling about it is expressed in the popular Serbian saying: "There is no day without light, neither is there any real joy without Christmas."

Those of us whose only Christmas in Serbia was spent in a war hospital were not ideally placed for the study of a Serbian Christmas. Nevertheless, even during the Christmas of 1914 some attempt was made to keep up the customary festivities. It was, perhaps, a hectic attempt, and probably merely served to accentuate our patients' sense of the melancholy of their condition. On the part of the overworked staff an attempt was made to obtain temporary relief from the horrors of the hospital. We had some wine and made speeches. And then we entered the silent wards to discover that three men had died while we were celebrating the Birthday of their Redeemer. It gave us a shock; it threw a sinister light on our merry-making. The stillness of those uncomplaining Serbs held something which was almost a reproach. That was, perhaps, a morbid fancy; we tried to dismiss it. But for those of us who are still alive and in comfort, our coming Christmas will be tinged by those memories.

In normal times the Serb celebrates Christmas by long and complicated rites. The celebrations really start at dawn on Christmas Eve. The whole thing is very much a family affair, and to this the normal mode of subdivision of a Serbian peasant community readily lends itself. Grouped about each central household are the cottages of the sons of the elder, with their wives and families. The *stareshina,* or elder, apportions the work to be done to each member of his family. Everybody is up earlier than usual and two or more young men are sent from the house to the nearest forest to cut and bring home a young oak tree. This operation is attended by none of those delicate considerations for private property that hold in most countries, for until recently forests were considered the property of all. Even today every peasant is at liberty to cut a tree on Christmas Eve in any forest he chooses, even though the forest be the property of strangers. The tree cutting has to be done carefully, for should the falling tree touch the branches of any tree near it, the prosperity of the tree-cutter's house would be adversely affected during the whole year. The trunk of the tree is cut into three logs, one of which is rather longer than the others.

Towards evening all the members of the family assemble in the kitchen and a large fire is lit, the tree brought home in the morning being used to feed the blaze. This operation is performed with due formality, and the young shepherds embrace across the longest log, in order to ensure a proper degree of attachment on the part of animals to their young, a distinctively important consideration to a peasant community.

The elder then presents the housewife with a bundle of straw, in return for which she throws a handful of corn at him. Her next proceeding, which is to walk about the rooms, scattering straw and imitating the clucking of a hen, is gleefully entered into by the children, who second her efforts vigorously.

It is now time for prayers. The prayers last from fifteen to twenty minutes and are attended by many rites, which are minutely observed. The family groups itself in a semi-circle, the men standing on the right and the women on the left. The elder, holding an earthen vessel from which rises the smoke of incense, walks from one end of the semi-circle to the other, stopping before each person in order that the incense fumes may rise to each face in turn. After prayers comes supper, which is laid on the floor, and during which no meat is served. In many parts of Serbia all the peasants, including even small children, fast for forty-five days immediately before Christmas. They eat simply vegetables and fruit. During the whole night one of the young men remains before the fire to see that the Christmas log does not entirely burn itself out.

At a Christmas-day dinner in Serbia pork is even more inevitable than turkey is in America or England. The first proceeding on Christmas day is for the young men and boys of the household to build a big fire in the courtyard, and to roast sucking pigs on a spit. As each little pig is placed on the fire, every man, and particularly every boy in the place, fires a pistol or rifle.

Early in the morning one of the maidens goes to the public well to fetch water. She greets the well, wishing it a Merry Christmas, and throws into it a handful of corn and a bunch of basil. The handful of corn expresses the wish that the crops may be abundant as water, and the basil is to keep the water always limpid and pure. The first cup of water is used to make a cake for the mid-day meal, and the cup itself is broken into as many pieces as there are members of the household. A silver coin is hidden in the cake, and the one who finds it in his piece is considered the favorite of fortune for the year to come.

The last of these formalities is concerned with the arrival of an expected visitor, usually a little boy from the neighboring house. He breaks off a small branch from the smoldering

Christmas log and greets the elder with, "Christ is born!" Everybody replies, "In truth He is born." The visitor then strikes the Christmas log with the branch, whereupon innumerable sparks fly up the chimney. After each blow, he says, "May the holy Christmas bring to this house as many sheep, as many horses, as many cows, as many beehives, and so forth, as there are sparks in this fire." Then he places on the end of the log a gold or silver coin which the elder afterwards has welded into the steel of his new plough, in the belief that it will make the earth more fertile. The visitor shares the meal with the members of the household, and is then presented with a special cake containing a gold or silver coin.

The rest of the day is spent by the young people in sports, usually sleighing, while the older ones gather round the national bard and listen once again to his recital of their ancient ballads. The origin of these rites is in many cases unknown, and in others may be traced to the old pagan worship. The Serbs serve God after their own lights, and sometimes it must be admitted their lights are rather curiously conflicting.

JOHN W. N. SULLIVAN.

III—Books and Men

WE may make mistakes in judgment when we are young; but to be worthy at all of the name of reader, we must begin to form the habit of reading when we are in our youth. One may commence tennis playing at forty, or golf at sixty, or travel a decade later, but it would be folly to postpone a cultivation of a taste for reading until one has reached the quarter of a century post. Not that one cannot do it: one can do anything if he has kept the right lexicon safe, but he will not usually wish to do it. A man who has never visited Rome will gladly go even when a walk through the colonnades of St. Peter's is a burden on his years; but a man who has not read "Henry Esmond" on the right side of twenty-five will scarcely be tempted to brave its pages on the wrong side of mid-age. The days of our years are only three score and ten, and we have so much to do in the little time before the night comes when no man can work.

This may seem discouraging to those who, through some reason or other, and there are a thousand varieties of either alternative, have neglected reading, and have reached middle age guiltless of the "hundred best books" and innocent of the superior intellectual poise that the systematic reader enjoys. It may, indeed, seem to warn away as from a private garden those who would like to gaze upon flowers which have been blushing unseen for so many years, but pessimism is the last thing I should essay to teach. For if one wishes to read, the books are still there, waiting to be taken up. If one has neglected to see Irving in "The Bells" or Mansfield in "Beau Brummel," one must wait to discover what the after-world offers in joys dramatic. But a good novel does not die, nor a good poem, nor a good essay, and one may always seek the beauty and spell of "David Copperfield" or "Thanatopsis" or "Dream Children." And it is as true now as it was in the days of Lord Verulam that it is the few books, and not the many, which are to be read with diligence and attention. For when we consider that one of the chief purposes of books is to assist in cultivating a deep and thoughtful and appreciative judgment on life's whole, we can scarcely escape the conclusion that it is not much reading but discriminating reading that will achieve the desired end.

In any conscious endeavor to develop a taste for reading there is one fact to remember; indeed, there are a hundred, but it is easier to start with one, and it partakes of a more practical simplicity. Julius Cæsar, it is chronicled, wished to have about him men who had cultivated a certain evident aversion to slender frames and sleepless nights; he who would win the imperial gift of literary delight must have about him, books. Not library books, not borrowed books, assuredly not stolen books, but books owned in fee simple, to have and to hold, until, well, until the owner becomes so poverty-burdened that a little less knowledge bound in green and gold would not be a dangerous thing. To be sure, to take a book from a circulating library is a matter of much convenience at times; to read a book lent by a friend is an evidence of love; one cannot definitely say whose; and no one can deny that the same information is to be culled from a book, whether a library lends the volume, or an acquaintance, or a book-shop sells it to one on the basis of a *quid pro quo*.

But somehow it always seems that one reads one's own book more thoroughly, with a feeling that the knowledge is to be more permanently retained in one's memory. One develops an affection for the book, the affection of possession, such as one develops for one's hat and one's gloves, and which one cannot cultivate for another man's book, or hat, or gloves, unless one has the covetous instincts of a scientific burglar. All real lovers of books possess books and have them close by, easy to discover and easy to reach. Thoreau, it is said, used to keep the Iliad on his table in summer, and though he read it but seldom, its presence kept his mind in anticipation. Lamb loved his books so well that he was not abashed to let Leigh Hunt see him kiss a copy of Chapman's Homer; and Hunt himself liked to lean his head upon his books. Well, we may spare ourselves these osculatory blandishments, it seems to me; nor need we own all the classic authors in wood, as Addison's Leonora did; but it will add much to our joy in life to possess the books we wisely read.

To look upon books that have been friends; to call up as we handle them old, half-dead memories of once-happy hours; to feel a heart's affection clinging gladlier with every passing year about the gifts of immortal genius: that is worth the little gold that we part with for the volumes on our shelves. As time goes by, we may, indeed, rarely open many a one of the books that have taught us and delighted us, but they are there none the less, and their titles beneath our eyes; and the titles of books, nothing, or less than nothing, in the thoughts of so many, partake of the virtues of Steele's wife, for to the book-lover they are a liberal education in the delicious art of reminiscence and in the hope all fair that beats everlastingly in the heart of the human kind.

JOSEPH FRANCIS WICKHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Woman Suffrage

To the Editor of AMERICA:

One must admit with "J. J. R." that woman suffrage is an "actuality," but, like a case of measles, it may be prevented from spreading. "Actuality," however, is no proof of "expediency," as the Ford peace-ship testifies. Even if woman suffrage were expedient, expediency is not the criterion of sound principles of government, but woman suffrage is by no means expedient, for it would further disrupt the family, whereas national safety counsels the family's restoration and protection. It must be granted that votes for women is catching, that it spreads with "unprecedented rapidity." But as the last word in *materia medica* declares that measles is neither a necessary nor a beneficial disorder, so, too, the last word, as well as the first, should warn all non-suffrage States not to catch this social itch, just because eleven, not twelve, States are already afflicted with it. Happily there are data to show that the good physician's advice is having its effect. Woman suffrage is not coming, but going. Ohio defeated it

in 1912 by a majority of 87,455; in 1914, by a majority of 182,905. Michigan defeated it in 1912 by 760; six months later, by 96,144. "Cold facts" show that the population of the eleven suffrage States, 8,189,469 in all, is somewhat negligible when compared with our total population of 91,000,000. Besides, the erratic proposals made by some of our Western States, from the days of the Populist party, give no guarantee that the issue in itself is not a "fad," worse, in fact, than free silver. Certainly Mormonism, coupled with the leniency with which divorce is granted, gives no warrant that these suffrage States are foremost in the protection of the family. The very opposite is true. This is the supreme test of plans for righting woman's wrongs. The very first time—it was last year—that woman suffrage was tried out in Nevada, there was a return to the six months' period of residence for obtaining a divorce. This is a cold fact that over-chivalrous men should ponder.

It is a "cold fact" that these suffrage States are not models of industrial legislation for the protection of women; they lag far behind. Wyoming granted the ballot to women in 1869 and Colorado in 1893, but they have little or nothing to record of advantage to women. Happily it is quite different in Massachusetts, where the measure has just been defeated by a vote of two to one. In this non-suffrage State legislation is in force giving special advantages and privileges to women, not because there are classes of women, but because woman's sex entitles her to the general protection of men as civil governors upon the principle that the family is the unit of the State. Thus as husbands and fathers are rightfully responsible for the political and industrial welfare of wives and children, those women who, unfortunately, are bereft of such care, are entitled, in all justice, to the protection of the State. These real rights of women take the form of the minimum wage, mothers' pensions, etc., etc. A married woman may hold both real and personal property free from the control and debts of her husband. The husband is bound to support his wife and children, but the wife is not bound to support her husband.

By all means let us have "cold facts," but not as a substitute for sound principles, since both principles and facts are necessary to form a just judgment. It is but a fitful fancy when J. J. R. sees 9,000,000 "slaves of industry" marching up to the ballot box to cure their economic ills. For when the cold facts are all told, it appears that the number of these "slaves of industry," the wage-earning class, old enough to vote, amounts to about 2,000,000. The occupational statistics of the Thirteenth Census of the United States set the figure of females in "gainful occupations" at 8,075,772. But these females are not all prospective women voters, as more than 30 per cent of them are under 21 years of age. Nor can it be said that the remaining 70 per cent are all "slaves of industry" or wage-earners, for artists, actors, physicians, surgeons, farm owners, stock-raisers, lawyers, "clergymen," fortune-tellers, hypnotists, spirit-mediums, etc., etc., are listed together with females employed in the manufacturing and mechanical industries. Besides, one finds, on consulting the same cold facts, that the President's bride, Hetty Green, Mrs. Harriman, and a host of rich business women are included in the 8,075,772 women engaged in "gainful occupations." Hardly "slaves of industrialism" these!

The largest division of wage-earners, in round figures 2,500,000, is employed in domestic and personal service. These females are ten years old and over. Even if all were given the ballot, what could a law accomplish in the way of establishing good-will between mistress and maid? It is Christian discipline that is potent in maintaining the equities and in keeping peace within the domestic household. Of the 595,984 laundry workers all except 75,000 work in private families. So, too, when we examine the manufacturing and mechanical industries, the "wage slaves" dwindle down, for about half-a-million dressmakers are not in factories.

Now comes the insistent question: If the ballot is relied upon to work wonders for women in the industrial field, why have not wage-earning men used it to cure the evils of which they themselves are the victims? The answer is a long one; the industrial relationships of men fall primarily under the moral law, grounded in economics and related to politics. It would take a course of at least twenty-one lectures on political economy to cover the ground. So both sound principles and cold facts demonstrate that woman suffrage, even if all the States were to adopt it, could not remedy, to any large extent, the industrial ills from which we suffer greatly, whereas the ballot in the hands of women disrupts the political unity and assaults the industrial unity of the family, by making the individual the unit of civil society. The economic parables of Our Lord show us the folly of trying to bring about "industrial equality."

Boston. MARTHA MOORE AVERY.

To the Editor of AMERICA:

"When you have no case, attack your opponent's attorney!" This method of discussion has been followed by Martha Moore Avery in the different answers to the critics of "Right Reason the Cure." When a woman of ability replaces argument with abuse, it is safe to assume that her peculiar brand of "right reason" is minus both reason and logic and is, therefore, worthless as a cure.

Mrs. Avery appears to have a more comprehensive knowledge of socialistic literature than of the New Testament. The belief that woman's moral right to the franchise was settled two thousand years ago is *not* "a crass acceptance of the atheist-anarchist-socialist-suffragist-feminist legend that at the Council of Mâcon the Church decided to accord to women the privilege of having souls," but is founded on the teachings of the Church. Every Catholic worthy of the name has heard Catholic theologians assert time and time again, "the Catholic Church emancipated woman."

If our Saviour left civil legislation to those whom it directly concerned, and had no qualms that the Cæsars would ever imperil his spiritual kingdom, Martha Moore Avery's "aim to show that votes for women is an up-to-date temptation suggested by the prince of devils and intended to destroy the unit of Christian civilization," is an impious doubt of the ability of our Divine Master to safeguard the Church which He promised would endure "even to the consummation of the world."

According to Mrs. Avery's reasoning, the family may be the unit of society in Turkey, Siam or Timbuctoo, where a man has as many wives as he can support and where women are considered incapable of reason and without moral ideas; but the legislation of Moses, the Commandments of the Church, and the law of the land are written for individuals, and preclude a system of society which would undoubtedly reduce the number of women forced to be "economically independent" and morally responsible according to Catholic teaching.

The lady appears to doubt that political equality has improved conditions for working women. Former Commissioner of Labor Carroll D. Wright is authority for the statement that "women in America are brutally exploited and shamefully underpaid because they have no political influence." Archbishop O'Shea of New Zealand stated, when in New York last summer, "that woman suffrage had been in operation in New Zealand for twenty-five years, and every one of those twenty-five years had been marked by progress

towards better government. Women were at the forefront in bringing about arbitration of strikes, abolition of child labor, and regulation of hours for workers, and other reforms that have improved conditions for women laborers." The "speeding up" and the "long day" required in modern industry are the chief causes of sterility among women factory workers. Suffragists ask that the speed of machines be regulated by law and that the working day be reduced to eight hours. It is a fact worthy of note that the only States that have eight-hour laws for women are States where women vote. It is equally significant that the women organized to oppose the extension of suffrage to women are, for the most part, stockholders in manufacturing concerns employing large numbers of women. They fear that political power would enable the women employees to secure better conditions as to hours and wages and that these changes might curtail dividends.

In conclusion, there is no logical argument against woman suffrage in a country committed to representative government. And no fair-minded person will class women who are seeking the vote for the amelioration of social and economic ills with anarchists, atheists, socialists, feminists, and free-lovers. If suffragists are occasionally embarrassed by extremists, the opponents of suffrage are forced to acknowledge that their chief support, both financially and numerically, is furnished by brewers, bummers, gamblers, grafters, white-slavers, and the oppressors of the poor; and no sane person will denounce the economic independence of women when the only alternative for millions of women is vice or starvation.

New York. SARA MCPIKE.

The Celt and Politics

To the Editor of AMERICA:

For the information of Mr. Thomas J. Hurley, and others who may show a disposition to make light of serious questions, I would reply, that one may admire the picture which I drew of the future of the descendant of the Celt in Boston, and find no need of grieving because of the treatment of the background of my picture. It is to be regretted that my critic is satisfied with things as they were. No one will deny him his right to be so contented. I regret, however, that he found it necessary to substitute for a direct reply to my statements the *argumentum ad hominem*. The use of this argument is a confession of inability to meet successfully the reasons and the logic of an adversary; rather than admit absolute failure and positive rout, recourse is had to this questionable species of argumentation. It is popular with politicians, amateur and professional, and its popularity accounts for the practice of estimating progress absolutely on the basis of numerical growth. I appreciate very well that Neronian doctrine is rank heresy to the present-day descendant of the Celt. Recently we had an election in this city, and that "little Irish vote" which my critic mentioned substantiated to a gratifying degree my claims relative to the present generation. I may be pardoned the temerity of suggesting that the recent municipal election proved the pleasing fact that "our best minds" are certainly in unmistakable accord on the facts of history and the determinations of the future. Necessity may be the mother of invention, and we may grieve for the child, but it cannot be denied that the place of the future is in the front, and not in the rear.

We realize that "there are tricks in all trades," but is there any trade so prolific of tricks as the one so ably defended by my critic? The young man who enters business may hear of a premeditated failure, the insurance novice may encounter a corruptionist, but in order to win in the battle of life he is not called upon to bear false witness against his neighbor. These supposed unfortunate recruits in the great army of commercial endeavor are holding the exact places wished for them by their ancestors, and they are doing so with conspicuous credit to the ideals of their common mother, while they modestly and without inconsistency demonstrate by their conduct that Catholicism stands for *decency* and not for democracy.

How the race got into Egypt concerns us much less than the necessity of leading the captives out of bondage. The law of life is growth. Knowledge is not power until it is applied. There are not a few in this city who, if they were confronted with the alternative of becoming and remaining "animated pieces of office furniture," or living as questionable assets of a people whose power, place, rights, and future may yet be distributed by a decree of the merciless court of fate, would readily choose the first alternative. What would it then matter, under a condition at which my critic hinted, that we were once a mighty people politically, with a vote that was known, feared, and respected?

Had my critic read my previous letter with care, he would have found no claim, no pretense, on my part, of doing a great work. He would have avoided the needless injunction to me to send forth young men to win notable success in the business world. When he charges me to remember my political forbears, who made possible, he alleges, the opportunities which we of this day are grasping, he takes a liberty with the record of the past that admits of no justification. Had he on the contrary admitted that these same political forbears, by their fondness for political place and power, placed a very serious obstruction in the pathway of their descendants, I would be happy to agree with him. It does no good to cry "wolf" when the truth is told. A fault confessed is condoned and forgiven. Instead of picking up long strips of the past and placing them before us, so that while living in the present we are walking in the past, would it not be better to acknowledge the truth, no matter how bitter? There is need, and dire need, for "best minds" to guide the generations yet to come into the light. No matter how unwelcome the sight or sound of the words "best minds" may be, to those who are convinced that the age of political exploitation has passed, the salutary and necessary work of teaching the individual to capitalize himself will go on, and the *laudator temporis acti* will give way to the untrammeled architect of his own future. We live by learning, and we live to learn. Would that we all had the humility and perspicacity of the other character in the Biblical narration, with which my critic closed his letter. Were we so blessed, who would have the daring to deny that substantial facts are not figments? Certainly not my critic, whose letter shows that he regretfully acknowledges facts and truths which he fain would renovate, because forsooth they are ugly and proclaim most eloquently that low aim and not failure is crime.

Dorchester, Mass. J. D. RUSSELL.

Mr. Moore and Papal Supremacy

To the Editor of AMERICA:

In a letter which appeared in AMERICA November 27, Mr. Moore asserted that some of the greatest of the Fathers denied the "Roman interpretation" put upon the words of Christ to Peter in Matt. xvi: 18. When asked to prove this statement Mr. Moore in his letter of January 1, admitted that he had "unwittingly exaggerated." He concedes that there is not a single Father who denies the Papal interpretation, viz., that Peter is the rock on which Jesus Christ built His Church. In his first letter he said that the article "No Compromise with Heresy" was "an excellent example of the question-begging fallacy." In

his second letter he grants, at least implicitly, that this view of the article was wrong, although he seems to shift the charge of begging the question to the Church. He makes, moreover, several statements which are quite erroneous, concerning the "Papal interpretation," apparently meaning by this expression the interpretation which identifies Peter with the rock on which the Church is built. First, he characterizes the "Papal interpretation" as "the *later Roman* one." Mr. Moore is in error in calling it a later interpretation, he is in error in calling it, in his sense of the term, a Roman interpretation.

(1.) What he is pleased to term the Papal interpretation is not a "later" one. As a matter of historical fact, not only is the "Papal interpretation" the earlier interpretation, but for a long period it was the only interpretation. It is the only Ante-Nicene interpretation. Other interpretations were given only after the Council of Nicæa. Out of a number of passages that could be cited, three will suffice to prove that the Papal interpretation is the earlier interpretation. Tertullian asks, "Is it not quite clear (*latuit aliquid*) that Peter was called the rock of the Church that was to be built?" (*De Praescrip. C.*22., *Migne,* 2, 34.) Cyprian says, "Peter whom the Lord chose to be first, and on whom He built His Church." (*Epist.* 71, 3, *Migne* 4, 410.) Origen calls Peter "the most solid rock on which Christ built His Church." (*Hom.* 5 *in Exod. n.* 4. *Migne* 12, 329). Will Mr. Moore be so kind as to cite Fathers of an earlier date who give other interpretations? He can do no less, if he would make good his statement.

(2.) The Papal interpretation is not a "Roman" one, unless, of course, Mr. Moore uses the expression in the sense of universal, which is clearly not the case. By the word "Roman," he wishes to indicate restriction of place, just as by the word "later," he wishes to indicate restriction of time; but he is no less at fault in assigning local limitations than he was in assigning temporal limitations. The whole early Church, and not merely the Church at Rome, is agreed in identifying Peter with the rock. Origin, for example, speaks for Alexandria; Cyprian, for Carthage; Chrysostom, for Constantinople; Ambrose, for Milan; Hilary, for Poitiers. The Syriac, Arabic, Persian and Slavic versions of Matt. xvi, 18, add witnesses of still other lands, and if this is not enough, there is the testimony of the Council of Chalcedon, with its 603 representatives of the whole Church. Is Mr. Moore ignorant of all this? It would seem so.

Mr. Moore says: "Some of the greatest Fathers have given other interpretations than the later Roman one . . . we Anglicans thus feel ourselves *not* condemnable for holding the Papal interpretation to be justly open to grave doubt." Catholics admit that the Fathers have given besides the Papal interpretation two other interpretations of Matt. xvi: 18. They will be found recorded in standard commentaries on the text, in Knabenbauer, for example, and in standard theologians who treat of the text, as Bellarmine and Palmieri. But they hold that the rules of exegesis, the testimony of the Fathers, the liturgy of the Church, and its early history demand that the text be taken to mean, first and foremost, that the rock on which Christ built His Church was St. Peter. The two other interpretations are secondary, they suppose the first and complete its meaning. If the Fathers give them, they do not do so to the exclusion of the first. They affirm the first not only in other passages, but often in conjunction with the second and the third interpretations. Mr. Moore seems not to know this. In order to prove the Papal interpretation "justly open to grave doubts," he quotes three Fathers. Unfortunately, however, for Mr. Moore, these three Fathers speak unequivocally in favor of the very interpretation for the rejection of which he quotes them. The Fathers in question are St. Hilary, St. John Chrysostom, and St. Gregory the Great. Let us hear these Fathers themselves. St. Hilary commenting on the passage in question, apostrophizes St. Peter in the following words: "O foundation of the Church, happy in thy change of name." (*In Matt. C.*6. *Migne* 9, 1010). Other passages in point might be cited from St. Hilary which have no hint of any other meaning than the Papal one. Is Mr. Moore aware that in the very treatise which he quotes from St. Hilary, sixteen sections earlier than the section which he cites, the Saint calls Peter blessed Simon who supports the edifice of the Church? (*De Trin. Bk. VI, sect.* 20. *Migne* 10, 172). St. John Chrysostom is one of the protagonists of the Papacy. Out of many passages we cite the following: "Peter, the leader of that band, the mouth of the Apostles, the head of that family, the one set over all the world, the foundation of the Church." (*Hom. in Hoc Scitote, n.* 4. *Migne* 56, 275). St. Gregory the Great is no less explicit. He says, for instance, "To every one who knows the Gospel it is clear that by the words of the Lord the care of the whole Church was committed to Peter, the holy and apostolic head of the Apostles." (*Epist.* 20 *ad Mauricium Augustum, Migne,* 77, 745). From these citations it is clear that the three Fathers quoted by Mr. Moore affirm in explicit terms the Papal interpretation. And yet Mr. Moore is emboldened to deny that same interpretation on their authority. A strange position!

The second paragraph of Mr. Moore's communication contains several statements that are rather obscure. It would clarify the issue, if he would state clearly (1) whether he holds that the Roman Catholic Church cannot defend the supremacy of Peter without falling into the fallacy of begging the question; and (2) what precisely is the stand he takes on the ground of *Quod ubique, quod semper, quod ab omnibus.* This dictum is a Roman Catholic criterion of Catholic doctrine. We should like to know what Mr. Moore intends to prove by it.

J. HARDING FISHER, S.J.

A Systematic Hymnal

To the Editor of AMERICA:

We undoubtedly need a systematic Catholic hymnal as a means of keeping the laity in touch with the great messages of the varying feasts and seasons of the Christian year. Advent, Christmas, Epiphany, Candlemas, Ash Wednesday, Palm Sunday, Easter, Ascension, Pentecost, Assumption, and the other feasts come and go and our lay people are not encouraged to pay heed to them so far as singing hymns relating their messages is concerned. Yet the Divine Office of the Church abounds in noble hymns which furnish inspiring mental pictures of the lessons of feast and season, and there are excellent English translations of these in one or more of the better sort of prayer books. How are we properly to observe feasts and seasons if we do not even sing their proper hymns, let alone follow their proper antiphons? Take the glorious "O, Come, Emmanuel" of Advent. One might think it were a Protestant hymn, so little do some of us know of it. Yet it is a sublime epitome of the message of Advent, set to an exquisitely appropriate plain-song tune. And so with other Latin hymns translated.

We sadly need a systematic hymnal, with hymns arranged according to feast and season.

The Episcopal hymnal is replete with hymns of feast and season, many of them Catholic in message and rich in majestic melody. Why not claim as ours all of those hymns which are worthy of our use, so far as is legitimately possible? Their equals are hardly produced today, and it begins to look as if there might soon be little use for them outside the Church. Without interrupting the progress of Mass, for I do not believe in interpolation of hymns during Mass, hymns could be sung before and after Mass, at Vespers and at other services, and as processionals before and after liturgical or ritual services. Surely we ought to observe our own feasts and seasons in this respect with something like the inspirational appropriateness with which we observe secular holidays.

Cambridge, Mass. HENRY A. DOHERTY, JR.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A Christmas Pageant

ONE is prepared for anomalies in the conduct of American cities. Heads are often awry, but hearts in the main are right. No people, perhaps, are more indifferent than our own to God, but at the same time none are more keenly alive to every cry of pain that goes up from the anguished souls of His little ones. Belgium, Mexico, Poland and Serbia send forth a piteous appeal, and straightway purses, large and small, are opened wide, and relief goes speeding to the sufferers. No one was surprised, therefore, that this year, as in other years, much sympathy of the very substantial kind that shows itself in deeds should have been manifested towards the more unfortunate part of the community. Not only money but a sincere kindness, which carried with it not merely the gift, but something of the giver as well, shed many a ray of sunshine into many a darkened heart on the Birthday of the Christ Child, the gentle lover of the poor.

This year, however, as once or twice before, there was a strange touch to Christmas, a touch of medieval faith, unblushing in simplicity and unabashed despite uncongenial surroundings. We have had Christmas trees before this, set up in public places, flashing into myriad lights to the sound of Christmas carols, and sending thrills of joy through thousands of childish hearts; but it was something new, although not altogether unprecedented, that a pageant representing an incident, fanciful but altogether charming, of Mary's and Joseph's journey on the holy night when Christ was born, should have been enacted in all seriousness, out in the open, on the slopes of a public park, and quite without denominational character.

Some days before Christmas a spruce tree, forty feet and more in height, had come from the Adirondacks. This was erected in Lawrence Park, Bronxville, opposite "the village square," and fitted with hundreds of electric lights. On Christmas Eve the community gathered about the tree, and as they waited carols were heard in the distance. From three directions groups of singers were seen approaching, clad in the costumes of English peasants of the time of William the Conqueror. After they had taken their places near the tree, a man far gone in years, in the ancient robes of the East, came down the hillside, leading an ass, on which was seated a timid maiden; behind them were angels, guarding the way. Mary and Joseph were journeying to Bethlehem. For a moment they paused to rest under the kindly shelter of the tree, while the night rang with the sweet airs of the Christmas hymns that every one loves. At last the wayfarers moved on; and the tree, glad with the honor of having harbored the Child that was to be and His Blessed Mother and His Foster Father, broke out into white and crimson lights, while the people lifted their voices in praise of Christ and His first gracious coming to sinful earth. Then came a hush on the scene, the lights died away, Mary and Joseph disappeared over the brow of the hill, and the pageant was over. It was a beautiful ceremony, instinct with the vivid faith of the Middle Ages, fresh from the village greens of Merrie England; and New York, with all its sins on its hoary pagan head, petted its neighbor for its youthful daring and felt properly, though not over comfortably, religious. Next year we hope there will be many Bronxvilles throughout the land.

Murder in the United States

RECENT statistics, gathered by Frederick L. Hoffman from an investigation of the records of thirty cities, indicate that the rate of homicide for the past year was 8.6 per cent of every hundred thousand of our population. This would bring the total number of persons killed in the United States up to about 8,000. As compared with the previous year an almost unappreciable falling off is noted; but as contrasted with the two preceding decades, the decade just elapsed shows an alarming increase. The conclusion is obvious. Life is held far cheaper than it was ten years ago, and far cheaper than a quarter of a century ago. The increase in murder is a deplorable thing in itself, but it is also a symptom of the passing of the moral standards that have given to our people the vitality and the prosperity that have made us an object of envy to the world. Increase in divorce, increase in suicide, increase in the shamelessness of literature, art, and drama are other indications of the accelerated retrogression away from Christianity towards paganism. It is time to call a halt. It is time to stop playing with trifles and striking at shadows. The axe should be laid at the root. And the root is the irreligious spirit that is so rife among us.

We must take better care of our children. We have Scriptural authority for the statement that the man will not depart from the ways of his childhood. And yet ministers of religion are openly advocating, and parents are openly practising the entirely erroneous doctrine, that definite religious instruction should be deferred until youth. Apart from its psychological fallacy, such a course in its actual results stands condemned. By its fruits it has made itself known. We are reaping what we have sown. And if there were any doubt as to the sowing that has been to blame, it is dispelled by the fact that the criminal class, and in particular the class that shows least regard for the sacredness of human life, is made up to an appalling extent, of those whom in these latter years we have been calmly depriving of the accurate systematic grounding in reverence for the law of God. Such instruction is every human being's right, the denial of it in the plastic years of childhood is a loss that is almost irreparable.

The Church Unity Octave

THOSE who have had the privilege of attending Catholic services in England will remember the thrill of zeal that goes through even a rural congregation when the prayer is recited for the return of their country to the Church. We in America, a land which has never in any real sense been Catholic, are strangers to the intensity of longing that fills the hearts of all true countrymen of Blessed Thomas More, when they dream and hope and pray that his native land may turn from its apostasy and come back to the true fold. Somehow or other the fact that a large portion of the American people has never been Catholic dampens our zeal and makes us less earnest in petitioning that the blessing we enjoy may be granted to them as well. Had our land once been blessed with the Faith and lost it, as is the case with England; had the cathedrals and churches and chapels throughout the United States belonged in the days of old exclusively to Catholics; had their altars once been the sacrificial stone for the offering of the Body and Blood of Christ, we should perhaps be more instant in our entreaty that Christ might come again into his own.

But this is admittedly a non-Catholic land; it has built its own non-Catholic churches, and the consequence is that we have grown used to Protestantism. We have accepted it as a fact, and while careful to preserve the integrity of our own religious belief, we have concerned ourselves very little about that of our neighbors. Perhaps we have even considered ourselves somewhat in the light of strangers in a foreign land, where the true Faith is granted a benign tolerance, but claims nothing more. This is wrong. The whole world belongs to Christ and to His Church. He has other sheep that do not know His voice, but who are known by name to Him. All these He yearns to gather into His fold, until there shall be but one Faith and one Baptism.

What are the readers of AMERICA doing for the conversion of non-Catholics? Here is a suggestion: During the Church Unity Octave, which lasts from the feast of St. Peter's Chair to that of the Conversion of St. Paul, that is, from the eighteenth to the twenty-fifth of January, let us all unite in beseeching Almighty God to bring non-Catholics back to the Chair of Peter and to the Faith of Paul. The reunion of Christendom, the passing of heresy and schism, the illumination of faith, the awakening of sorrow, the return of prodigals, the coming of peace: here are the intentions we are asked to pray for during the Octave, by the editor of the *Lamp*, through whose efforts this Octave of prayer has become popular. The just man's humble, confident, persevering prayer is strong in heaven. If for these eight days we can keep our dispositions like his, perhaps, through our means, a new tide of conversions will rush into the Church when the Octave is over.

Don't Worry

"THESE Catholics," remarked the young matron of fashion, "are kill-joys. They have the oddest ideas of what they call morality. They don't like divorce, or those bright amusing plays with snap and go in them, and they dress like dowdies."

"Don't worry," replied her consort. "Just give them time to make a little money and climb into society, and they will be like the rest of the world."

So the world judges, and in its belief that Catholics "have the oddest ideas of what they call morality"; the world is correct. "If you were of the world, the world would love its own; but because you are not of the world, therefore, the world hateth you." Men must serve God or Satan. There can be no possible compromise. Certainly, there are many Catholics unspoiled by worldly success. Their heart is not in their riches; they work for the coming of the Kingdom of God, but the Blue Book registers the name of many an apostate whose apostasy began with a sudden accession to wealth or position. These unfortunates sold their Master for thirty pieces of silver. Better were it for them that they had never been born.

An Argument That Appeals

WHEN Ozanam founded the St. Vincent de Paul Society, or exerted himself as a guiding spirit in its formation, he meant it to be a strong and practical argument for the vitality of the Catholic Faith. By our works men will naturally judge the religion we profess. What more intelligible argument then can be given to the world today than that which the first Christians gave to the pagans of old, when they forced from them the splendid testimony: "Behold how they love one another!"

The spirit of charity is not dead within the Church of

our day. For evidence it is not necessary to point only to the religious Orders devoted to the works of mercy the world over. The current reports issued by the various parish conferences of the St. Vincent de Paul Society offer a most striking proof of its existence. During the past year, the Brooklyn conferences alone distributed among the deserving poor of that city $62,971.53. The earnestness and thoroughness of their work may best be gaged by the fact that in the course of the year 36,500 visits were paid to the poor, and the number of persons in the families relieved by the Society was 12,622. The great bulk of the money expended by the conferences was drawn from the proceeds of the poor boxes and of "St. Anthony's bread." During the sixty years of the Society's existence in Brooklyn it has given no less than $3,000,000 in alms. Splendid as was Brooklyn's record last year, New York's was even better. The number of visits made to the homes of the poor by the New York conferences was 61,734, and relief was given to 10,819 families consisting of 43,717 persons. Almost a thousand situations were procured and services of every kind, beyond enumeration, were rendered. Thus there are at present 1,619 children under the active supervision of the Home Bureau, and seven boys' clubs are conducted by the Vincentians' Ozanam Association.

It is heartily to be wished that the St. Vincent de Paul Society might everywhere meet with the same success, and that a thoroughly organized conference whose members will visit the parish poor and bring them the needed assistance might exist in every parish. In this way Catholic charity, energized by Catholic faith and the love of God, would indeed become in the eyes of the world a mighty argument for the truth of the religion which inspired it. No work that can bring relief to the needy is outside the Society's scope. During the past year the American conferences supported 330,000 poor families, obtained employment for 5,000 unemployed and distributed $750,000 in charity. Upwards of $100,000 is annually distributed by the Society in the City of New York alone. Yet there are many Catholics who seem unaware of the Society's existence. It should everywhere receive full support and hearty cooperation from clergy and laity alike, and Catholics should bear in mind that absolutely no salaries are paid its members, every cent donated being given entirely to charity.

A Word to the "Atlantic"

TIME was when "staid," "conservative," "well-edited" and "highly literary" were the stock epithets applied to the *Atlantic Monthly*. But that magazine's readers may now be forced, when referring to it, to have ready for use a new set of qualifying adjectives. Unhappily, we have had occasion, and that, too, even as recently as last week, to pass just strictures on the *Atlantic*, for, according the hospitality of its pages to misstatements regarding the Catholic Church and to attacks on Christianity. But the editor seems to value very lightly the good opinion of readers to whom articles of the kind described cannot but be painful and offensive. For now a British Feminist is allowed to publish in the January issue of the *Atlantic Monthly* a paper containing this mendacious and insulting paragraph:

> I cannot enter here into the question which a medieval council so boldly discussed—Has woman a soul?—for it would compel an opinion as to whether man can pretend to such a thing; but it is curious that religion should make so powerful an appeal to woman, considering how she has been treated by the faiths. The Moslem faith has made of her a toy and a reward; the Jewish, a submissive beast of burden; the Christian, a danger, a vessel of impurity. I mean the actual faiths, not their original theory; one must take a faith as one finds it, not as it is supposed to be, and in the case of woman the Christian religion is but little in accord with the view of Him who forgave the woman taken in adultery. The Christian religion has done everything it could to heap ignominy upon woman: head-coverings in church, practical tolerance of male infidelity, kingly repudiation of queens, compulsory child-bearing, and a multiplicity of other injustices. The proverbs and the Bible in general are filled with strictures on a "brawling woman," "a contentious woman"; when man is referred to, mankind is really implied. Yet woman has kissed the religious rods. One might think that indeed she was seduced and held only by cruelty and contempt. She is now, in a measure, turning against the faiths, but still she clings to them more closely than man because she is more capable of making an act of faith, of believing that which she knows to be impossible.

It would be difficult to gather into an equal space more calumny and venom than are contained in the foregoing passage. The threadbare misstatements made by "one of the chief spokesmen of the English feminists," as the *Atlantic* editor calls his precious contributor, have been repeatedly refuted in the pages of AMERICA, and the exegetical and historical errors which the author sends once more on their well-worn rounds could be just as easily unmasked, if space permitted discussion of them here and now. We might merely observe in passing that it is gratifying to find that the aforesaid "medieval council" is no longer "ecumenical," as it was described in the December *Atlantic*, and that if the sentence, beginning "The Christian religion," etc., should be amended to read, "The Catholic Church has done everything it could to protect and defend the honor and dignity of womanhood," the assertion would be a commonplace truth.

But the object of our present concern is the editor of the *Atlantic Monthly*, for we are eager to help him keep his magazine free from offense to Christians. Suppose the Catholic readers of that prosperous magazine were to send its editor polite little notes solicitously inquiring whether he intends to publish any more attacks on Christianity, would he not be grateful for this friendly interest in his periodical? Unquestionably! And if some of these correspondents were Catholic suffragists who indignantly object to this British Feminist's

method of advancing "the cause," the editor of the *Atlantic Monthly* would doubtless be more thankful still.

LITERATURE

XVII—William Habington

MOST of the seventeenth-century poets who deserve it have now at last been handsomely rescued from oblivion, and have received, so to speak, their orientation: the critics know them, and the anthologies, and even the publishers of reprints. Some are still left out of the modern man-made heaven of letters, or, like Habington, "Mount (and that hardly!) to eternal life." He is not unknown; it is only that he runs no least risk of becoming a fad. His Catholicism, deep-rooted, and intensified by circumstance, has something to do with that: it bespeaks for him a sort of permanizing of the isolation and the aloofness which he never chose, but learned to make his own, as part of God's will for him. It gives a tinge, a twist, to the grave loveliness of his poetry, in which there are few high lights. Professor Saintsbury finds in it a "steady chill." Such an ascription proves nothing in particular, except that Professor Saintsbury, despite all his charming erudition, has never studied the English Recusant mind. For Habington had just that, and was just that: in his hushed pages we see the hereditary and the actual shadows of the Penal Laws. All the other Catholics of that generation who published verse, such as Crashaw, Davenant and the rest, were converts; their youth was free; they have no dash of Habington's ingrained and almost ungenial sadness.

He was an only son, and his parents were remarkable people. His scholarly father, Thomas Habington, himself a conspicuous sufferer for the old religion, came of an honorable family which had not shirked the prison cell or even the block, for the lost cause of "Marye the Quene." William Habington was born on the eve of the Gunpowder Plot; his uncle, Lord Morley, was the man to whom the timely discovery of Catesby's doings was made, and Habington's mother is still supposed by many to have been the writer of the letter which warned him. Hindlip, the boy's birthplace, was an old picturesque estate some three miles north of Worcester; the house was a very network of passages and secret apartments, destined to hide priests and other endangered Catholics from persecution. When William was old enough to graduate as his father's pupil, and be sent away to school, he finished his education abroad at St. Omer's, as became a Recusant's son, shut off as such from the Catholic-founded universities in England. From St. Omer's College William Habington came straight home to live a quiet country life, shorn of its monotony only by the charms of study, and by the perfection of domestic peace. His marriage, probably in 1633, was his one great event, and his wife, his "Castara," was Lucy Herbert, daughter of Lord Powys, and descended from the great house of Percy.

In the year 1634 Habington began to publish, anonymously, what he had written of Lucy Herbert his betrothed, and afterwards of Lucy Habington his wife, "erecting," as he well says, "the selfe same Altar both to Chastitie and Love." As a matter of fact, the praise of a wife had been sounded by Surrey long before Habington, and was to be sounded by Vaughan immediately after him, but neither poet had devoted the mass of his verses to that unhackneyed theme: in this respect Habington was indeed a pioneer, and in singleness of poetic intention he stands with Coventry Patmore. "Castara" was given to the world as a personal tribute to another, as an exercise also in himself of what may without blame be called personal example. No such lofty and pure conception of love-poetry had been known in England since Spenser and Daniel died; and some of its most intimate graces were caught up by spirits whose natural lyric reach was more sudden and more inspirational than Habington's own.

The world's great outstanding rewards meant little and increasingly less to William Habington. He had been brought up, as it were, on renunciations; his temper developed into something the opposite of grasping. Yet as a lover, if not as a poet, he hopes for immortality. He tells us, more than once, that on this point he has had good assurances from his Muse.

> Thy vowes are heard; and thy Castaras name
> Is writ as faire in the register of fame
> As the ancient beauties who translated are,
> By poets, up to Heaven: each there a starre. . . .
> Dead, in Love's firmament, no starre shall shine
> Soe nobly faire, soe purely chaste, as thine!

His "Reward of Innocent Love" is a dual remembrance; he postulates a sort of lasting shrine at the Hindlip of his heart, when he and his Lucy shall sleep together in his native earth.

> Thus when to one dark silent roome
> Death shall our loving coffins thrust,
> Fame will build columns on our tombe,
> And add a perfume to our dust:

Fame, that is, of the private and interior sort, the *suffragium cordis,* not the *vox populi;* the only fame for which Habington let himself hunger. It is pathetic that even that has not been accorded to him in any full measure.

It cannot be denied that there is food for smiles in Habington's delightfully archaic definition of a perfect woman as one who, before marriage, "Never arriv'd at soe much familiarity with Man as to know the diminutive of his name, and call him by it!" and after marriage:

> Thinks there can be no friendshipp but with one; . . . inquisitive onely of new wayes to please him, her wit sayles by none other compasse than that of his direction; . . . his vertues are her wonder and imitation, his errours her credulitie thinks noe more frailtie than makes him descend to the title of Man.

All this throws double and rather ticklish interest into the knowledge we have from another source that Lucy Habington was an extremely intelligent person, as well as a strong character. If her brightest laurel-leaf, the glorious "Description of Castara," which is known to all lovers of English verse, be denuded of its more obvious moralizing, we get little besides these three stanzas of pure gold:

> Like the violet which alone
> Prospers in some happy shade,
> My Castara lives unknowne,
> To no looser eye betray'd.
> For she's to her selfe untrue
> Who delights in the publicke view.
>
> Such her beautie as no artes
> Have enricht with borrowed grace;
> Her high birth no pride impartes,
> For she blushes in her place.
> Folly boasts a glorious blood:
> She is noblest, being good.
>
> She her throne makes Reason climbe
> Where wild passions captive lie,
> And each article of time
> Her pure thoughts to Heaven flie.
> All her vowes religious be,
> And her love she vowes to me!

Habington's lifelong habits of repression, which affected everything in and about him, affected inevitably his outlook upon his art. He postulates it as one of "Castara's" attrac-

tions that she is not passionately fond of poetry, "because it softens the heart too much to love!" Of his own work he lets us know this: "That though Poetry may challenge if not prioritie, yet equallitie with the best sciences, both for antiquitie and worth, I never set soe high a rate upon it as to give my selfe up to its devotion. . . . To write this [the "Castara" series] have stole some houres from businesse and my more serious study." There speaks the Recusant again, in a tone which is touched with enforced withdrawal, though full of "bluff." This esthetic half-heartedness has cost Habington not indeed his visions, but the mastery of form which would have given all of them wings; it has kept readers from examining closely his somewhat monotonous row of opals, and experiencing their incandescent fires. Like every other taskmaster of human life, art must receive some fury of devotion, not necessarily technical, before she will bestow the smallest real reward. Not by any catchword of philosophy could Habington have written his beautiful best: the many magical phrases, austerely masculine, in his secular verses; the more cohesive of the elegies for his cousin and best friend George Talbot, or passages of affectionate eulogy of other friends only less dear; the half-dozen shining successes of "Castara;" and the almost unbroken excellence of the religious verses.

Out of some midnight meditation when there was no effort to hold off from his native genius, in favor of "businesse and my more serious study," must have come, for example, Habington's *Nox nocti indicat scientiam,* his one flawless song.

When I survey
The bright, coelestiall spheare,

which is known, one might almost say known by heart, wherever poetry is read. There all worrying limitations have fallen away from him; there he is supreme, and a great English poet, if but for an hour.

To any student of Habington who may be tempted to believe in the indictment quoted of his "steady chill," we would commend his little prose character of "A Holy Man." In it he delineates no abstract type, but the very Christians with whom his converse lay during his quiet nine and forty years. He who draws that heartfelt picture of a "happy warrior" paying to the sense of temporal disadvantage "not a sigh nor a wrinckle," one "ever merry but still modest," who "loves but not doates on life," while wistfully looking towards martyrdom, is no prig, but a man; and, if William Habington will let us add the word, a holy man.

LOUISE IMOGEN GUINEY.

REVIEWS

Theism and Humanism. Being the Gifford Lectures Delivered at the University of Glasgow, 1914. By the Rt. Hon. ARTHUR JAMES BALFOUR. New York: George H. Doran Co. $1.75.

Convinced that metaphysics has never evoked the interest of the plain man, Mr. Balfour decided "to approach the great subject, described by the Trust as Natural Religion, from his, the plain man's, point of view." The latter's attitude of mind may be seen reflected in the "creed of common sense." Now there are certain definite characteristics attaching to this creed, and chief among them is that its most important formulas represent beliefs which are *inevitable.* Beliefs that fall under the category of "inevitableness" have this peculiarity: all men live by them in practice. However, these beliefs are not to be compared with innate beliefs, a priori judgments, axioms, etc. "An inevitable belief need not be self-evident, nor even, in the last analysis, self-consistent. It is enough that those who deem it in need of proof yet cannot prove it, and those who think it lacks coherence yet cannot harmonize it, believe it all the same." Belief in the existence of entities external to ourselves and certain beliefs touching ethics and esthetics are illustrations in point, and these form the substratum of the argument Balfour designs to build up. It is proposed to analyze these beliefs, to examine their content, above all to estimate their values, and to show, if possible, that their inevitable admission leads logically to Theism and away from Humanism.

The argument, so far as it goes, is well developed and persuasively urged, but from the very nature of the case, it can hardly be said to be quite conclusive. The lecturer warns us that his argument is not an argument from common sense. The reason he assigns for his denial is that such an argument implies a theory of knowledge, and he has no theory of knowledge to preach.

Obviously, when so restricted, the argument loses much, if not all, of its logical value. Philosophy, to the Catholic at least, hangs or falls by the theory of knowledge you hold. If pressed by your opponent to give the ultimate reason for your beliefs and convictions, your answer must necessarily involve some theory touching the relation of mind and matter, and the possibility or impossibility of bridging the gulf that apparently lies between them. Mr. Balfour has no difficulty in showing that Humanism is on many counts unsatisfactory, and in this he has done well and deserves praise. The pity is that he did not push his argument further, we had almost said to its logical conclusion. As it is, the reflective mind will hardly be set at rest. Nor can it, we believe, be fairly said that the plain man, provided, of course, his mind has not become wholly dulled by the cares and routine of a work-a-day life, is incapable of grasping the logic of several of the traditional arguments for the existence of God. At all events, he would find himself confronted by no greater task than that which would face him if he endeavored to follow closely the leading points of an argument developed in these lectures.

J. A. C.

Studies in Church History. By the Rev. BERTRAND L. CONWAY, C.S.P. St. Louis: B. Herder. $0.75.

The Inquisition: a Critical and Historical Study of the Coercive Power of the Church. By E. VACANDARD. Translated from the Second Edition by the Rev. BERTRAND L. CONWAY, C.S.P. New York: Longmans, Green & Co. $0.50.

These "Studies in Church History" take their place between the necessarily brief answers given to the queries of the "Question-Box" and a many-paged volume. They deal with questions frequently asked by non-Catholics and which of their nature require a somewhat lengthier treatment than can be given from the mission pulpit. Answers to the rationalist's and the Protestant's false assertions concerning the constitution and early government of the Church and the origin and spread of Christian asceticism during the first three centuries; refutation of the undying fable of Pope Joan and the supposed opposition of the Church to science as shown in the case of Galileo: these and other kindred topics are treated in a vigorous style and will provide weapons against the certain recurrence of these attacks of the enemies of the Church. A liberal bibliography at the end of each study gives ample references.

Father Vacandard's well-known book deals exclusively with the Inquisition in the broadest meaning of that institution, treating of everything that relates to the suppression of heresy from the origin of Christianity up to the Renaissance, with an explanation and defense of the Church's position. Side by side with the unswerving attitude of the Church towards heresy is the gradual change of her attitude towards the heretic, influenced as she was by the early Chris-

tian emperors, the notion of justice current in the Middle Ages and the spirit of the times through which she was passing. The author very clearly shows that people in this age of unbelief and different ideas of justice, will never appreciate the Church's attitude towards heresy and the heretic unless they study it from the viewpoint of those times and in the light of the environment, ideas and manners of that period of history. The very moderate price of both these books brings them within reach of all. C. J. D.

Kings, Queens and Pawns. By MARY ROBERTS RINEHART. New York: George Doran & Co. $1.50.

Fighting France. By EDITH WHARTON. New York: Charles Scribner's Sons. $1.00.

Here are two books by ladies, both on the war, and both in red bindings. Mrs. Rinehart's account is wholly objective, and drawn with a journalist's sure instinct for the sensational and striking. She visited the Belgian, French and English armies, and catches to a remarkable degree the separate atmosphere of each, a thing her clever powers of observation fitted her for. Her visits to the King of the Belgians, the Queen of England, and to General Foch are well told. Her first glimpse of the latter was while the great general was praying alone in a little country church.

Mrs. Wharton's account is different in style and tone. Finely and quietly written, it contains many a page of exquisite description of Paris, the Argonne, Alsace, but her own personality intrudes itself throughout and we cannot help feeling that we have more of France as Mrs. Wharton feels it and less of France as it really is. In full sympathy with the Frenchman's cause she pays generous tribute to his indomitable energy and purpose, but her evident ignorance of the religious side of his life has hindered her from seeing many fine and noble things, and caused her to overlook something in her attempt to account for the new spirit of the country. This is especially evident in her last chapter, "The Tone of France." J. W. P.

The Ways of Woman. By IDA M. TARBELL. New York: The Macmillan Co. $1.00.

Races and Immigrants in America. By JOHN R. COMMONS, Professor of Political Economy, University of Wisconsin. New York: The Macmillan Co. $0.50.

Much may be pardoned the book that is sanely cheerful in its outlook upon social problems, especially in these days of the muckraker, the "howler" and the "sob-sister." Hence, despite incidental shortcomings, "The Ways of Woman" may be recommended to the discerning. Miss Tarbell sets herself an examination of the ancient question, "What are the activities and responsibilities of woman?" and arrives at the cheery conclusion that they are much the same as they have been these many centuries. "Outward forms have changed; but the great currents of life still persist." Perhaps it may be nearer the truth to say that woman's responsibilities have deepened with the widening of her activities in modern times. It is all the more unfortunate, therefore, that Miss Tarbell seems to find no place in the life of "the average, normal woman" for religion; at least there is no reference to the subject throughout the volume, although on page 72, the word "God" used as part of a compound adjective, is admitted into the text.

Panoplied with statistics and extracts from Government reports, Professor Commons rocks along very easily, very interestingly and very informingly until in the dim distance, he descries the Catholic Church, or an Irishman. Then he goes to pieces. He informs us that "the Reformation banished the idea that men must seek salvation through the intercession of popes and priests"; and quoting from Shaler, he sadly remarks that "while the priesthood and monastic orders have systematically debilitated all the populations of Catholic Europe, their influence has been most efficient in destroying talent in the peasant class." This is but a tithe of the quaint ecclesiastical erudition garnered by this tireless pundit. Touching the Irish, the author notes with deep feeling that "many of the young men have fallen into the hoodlum and criminal element"; yet, that the demands of strict justice may be observed, the learned Professor admits that "many more Irish have risen to positions of foremanship, or have lived on their wits in politics, or have entered the priesthood." In this wise, "many" and "many more" Irish are accounted for; what has become of the others, is left to conjecture which, indeed may prove as trusty a guide as Professor Commons. The inference, cunningly suggested, although not plainly stated, that "the Irish-American girls" are now engaged in promoting race-suicide, is either a plain lie, or an excellent illustration of the ignorance which today finds its reward in the chairs of more than one American university. Yet for his notable contribution to social science, in summing up the five professions adopted by the majority of the Irish and their descendants in America, viz., crime, hoodlumism, foremanship, petty politics, and the priesthood, Professor Commons deserves nothing less than a crown of wild olive, or, if it be more to his taste, of thistles.

P. L. B.

BOOKS AND AUTHORS

The opening number of the *Catholic Mind's* fourteenth volume is one that readers and students of history will find very useful. Father Hull discusses "Catholics and Frank Statement," and offers beginners a good list of books. Father John F. X. Murphy looks into the justice of John Huss's claims to the honor of "martyrdom," and the concluding paper in the number is a brief examination of the absolution for crimes still to be committed that Clement VII, according to the Protestant tradition, is said to have given Benvenuto Cellini.

Here is the *Bookman's* list of November's six best-selling works of fiction: "Michael O'Halloran," Stratton-Porter; "Felix O'Day," Smith; "Dear Enemy," Webster; "K," Rinehart; "Beltane the Smith," Farnol, and "The Heart of the Sunset," Beach. They have already been noticed in AMERICA, the first three favorably, the fourth and fifth with qualified commendation, the last adversely. It is encouraging to find those that are unobjectionable on moral grounds heading the list.

Incidents of personal heroism displayed by the soldiers and officers of the Allies' armies during the sensational German dash on Paris, and the retreat of the Allies from Mons to Ypres, in the first months of the war, furnish the material for "The Undying Story" (Dutton, $1.35), by W. Douglas Newton. The historical sequence of events is here followed, but the larger issues are mostly submerged into the telling of the individual acts of bravery and courage. The style has a vigor and a stirring appeal, but the repeated occurrence of lengthy and unusual adjectives gives an air of exaggeration to the narrative. The Irish soldiers get full credit for their work of bravery and hardship in the present war.

The January *Catholic World* is a very readable and timely number. S. A. Parker contributes a good sketch of the late Bishop Hedley, and Dr. James J. Walsh a sympathetic appreciation of Andrew J. Shipman's services to the Church, Dr. Shanahan examines "The Genesis of Kant's Criticism," Miss

Katherine Brégy writes an excellent paper on "Some Recent Poetry and Drama," and Father Gavan Duffy, the youngest son of the famous "Young Ireland" leader, takes readers into his confidence and tells them just why he is an enthusiast for the foreign missions. Father Kent has a thoughtful paper on "Religion and Literature in War Time," and Mr. McKee describes "The Gary System." There is a fine war ballad by Father Earls with a most unexpected ending, a good essay on "Manners and Religion," by T. J. Brennan, and Esther W. Neill starts a new serial called "Transmigration."

"A Manual of Apologetics" (Wagner, $0.75), by the Rev. F. J. Koch, is a translation from the revised German edition, again revised and edited by the Rev. Charles Bruehl, D.D., a professor in the Seminary at Overbrook. Starting from the ultimate end of man, the author advances through religion in its various phases to God its supreme object; from God to His works of creation; from man to Revelation and the Scriptures. Then follows a developed treatise on the Son of God, the Messiah, and His Kingdom, the Church. The volume is, indeed, a "manual," simple in treatment, logical in argument, clear in exposition, and complete in form.—— In "Homilies on All the Sunday Gospels" (Herder, $1.00), ably translated from the Italian of Father Gaetano Finco by Bishop Dunne of Peoria, we have a simple explanation of all the Sunday Gospels of the ecclesiastical year. The lessons drawn are practical and suitable to every class of listeners, and appeal forcibly to the mind and heart.

One would have thought that more good poetry had been written "To Your Dog and to My Dog" (Houghton, $1.00) than Lincoln Newton Kinnicutt has been able to gather into his beautifully printed "collection of thirty-two poems by Scott, Kipling, Gilder, Matthew Arnold, Newbolt, and many other friends and admirers of the dog," but the compiler sought diligently, no doubt, for the best verses that have been written on the subject. Many of the authors are looking forward to meeting their canine friends in heaven!—— "Afternoons of April" (Houghton) is an apt title for a book by Grace Hazard Conkling. The verse is light as April showers and serves just to ruffle the poetic soul's surface. The writer's rich vocabulary leads her into fields that are too luxuriant for work-a-day mortals. There is too much "balsam," "mint," "myrrh," "wildwood honey," "poppies," and "orange blossom." The poems are clean and free of that suggestiveness that often taints modern verse. Passages here and there bespeak the influence of Keats, while for simplicity and pathos "The Chimes of Termonde" is perhaps the best selection in the book.

"Economic Aspects of the War (Yale University Press, $1.50), by Edwin J. Clapp, is a very seasonable volume. At a time when the rights of neutrals, "Orders in Council," the limitations of a legal blockade, seizure of neutral ships on the high seas, contraband, absolute and conditional, are everywhere discussed, this work of the Professor of Economics of New York University will undoubtedly find numerous and interested readers. The book is a study of "neutral rights, belligerent claims and American commerce in the years 1914-1915." The chapters on "The Rights of Neutrals," the various "Orders in Council," "The Wilhelmina Case," the "War Orders for Guns and Ammunition for the Allies," and the cotton and copper question will clear up many a false and hazy notion. The European war is something more than a battle of giants for mere self-defense or extension of territory. It is a titanic struggle for the control of the markets and commerce of the world. With telling phrase and well-tutored gift of expression, Mr. Clapp has depicted that phase of the conflict which closely affects our own economic life. The book is a contribution to the philosophy of history. Such works have more than a momentary interest.

In "The American Country Girl" (Stokes, $1.50) Mrs. Martha Foote Crow has, out of her wide experience, striven to solve many of that young lady's problems for her, and to help her make her own life useful, efficient and progressive. Useful means in the material problems of the house; efficient, in the new methods of housekeeping, and progressive, toward some rather vague ideal of "uplift." The book is striking in that, amid all the really lofty precepts for life and conduct that are given, the religious motive is entirely absent; fine things are built on a poor foundation. Her ideas on marriage, however, are sound; there is a good deal about the "new ideas" on husband and wife partnership, and the reader can learn from the book what the best elements outside the Church in this country are doing.——In "Letters from Prison" (Badger, $0.50) Bouck White once more presents his views of Christianity and economics, and denounces the court that imprisoned him. A revolutionary Christ and a Church of the Revolution is his "message." Whatever truth there is in his fling at the non-Catholic churches for their supposed sanctification of the crimes of the rich, such doctrine has never been taught by the Catholic Church and never can be.

BOOKS RECEIVED

Richard G. Badger, Boston:
Songs of Brittany. *Chansons de chez nous* of Théodore Botrel. With an Introduction by Anatole le Braz. Translated from the French by Elizabeth S. Dickerman. $1.00.

Benziger Brothers, New York:
Life of Blessed Margaret Mary Alacoque: Revelations of the Sacred Heart to Blessed Margaret Mary. By Monseigneur Bougaud. Translated from the French by a Visitandine of Baltimore. $0.50.

E. P. Dutton & Co., New York:
Everyman's Library. The Life of the First Duke of Newcastle and Other Writings. By Margaret, Duchess of Newcastle; A Short History of the English People. By John Richard Green. Two Volumes; On the Scope and Nature of University Education. By Cardinal John Henry Newman. $0.35 each.

B. Herder, St. Louis:
Handbook of Ceremonies for Priests and Seminarians. By John Baptist Müller, S.J. Translated from the Second German Edition by Andrew P. Ganss, S.J. $1.00; The Sacraments. Vol. I. By the Rev. Joseph Pohle, Ph.D., D.D. Authorized English Version by Arthur Preuss. $1.50.

London Catholic Truth Society, London:
Stories from Italy. By Louisa Emily Dobree. One shilling.

Longmans, Green & Co., New York:
The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. $2.00.

Open Court Publishing Co., Chicago:
Socrates Master of Life. By William Ellery Leonard. $1.00.

Queen's Work, St. Louis:
Talks to Boys. By Joseph P. Conroy, S.J. $0.50.

The Riverside Press, Cambridge:
Michael Freebern Gavin. A Biography: Edited by His Son, with an Introduction by Clarence John Blake, M.D.

Charles Scribner's Sons, New York:
Stories of Thrift for Young Americans. By Myron T. Pritchard and Grace A. Turkington. $0.50.

St. Bede College, Peru, Ill.:
An Excursion of a Rhetoric Class into Poetry.

Sturgis & Walton Co., New York:
New Rubaiyat from a Southern Garden. By George Frederic Viett. $0.75.

Pierre Tequi, Libraire-Editeur, Paris:
La Guerre en Champagne au Diocese de Chalons. Sous la direction de Monseigneur Tissier. 3 fr. 50; Les Paroles de la Guerre. Par Mgr. Gauthey. 3 fr. 50.

Vatican Press, Rome:
Directory for College Sodalities. Practical Instructions by Father Charles Franchet, S.J. Translated by M. J. R., Sodalist of Our Lady. $0.40; Aloysius Ignatius Fiter, Director of the Barcelona Sodality. By Father Raymund Ruiz Amado, S.J. Translation edited by Father Elder Mullan, S.J. $0.75; Frequent and Daily Communion and the Sodalities of Our Lady. By Father Justus Bequiriztain, S.J. Translated from the Spanish by M. J. R., Sodalist of Our Lady. $0.10.

Joseph F. Wagner, New York:
Addresses at Patriotic and Civic Occasions. By Catholic Orators. Two Volumes. $3.00.

EDUCATION

Washing and Extras

ONCE in a great while a precious thought, charged with rare wisdom, glorifies the dull environments of these pages. If you do not accept this modest thesis, you are politely but firmly referred to an assertion advanced some weeks ago, that if we expect the school "to prepare Johnny for his place in life," it might be well to inquire whether the school has any definite notion of the position to which Johnny will one day lend a singular luster, or any realizable means of preparing him for it. It is a quiet week indeed which does not see some new plan or some novel application of an existing program, designed to prepare Johnny for his place in the sun. But despite these discoveries, the school, judging by the finished product, does not seem appreciably nearer the solution of the problem. Business men still complain that girls can't spell and boys can't add. The new programs look well on paper and often are beautifully printed; but truth allows no further panegyric.

VAGUE PURPOSES, AIMLESS MEANS

Modern schools do not seem to wish to "teach" anything; their nebulous desire is "to fit the child for life," and this vaguely defined end is to be attained "somehow, someway," either by cramming the program with an indigestible mass of academic studies, or by replacing the older subjects almost entirely by courses presumably of commercial, civic, or domestic value. As to the vocational and pre-vocational schools, now so popular in many cities, I have often wondered what mantle of clairvoyance has fallen upon the school authorities, enabling them to discern with accuracy the precise Johnny or Priscilla whose peculiar gifts imperatively demand this special form of training. Casting off the burden of years I seem to remember a child's game by which a glimpse into one's future career was obtained through the simple process of counting one's buttons, chanting the while the mystic verses:

> Rich man, poor man, beggar man, thief,
> Doctor, lawyer, merchant, chief (*da capo*)

and the coincidence of a phrase with the ultimate button revealed the dark path of your coming years. Possibly a similar incantation is used by our modern schoolmen; but I am inclined to believe that, to the purposes which they propose to effect, most of them bear the same relation as did the old lady to the corpse which she followed to the grave. She did not know the deceased, she explained, nor any of the family; in fact, she was a stranger and merely "came for the ride."

WIDE READING IN CLEVELAND

The truth seems to be that many educational reformers follow the child to school just for the ride. If the novel features which they urge have an educational value, one must conclude either that education has lost its old meaning, or that, during the last decades, an essential change has taken place in the constitution of the human mind. Every reformer has a new broom; it is the badge of his calling and the instrument of his wrath; and, in his zeal, he has often suggested and introduced disorders worse than the original evil. Investigators, conducting a survey of the Cleveland public schools, recently discovered that the study of history and civics was greatly neglected in that city. The fact that "civics is dismissed in ten to twenty minutes a day, and this scant attention is only in the fifth and sixth grades," they viewed with marked disapprobation and unfeigned alarm; and with a rare knowledge of the child mind, recommended that the work in history and civics "be amply supplemented by a wide range of reading on social welfare topics." Johnny or Priscilla embarking on a wide course of reading in civics and sociology would be an edifying sight, even in Boston. Cleveland children, thirteen years of age, may differ, it is true, from the variety one ordinarily encounters; still, this remarkable recommendation gives rise to the suspicion that these learned investigators went to Cleveland just for the ride.

NEW FIELDS OF EDUCATION

This freak program entitles the Cleveland investigators to the prize for 1915. However, they are not alone on the field of worthy endeavor. Cincinnati, having established courses in baseball umpiring, has lately engaged an instructor in gardening, who will impart to the rising generation the best methods of beautifying the ways and lanes of that bucolic community; and we are informed by Professor Dewey that at least one school in Chicago teaches spelling, punctuation and grammar by instructing the pupils in typesetting. In Indianapolis there is an establishment in which sewing, shoemaking, carpentry, cooking, millinery, crocheting, tailoring, and general housework are among the subjects of instruction; and this establishment is not a social settlement, but Public School No. 26. No doubt Public School No. 26 is a worthy institution, but one wonders what time and attention the children can give to the staple subjects of the curriculum.

At the University School in Columbia, Missouri, pupils of the lower grades frequently spend the morning in some grocery store, "each child," reports an admiring critic, "trying to see how much he can discover for himself." Whatever the children may learn, the shop-keeper should find this practice a valuable training in self-restraint. "Some first-grade children," continues the critic, "are remarkably keen in detecting the grocer's innumerable devices for making quantities look greater than they are"; an admirable reproduction of the justly celebrated object lesson in morality invented by the Spartans when they exhibited drunken helots to their offspring. These insufferable little prigs also investigate the milk, bakery, and clothing business, "visit the fire department and the post office and find out what each one is for and how they are conducted. This and the study of local amusements usually come in the third grade." During the mid-day period, these children "play bean-bag and nine-pins."

CIVICS AND CULTURE IN CHICAGO

The Chicago school in which all the classes above the fourth grade were organized into civic clubs deserves at least a passing mention. Each club had its assigned territory, of which it drew a map, and then the boys "counted the alleys, lamp posts, the garbage cans and the policemen." This last item should be helpful to the new Mayor, who is knitting his brows in an effort to discover the Chicago policeman's excuse for existence. They also wrote letters to public officials, visited the city hall, "and actually went into the alleys and cleaned them up. . . . The English work in these grades is based on the work of these clubs."

But if Chicago tolerates a "grubby" school of this type, its claims to culture are amply proved by the Frances Parker School, where Greek history is introduced in the fourth grade. The work includes "the building of a Greek house and writing poems about some Greek myth." The children also make Greek costumes and "wear them every day in the classrooms," but not, it is to be hoped, outside or in winter. Some other things done by these youthful builders of Greek

houses, poems and garments are thus described by their enthusiastic teacher:

> They model Mycenæ in sand-pans, ruin it, cover it, and become the excavators who bring its treasure to light again. They write prayers to Dionysius and stories such as they think Orpheus might have sung. . . . In class time, with prayers and dances and extempore song, they hold a Dionysiac festival. Again, half of them are Athenians and half of them Spartans . . . or they are freemen of Athens, replying spiritedly to the haughty Persian message.

On the whole, most educators will prefer the school which sets its pupils to clean the alleys, investigate the garbage-cans and the city hall, and count the police. There is less humbug about it.

THE MOCK TURTLE A PIONEER

The Mock Turtle, as we are told in a classic text, went to an excellent school. The curriculum embraced only the standard subjects, such as Reeling and Writhing, Mystery, Ancient and Modern, and Arithmetic with its divisions, Ambition, Distraction, Uglification, and Derision. As he was careful to point out to Alice, he had enjoyed the best of educations. The ensuing conversation is of great pedagogical value:

> "I've been to day-school, too," said Alice; "you needn't be so proud as all that."
> "With extras?" asked the Mock Turtle a little anxiously.
> "Yes," said Alice, "we learned French and music."
> "And washing?" said the Mock Turtle.
> "Certainly not!" said Alice indignantly.
> "Ah! Then yours wasn't really a good school," said the Mock Turtle in a tone of relief.

The modern program makers have fully satisfied the Mock Turtle's requirements in finding a place for washing and extras in the curriculum. Under their benign guidance the little red schoolhouse has evolved into something very like the bed which Tom Sawyer and Huck Finn arranged for Jim. What with the rats and the snakes and the spiders, not to mention the "juice harp," the rag ladder, the chain, and the grindstone, "there wasn't no room in bed for him skasely, and when there was a body couldn't sleep." There is plenty of room in the school of today for fads, frills, and fancies; but the space allotted to Jim, who by a dark figure of allegory represents education, has grown notably less.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Catholic Social Influence

IT would be a great thing for the Church and for society if Catholics had more social influence. Not social influence in the snobbish sense of having the entry into the most select drawing-rooms, but in the sense of effective action upon the life and character of society, power in the upbuilding and direction of the commonwealth. The possibility of this influence is not limited to men or women of any one class. It is the theory of our political constitution that every voter is one of the factors of government and therefore every voter is an active influence in government.

OPPORTUNITIES AT HAND

To take another example, labor unions have very far-reaching social effects, and every individual unionist who shares in the working of his union has an influence on the life of society. Illustrations might be multiplied to show that every man or woman has opportunities of exercising real and important influence in the life of the community. But these opportunities cannot be used without intelligence and knowledge. If Catholics are to have a positive influence they must equip themselves with knowledge; knowledge of what we want and of how we are to get it. In so far as we have knowledge we have power; in so far as we are ignorant we are ciphers, or if we count at all it is as pawns in the hands of those who have knowledge. It is the realization of this fact that has caused the modern Catholic social movement, in France, in Belgium, in Germany, and in England, to be preeminently a study movement. The study circle has been the center and the source of all that fruitful Catholic social action which has done so much since the days of Ketteler and which promises so well for the future.

A PRACTICAL STIMULANT

A Catholic social reform movement must be based upon a Catholic sociology, and a Catholic sociology may be defined as the knowledge of Catholic moral principles and of the concrete conditions of social life to which they are to be applied. The sociologist is principally concerned with ethics and moral theology, the science of goodness; with politics, the science of human association and government, and with economics, the science of wealth. The directors and leaders of a social movement must have a wide and deep sociological knowledge, and therefore we need Catholic sociological scholars, who must be trained at our universities. Until recently, Louvain was the chief center for such training. The rank and file in a social movement need no deep erudition, but they do need some acquaintance with the elements of sociology, and certainly a detailed knowledge of some particular department according to their special position and opportunities in life. For example, a Catholic working man who is a member of a labor union should be instructed in his rights and duties as a wage-earner; he should know what are the objects aimed at by his union and what are the methods it employs. He should have enough knowledge to enable him to use intelligently his right to a voice in the control of the union. The more that he knows in proportion to his fellow-members the greater will be his share of the control.

STUDY CLUBS IN ENGLAND

In just the same way every voter should have the political knowledge which makes the exercise of his citizen rights an intelligent action. It is perfectly practicable to diffuse such elementary sociological knowledge among our Catholic people. The present writer can speak from personal experience of the success of the social study clubs of Catholic working men in England. Indeed it is not enough to say that these clubs have given an elementary education in sociology; they have often given much more. I have known coal miners and cotton weavers expound the doctrine of natural rights in a manner that would secure the highest credit for a philosophical student in a seminary. There are members of these working-men's study clubs whose knowledge of economics is up to the standard required for a university degree. This knowledge is put to practical use. The man who has been attending a study club one evening a week during the winter months acquires a knowledge of first principles and a training in connected thinking which makes an astonishing difference to him intellectually.

PRACTICAL RESULTS

The result is that when he goes to his trade union meeting he is able to see the bearings of any question under review and to discuss them with an unwonted facility and acuteness which makes his fellows wonder at the phenomenon. Often I have heard of cases of Catholic members of labor committees causing something like a sensation by suddenly de-

veloping powers of debate that had never been suspected in them before. The explanation is that the men had been taking a study club course. One need not dwell upon the increase of power that has come to these men with their increase in knowledge, power that is used in the cause of the Church.

FURTHER PLANS

Membership in a labor union is only one example of the multitude of opportunities open to the ordinary man to influence society in a Catholic direction. Our conversations in the streets, in the train, in the workshop or the office, give us such opportunities. I do not know why it is that the social study movement is confined so largely to the working classes. Catholics of the business and professional classes have their own special opportunities for social action; and their present equipment in social knowledge is certainly not perfect enough to render study unnecessary. Nor is there any reason why clubs should deal only with social questions. The club presents an excellent opportunity for the study of religion, and especially of apologetics, by men and women living a secular life. There is certainly a desire for such study among our Catholic young men and the Catholic Social Guild in England is at present contemplating the preparation of a series of study courses in apologetics similar to the existing courses in social study. I do not know when or by whom the first study club was founded, but the institution has been adopted and developed to such a unique extent by Catholics that it may be regarded as a Catholic invention.

HENRY SOMERVILLE.

NOTE AND COMMENT

Hindu professors of today are doing their best, or their worst, to destroy our age-old poetical traditions. The violet, for instance, has been reputed time out of mind the fair symbol of modesty and lowliness, but along comes a pundit from the East and announces that plants are now known to grow tired of uncongenial surroundings, and that the violet in particular is in a chronic state of ennui, being bored to extinction by its environment, as that accounts for the flower's pensive, shrinking manner. If this is true, new editions of the standard poetical works in which violets are called shy and modest should be properly annotated, and measures should be promptly taken for brightening the lives of unhappy flowers. Our opulent "uplifters" might organize, for instance, the S. I. C. F. C. U. S.: the Society for Improving the Condition of Flowers Condemned to Uncongenial Surroundings.

"The American business machinery now is running with a power and speed never before exceeded," said President Frank A. Vanderlip, of the National City Bank of New York, before representatives of every important textile mill on the Atlantic seaboard. In this he believed there was serious danger, in as far as the buying is being done feverishly by foreign nations under the emergency of the war. Nations, like individuals, he warned his hearers, may pass beyond their possibilities to pay. He strongly urged that business men free themselves as soon as possible from the war business on which they are engaged and turn their attention with all their energy to general trade. Such warnings may not be popular, but, in the opinion of the Paterson *Press-Guardian,* they express "the belief of many of our thoughtful countrymen. For that reason numerous American business concerns have declined to hazard their fortunes by seeking, or even accepting, what others have eagerly grasped at as opportunities glittering with golden promise." Mr. Vanderlip's high position in the field of financial science, the editorial observes, makes his advice at least "worth thinking about."

The noisome tide of anti-Catholic literature which for a time deluged the United States has not left our Philippine possessions free from its pollution. In a sermon delivered by Bishop Hurth at the Cathedral of Manila, and reported in the *Cablenews-American* of that city, he says:

> Thousands of copies of these wretched sheets are circulated here in the Philippines. Has any minister of the Gospel raised his voice in protest from the pulpit? If so, it has not come to my knowledge. But it has come to my knowledge that ministers of the Gospel have made themselves *colporteurs* of such vile filth, assiduously poisoning therewith the minds of the young in our midst.

The secular press and public and professional men, he adds, have lost a golden opportunity to blazon before the world the doctrine of true American liberty, when they failed to speak out boldly for freedom and fair play on seeing the creed of millions of their fellow-citizens insulted.

In a recent issue of the Boston *Transcript* there are some interesting data from Canada's volume of criminal statistics for 1914. In that year native-born Canadians constituted 77.9 per cent of the Dominion's total population and furnished 54.33 per cent of the convicted criminals; British immigrants numbered 11.06 per cent of the population and furnished 11.81 per cent of the convicts. United States born immigrants formed 4.2 per cent of the population and supplied 6.02 of convicted offenders; other immigrants numbered 6.2 per cent of the population and contributed 20.84 per cent of the convicts. In respect to grave crimes the immigrant is to the fore. For instance, of 28 convicted of murder in 1914, only 6 were native born; of 23 convicted in 1913, only 5 were native born; of 25 convicted in 1912, only 6 were of Canadian birth. The Maritime Provinces are the least criminal; the western Provinces the most criminal. This table is instructive: Prince Edward Island, with 1.15 per cent of the Dominion's total population, had last year but 0.12 per cent of the Dominion's criminality. The figures for Nova Scotia were, respectively, 6.21 and 3.57; for New Brunswick, 4.38 and 1.07; Quebec, 26.21 and 16.73; Ontario, 32.53 and 41.66; Manitoba, 6.76 and 6.97; Saskatchewan, 9.18 and 8.99; Alberta, 7.12 and 10.44; British Columbia, 6.14 and 10.32. From this it appears that Ontario, with 32.53 per cent of the population, has 41.66 per cent of Canada's criminality, while Quebec, with 26.21 per cent of the population, has only 16.73 per cent of the criminality. The writer of the interesting article remarks anent this last fact: "It would never do for an Ontario Protestant, like myself, to admit the possibility that the predominance of the Roman Catholic Church in Quebec explains this satisfactorily. Yet Brother Sir John Macdonald's Orangeism did not prevent him from describing the clergy of Lower Canada as 'the finest moral police in the world.'"

Great men always suffer from misrepresentations. This is especially true of prelates of the stamp of the beloved Cardinal Archbishop of Baltimore, whose kindly courtesy makes him accessible to persons of all ages, creeds, and conditions of life. Recently a minister of the Gospel called on the Cardinal in reference to a campaign soon to be inaugurated in Baltimore by the evangelist, Mr. Sunday. As usual, his Eminence was courteous, and apparently his native kindliness was mistaken for an approval of Mr. Sunday's doctrine and methods. At any rate wires were soon hot with messages to the effect that Cardinal Gibbons had set the stamp of approval on Mr. Sunday's campaign. That this report was far from the fact is apparent from the following abstract

taken from an article which appeared in the Baltimore *Catholic Review:*

> The truth is that the Cardinal expressed no positive opinion whatever on the soundness or unsoundness of Billy Sunday's doctrine, but merely remarked that his doctrines seemed less heterodox than those of many Protestant ministers. The Cardinal received Dr. Peck very kindly, as he always receives visitors, and could not do otherwise. But he gave no endorsement of Billy Sunday's doctrines or methods.
>
> His Eminence, while not condemning all of Billy Sunday's utterances and doctrines, or while not giving any explicit approval, could not, and cannot approve the blasphemous utterances, the coarse epithets, the theatrical antics of Mr. Sunday. The Cardinal's words were not intended to give any sanction to any certain great truths which Mr. Sunday might preach.

Here the matter may rest; but it seems too bad that a venerable and kindly prelate, whose lips drop naught but words of charity and benediction, should be misrepresented by those to whom he has been generous.

When we believe that an enemy nation is doing us wrong, it is a helpful reflection, says W. H. Kent, O.S.C., in the *Catholic World,* to consider the service the same nation has done us in happier days. However much the political interests of Germany, England and France may clash, whatever wrongs one party may have done the other in this field, "in religion and in letters they all have much in common, and there is not one of these nations that does not owe a debt to the other." In a noble spirit of conciliation the English writer continues:

> A Catholic Englishman, who has a just sense of all that he has in common with his fellow Catholics on the other side, and of all that he owes to German literature in general and more especially to the writings of German Catholics, may still be heart and soul with his own country in the great war that is now being waged. Yet, here as in the case of a quarrel with an old friend, the memory of these good deeds might serve as a safeguard against hatred and bitterness of heart. It might do somewhat to mitigate the evils of the war, and even to prepare the way for a real peace and renewed friendship when at length the struggle is over.

These words deserve to be well taken to heart by both sides; for why should scholars stoop to "the mean and petty patriotism" which consists in blackening the very history and literature of the opposing nation, while soldiers and sailors are far more ready to honor the bravery of the men they meet in fight? Addressing his English readers, he says:

> Catholics in this country who are taking a conspicuous and patriotic part in the great struggle would be justly indignant if their fellow-Catholics in the other camp traced all the trouble to English heretics or infidel philosophers of an earlier generation, and spoke as if those who go forth, with the true faith in their hearts, to fight and die for their fatherland were somehow inspired by the preaching of Wyckliffe, or by the blank agnosticism of Herbert Spencer or Bradlaugh. . . . Much the same may be said when the Austro-Germans with their four Catholic kings and millions of Catholic soldiers, are described as if they went into battle under the banners of Luther and Kant and Nietzsche.

When poets, scholars, and journalists are again restored to their sanity and come to recognize the neutrality of history, literature, and religion, putting aside "their sublime disregard of the facts that tell against their theories," we may look forward to the conclusion of a real peace. To no one nation can be assigned a monopoly either of civilization or of folly, nor may any war be allowed to sever the bonds of Christian charity or annul the duties imposed by justice.

The possibilities of effecting conversions to the Faith in our country are forcibly brought home in a letter to the *Catholic Convert* by the Reverend John Duffy, of Sheridan, Wyoming. Twenty-five per cent of his congregation of 500 souls at Holy Name Church are converts, and the same situation exists in other parts of his district. "It would be a source of much surprise and disappointment to me," he says, "if a like situation were not frequently met with in very many parishes throughout the country." In this work of the conversion of souls, as he points out, the laity are the most powerful auxiliaries:

> If the Faithful in my various charges had more actively interested themselves in their non-Catholic neighbors, the number of converts received could easily have been multiplied three-fold. Our people are not sufficiently awake to their tremendous opportunities, and are not duly interested in the conversion of their fellow-citizens to the truth. If they were, converts would enter the Church in every parish and mission in the country.

The laity may often exert a greater influence than the priest, and have access where he cannot gain it. The editor remarks upon the letter:

> Here is one Wyoming priest who has baptized four hundred and fifty adult converts and who has a congregation now, one-fourth of whom are converts to the Faith. Father Duffy does not say and cannot say that the essential factor in this great work is a priest with the self-sacrificing missionary spirit and untiring zeal for souls. What he does emphasize is that conversions in his section could have been trebled had Catholic laymen done their part.

To effect the conversion of our country the zeal of the priest and the zeal of the laity must combine, and converts themselves can, and frequently do become most fruitful missionaries in this glorious apostolate.

In a paper entitled "Second Thoughts on This War," contributed to the January *Scribner's* by John Galsworthy, he cleverly describes, in the following passage, what different opinions regarding a gored ox are entertained by those who own it and by those who do not:

> One day we read in our journals how an enemy Socialist or Pacifist has raised his voice against the mob passions and war spite of his country, and we think: "What an enlightened man!" and the next day, in the same journals, we read that So-an-So has done the same thing in our own country, and we think: "My God! He ought to be hung!" Today we listen with enthusiasm to orations of our statesmen about the last drop of our blood, and the last pennies in our purses, and we think: "That is patriotism!" Tomorrow we read utterance by enemy notables about arming the cats and dogs, and exclaim: "What truculent insanity!" We learn on Monday that some disguised fellow-countryman has risked his life to secure information from the heart of the enemy's country, and we think: "That was real courage!" And on Tuesday our bile rises at discovering that an enemy has been arrested in our midst for espionage, and we think: "The dirty spy!" Our blood boils on Wednesday at hearing of the scurvy treatment of one of ourselves resident in the enemy's country. And on Thursday we read of the wrecking by our mob of aliens' shops, and think: "Well, what could they expect, belonging to that nation!" When one of our regiments has defended itself with exceptional bravery, and inflicted great loss on the enemy, we justly call it, Heroism. When some enemy regiment has done the same, we use the term, Ferocity. The comic papers of the enemy guy us, and we think: "How childish!" Ours guy the enemy and we cry: "Ah! that's good!" Our enemies use a hymn of hate, and we despise them for it. We do our hate in silence, and feel ourselves the better for the practice.

In the writer's opinion, the whole cause of the war is a lamentable lack of "the sense of beauty" on the part of the belligerents. If the fierce combatants on either side were only equipped, it seems, with more of that "extra sensitiveness to proportion, form, color, sound," the war would soon end, or rather it would never have begun at all. When peace returns at last, every European State should be provided with a new functionary called the Minister of the Extra Sense of Beauty, without portfolio.

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CHRONICLE

Home News: The President's Pan-Americanism—Riots in Ohio. The War: Bulletin, Jan. 4, p. m.-Jan. 11, a. m.—The Submarine Issue. Germany: Social Work of German Industries. Great Britain: The Derby Report—Conscription at Last. Ireland: Military Organizations; Conscription. Italy: The Paduan Academy of Apologetics. Mexico: Terrorism.....313-316

TOPICS OF INTEREST

Constantinople and the Turk—Something about Converts—American Mothers and the Race—In a French Province—IV–Books and Men..317-323

COMMUNICATIONS

Rational Athletics—A New Children's Crusade—The Open Shop—The Boys of Our City—Mr. Yeats and Popular Art—Safety First!...323-325

EDITORIALS

A Military Kikuyu — Wasted Opportunities — Tolerance—The Foreign Missions—The Sanctity of the Mass—The Advantages of Philosophy. 326-328

LITERATURE

Non-Catholic Historians and the Middle Ages.

REVIEWS: Reminiscences—Songs of Brittany—Back to Shakespeare—Travels in Alaska.

BOOKS AND AUTHORS: "The Invasion of America"—"Religious Education"—"War and Christianity"—"Louvain, 891-1914"—"For Better Relations with Our Latin American Republics"—Two War Poems.....329-332

EDUCATION

A New Code of Morals.....333

SOCIOLOGY

Mr. Bumble and the Law.....334, 335

NOTE AND COMMENT

Statistics of Educational Institutions—Death of Bishop Doran and Bishop Scannell—Our Present Economic Prosperity — Higher Education in Iowa and Massachusetts—The Question of Materialistic Evolution — War Hysteria in the United States—Increased Wealth and the Danger of Materialism—Decrease in Infant Mortality 325, 326

CHRONICLE

Home News.—On January 6 the President outlined his Pan-American policy in an address to the Pan-American Scientific Congress. He declared that the United States would always maintain the Monroe Doctrine and suggested to the American republics the following means of conserving common interests and promoting common sympathies and ideals: (1) A guarantee of the political independence and territorial integrity of every American republic; (2) An agreement to settle all outstanding boundary disputes by arbitration or other peaceful processes; (3) An agreement by which all disputes be first patiently investigated and then settled by arbitration; (4) An agreement that no State shall permit a revolutionary expedition against the Government of another State to be outfitted within its boundary, nor permit munitions of war to be exported for such revolutionary purposes. In speaking of this Pan-Americanism, Mr. Wilson said:

The President's Pan-Americanism

> The Monroe Doctrine was proclaimed by the United States on her own authority. It always has been maintained and always will be maintained upon her own responsibility. But the Monroe Doctrine demanded merely that European governments should not attempt to extend their political systems to this side of the Atlantic. It did not disclose the use which the United States intended to make of her power on this side of the Atlantic. It was a hand held up in warning, but there was no promise in it of what America was going to do with the implied and partial protectorate which she apparently was trying to set up on this side of the water, and I believe you will sustain me in the statement that it has been fears and suspicions on this score which have hitherto prevented the greater intimacy and confidence and trust between the Americas.
>
> The States of America have not been certain what the United States would do with her power. That doubt must be removed. And latterly there has been a very frank interchange of views between the authorities in Washington and those who represented the other States of this hemisphere, an interchange of views charming and hopeful, because based upon an increasingly sure appreciation of the spirit in which they were undertaken. These gentlemen have seen that if America is to come into her own, into her legitimate own, in a world of peace and order, she must establish the foundations of amity so that no one will hereafter doubt them.
>
> I hope and I believe that this can be accomplished. These conferences have enabled me to foresee how it will be accomplished. It will be accomplished in the first place by the States of America uniting in guaranteeing to each other absolutely, political independence and territorial integrity. In the second place, and as a necessary corollary to that, guaranteeing the agreement to settle all pending boundary disputes as soon as possible and by amicable process; by agreeing that all disputes among themselves, should they unhappily arise, will be handled by patient, impartial investigation and settled by arbitration and the agreement necessary to the peace of the Americas, that no State of either continent will permit revolutionary expeditions against another State to be fitted out on its territory and that they will prohibit the exportation of munitions of war for the purpose of supplying revolutionists against neighboring Governments.

There was much in the speech concerning friendship built upon common sympathies, common interests and common ideals; the disadvantages of revolution; the necessity of ordered political life and so forth. The Congress itself brought its scientific deliberations to a close on January 6, and the delegates are at present visiting the chief eastern cities. Lima, Peru, was suggested as the next meeting place.

Serious riots broke out in the steel-mill towns of East Youngstown and Struthers, in Ohio, on the night of January 7. The precise cause of the outbreak has not been ascertained, but strikes of minor importance which have been occurring during the last few months, have stirred up much bitterness. In December, the steel workers demanded an advance, and when an increase from

Riots in Ohio

nineteen and one-half cents to twenty-one cents an hour was granted, it was thought that further trouble had been averted. As a result of the conflict between nearly 6,000 rioters, many half-crazed with drink which had been looted from the saloons, and a posse of citizens, two men were killed and nearly a hundred, some of whom will die, are in the hospitals. Ten blocks of the city of East Youngstown and several buildings belonging to the corporations, are in ashes; the damage may reach $1,500,000. Both towns are now guarded by the State militia. The president of one of the mills attributes the trouble to labor agitators who have been stirring up discontent among the men for some months; but a statement issued by the local organizer of the American Federation of Labor denies that members of the labor unions had any part in the riot. Further suffering will be caused, since with the closing of the mills 35,000 men are thrown out of work.

The War.—From Flanders and France nothing has been reported except artillery duels. In Alsace there have been minor gains and losses by both sides, with the situation remaining the same. In Volhynia the Russians have continued their offensive along the Styr, and have had some success north of Czartorysk, which, however, according to Austrian reports, was only temporary. Further south along the Strypa and northeast of Czernowitz the Russians have made repeated attacks on the Austrian positions, but so far have not made notable progress.

Bulletin, Jan. 4, p. m.-Jan. 11, a. m.

In the Italian campaign the situation remains unchanged. In Montenegro the Austrians have been carrying on a vigorous offensive especially along the River Tara, near Mojkovac, and on a line stretching from a point just east of Berane to a point midway between Ipek and Plava, but they have not been able to drive back the Montenegrins from any important positions. Reports from Albania are too vague to give any clear notion of the movements of the Bulgarian troops. Along the Greek frontier, no move has been made by the Central Powers. The Dardanelles operations have come to a close as the result of the complete evacuation of Gallipoli by the armies of the Allies. A large British battleship, King Edward VII, is officially reported to have been sunk by a mine. There was no loss of life.

The reply of the United States to the last Austrian note has been delayed pending the investigations that both our Government and the Austrian Government have been making into the sinking of the Persia. It is accepted as certain that the American Consul at Aden has been lost, but no evidence has been produced to show that the sinking of the steamship was caused by a submarine. Meanwhile Germany has sent to our State Department a communication, which pledges the observance in the Mediterranean, by Germany, of the principles for which we have been contending. The document guarantees the safety of passengers and crews on enemy ships except in the case of resistance or attempts to escape; it also promises, in the event of violation of the general principles of international law, that submarine commanders shall be punished, and full reparation made for all damages caused by the death or injury of American citizens.

The Submarine Issue

Germany.—The attention given to the social welfare of their employees by many of the German manufacturers, especially those engaged in supplying the army needs, is deserving of the highest recognition. Thus almost two-thirds of the enormous Krupp earnings during the last fiscal year were devoted to the well-being of the Krupp employees. The regular expenses for workmen's insurance and welfare amounted to $3,900,000. Besides this great sum, almost $12,000,000 were laid aside for entirely voluntary social endeavors such as amassing a war emergency fund, reserving a war relief fund and a pension fund, and providing for the erection of workers' homes and the care of invalids. In addition to these generous donations the Krupp family has made another $6,000,000 available for general war relief work and the establishment of a Krupp foundation for crippled soldiers and the families of those who died in battle. The entire excess of its earnings over the previous year has thus been devoted by the Krupp family to these benevolent and patriotic causes. A similar example has been given by other employers. The reports of the machine concern of George Egestorff in Hanover, for the fiscal year of 1914-1915, show that 53 per cent of the entire dividend was spent for the welfare of the employees. The German General Electric Company expended during the same time more than $1,000,000 for the relief of its soldiers' families. No less than this was given by the German Arms and Ammunition Factory for the regular war relief and for its own workingmen's relief fund and its office employees' pension fund. The Berlin machine concern of L. Schwartzkopff expended $300,000 for social purposes since the beginning of the war, apart from the workingmen's insurance and similar demands made upon it. Other instances of similar generosity might be cited. Close attention is being given to all such endeavors by the industrial organizations. Thus, for example, the Society of German Steel and Iron Manufacturers has collected exact data of the social contributions made by their industries. It was found that the works in northern and southwestern Germany, aggregating 52 concerns, expended about $4,000,000 during the first year of the war. In northwestern Germany 50 concerns assisted 42,000 families of their workingmen, distributing more than $4,000,000. In southern Germany 60 works have spent about $2,000,000 in bringing relief to their workingmen's families.

Social Work of German Industries

Great Britain.—Lord Derby's recruiting report gives some interesting figures on the military strength of the British Isles. An analysis of the figures is found in the following summary: military population of the United Kingdom, 5,011,441; total enlistments, 2,829,263; rejected as unfit, 428,853 (incomplete figures); enlisted for immediate service, 215,431; enlisted for future service, 2,184,979; non-combatant forces enlisted, married men, 449,808, unmarried men, 312,067; combatant forces enlisted, married men, 895,171, unmarried men, 527,933; total estimated combatant force, 1,423,104; total estimated non-combatant force, 761,875; unenlisted single men, 651,160. The remaining available power of the British Isles is estimated at 2,074,264. These totals, although not pretending to absolute accuracy, may be accepted as approximately correct. The main point of the Derby report is seen in the figures which show an unexpectedly large number of unenlisted single men. It is this aspect of the matter that has finally led the Premier to assent to a modified form of conscription.

The Derby Report

The Military Conscription Bill, introduced in the House of Commons on January 5, provides for the conscription of unmarried men in the United Kingdom, with the exception of Ireland, between the ages of 18 and 41, and of widowers having no dependent children. Exemptions are made in the cases of persons who for conscientious reasons oppose war, men required for the national industries, men who are the sole support of poor persons, and as a matter of course, for the medically unfit. The great opposition which was expected both from certain Cabinet members, and from the Labor and Irish parties in the House, had little of its heralded strength, and the House readily approved the measure. The press continues to debate the question whether the Government in its zeal for conscription may not cripple the industries absolutely necessary for the stability of the country; but there is no reason to believe either that serious labor troubles will result, or that the Bill will be rejected by the House of Lords, which will consider it toward the end of the month. In the meantime, enlistment in groups under the Derby plan will be continued.

Conscription at Last

Ireland.—In a recent article contributed to the New York *Evening Post* Mr. Padraic Colum states some facts concerning Ireland's military organizations and conscription. There are three bodies of volunteers, the Ulster Volunteers under Carson, the National Volunteers controlled by Redmond, and the Irish Volunteers with MacNeill as leader. The aim of the first named is to prevent the operation of the Home Rule Bill and failing this to assist in setting up a separate government for Ulster. This organization has displayed no particular anxiety for the firing line in France or Gallipoli. The other two organizations, the National and Irish Volunteers support the Home Rule idea and are opposed to conscription:

Military Organizations; Conscription

> The formal difference between these two bodies is that the National Volunteers put the names of the Parliamentary party into their creed, and the Irish Volunteers do not. The real difference is from origins. The National Volunteers are recruited from the classes who always favored a constitutional movement, and who would be satisfied with provincial autonomy. The Irish Volunteers come from the people who have dreamed of attaining sovereign independence for Ireland. An attempt to apply conscription would force many of the National Volunteer companies into the ranks of the more forward Irish Volunteers. It is this body, the Irish Volunteers, that makes the crux of the situation as regards conscription in Ireland. It came into existence in the winter of 1913. Its creators understood that there were influential politicians in England who were resolved to destroy the Home Rule Bill. These politicians had already created the Ulster Volunteers with the avowed object of making the operation of the Home Rule measure impossible. The Irish Volunteers were then created with the object "of safeguarding the rights and liberties common to the whole people of Ireland." From the moment they came into existence they had the hostility of the Irish Executive. Arms had been freely shipped into Ireland for the Ulster Volunteers. An embargo was put upon guns the week the Irish Volunteers were formed. It will be remembered that just before the outbreak of the European war there was a conflict in Dublin between the military and the civilians. The Irish Volunteers had landed a cargo of rifles; the military were dispatched to intercept them; then, as the soldiers marched back through the streets there were demonstrations, and people were shot and bayoneted. The Irish Volunteers at present stand for two principles, Home Rule for Ireland without question of partition and resistance to conscription. The Irish Volunteers have attracted into their ranks the bravery and the talent that go into Irish revolutionary movements. They are two years in existence now, are armed with rifles, and are fairly well drilled. They have important auxiliaries, one of which is a woman's organization, *Cumann na mban,* or the Women's Council, branches of which are in this country. . . .
>
> The Irish Volunteers do not number fifty thousand men, they number, perhaps, thirty thousand. They do not balk at conscription for the same reason that the British labor organizations balk at it. They have pledged themselves to resist it, because it would be imposed upon Ireland by an outside Government, and, because Ireland, with its 500,000 effective males, has already an insufficient margin for real national vitality.

For the present, at least, Ireland is not in danger of conscription.

Italy.—A "Catholic Academy for the Study of Religion" has just been erected in Padua, at the well-known "Antonianum." Its purpose is the diffusion and the defense of Catholic philosophy and thought and the intellectual and religious training of university students. The Bishop of Padua is honorary President. A chair of apologetics has been instituted to discuss "modern questions." The course entailed comprises a period of four years with weekly lectures directed especially to the refutation of the false theories so common in university circles. This year the lectures will consist of a critical analysis of the principal modern philosophical systems, and an exposition of the teaching of Catholic

The Paduan Academy of Apologetics

philosophy on conscience, nature, man, God. The other three years will be devoted to methodical and scientific study of "The Church and Christianity," "Catholic Dogma and Moral." A minimum of twenty lectures will be given every year. The Academy has also an "Academic Circle," where, under the direction of a professor, the members will gather to discuss the lectures. Moreover, public conferences of a formal character will be given at stated times on philosophic, Biblical, sociological, literary, artistic, and religious subjects. The Academy will hold annual tests and examinations, and confer diplomas and rewards. The *Civiltà Cattolica,* which gives these details, adds the wish that every university town might imitate the example of the Paduan Academy. Then perhaps young men versed in so many sciences would not be so ignorant of the most important science, religion.

Mexico.—Savage persecution still continues in Mexico. Nearly all the revolutionary papers contain edicts against religion, gleeful accounts of executions and confiscations and other such evidence of barbarity.

Terrorism

El Pueblo of December 18, 1915, gives notice to the world that "all churches in the republic are at the disposition (*sic*) of the Federal Executive." He it is who is to decide when they are to be opened and closed, when and how services are to be conducted, and so forth. *La Vox de la Revolucion,* for December 14, contains a long decree for the "regulation of religious worship," issued by Colonel Porfirio del Castillo, acting Governor of the State of Tlaxcala. The document declares that only one church will be allowed in each municipality, and then proceeds as follows:

> Whereas the churches as well as their objects of art, ornaments, gems, furniture and utensils are the property of the nation;
>
> Whereas, owing to the frequent and enormous robberies and thefts from which they have suffered, to the detriment of the people, the necessity rests upon us to seek and devise means to guarantee their preservation;
>
> Whereas civil marriage before the law is the only one which can safeguard the interests of the family and the principle of morality necessary to it, the Government must watch over this important factor by preventing "ecclesiastical marriage," now gradually losing the respect of the people, from being availed of merely as a subterfuge for the commission of a crime;
>
> Whereas . . . in the State of Tlaxcala public education has been neglected and abused, especially in schools of a private character, in which the principle of the liberty of teaching and education has been abused by instructing children and youths in doctrines opposed to the spirit of the laws, public morality and the democratic institutions of the Republic, . . . I hereby decree that priests of the Catholic religion in the exercise of their ministry will strictly observe, together with the laws that affect that ministry, these rules.

There follows a long series of tyrannical regulations, the more important of which are worthy of note as follows: (1) Despite the fact that altar vessels, ornaments, etc., do not and did not belong to the State, an inventory of them is to made, and three affidavits are to be drawn up, attesting that the pastor takes under his care the church and the furnishings thereof. This process is to be repeated at every change of pastor. (2) The church to be used for public service is to be designated by a government official, and not more than two priests are to be attached to any church. (3) All priests must be of Mexican birth. (4) No priest may wear a distinctive dress. (5) Collections may be made only when the "end in view appears justifiable to the Government." (6) Services which are strictly necessary (*sic*) must be so arranged that neither family duties nor the labors of the menfolk will be interfered with. There are to be no feast days during the week; the ringing of bells is to be under police regulation. (7) Ladies are forbidden to gather in the sacristies of churches or in places not destined for public worship.

The third article of the decree declares that: (1) private schools must be independent of the Church; (2) that primary education in private schools must be "entirely secular"; and to assure this, schools will be obliged to follow the Government program and will be subject to Government inspection. This tyrannous code needs no elucidation. *La Vox de la Revolucion* for December 14, announces with great satisfaction that eighteen men tried by court-martial were shot on December 13, at San Juan Bautista, Tabasco, and proceeds to say that others are on trial and will probably undergo the same fate. The same paper announces that on December 11 three forgers were shot. The issue for December 15, contains Alvarado's circular to commandants ordering them to shoot all who criticize the Agrarian Law. The manner in which this law is put into effect may be judged from the subjoined announcement taken from *La Vox de la Revolucion:*

HOW THE LANDED ESTATES ARE BEING DIVIDED IN THE REPUBLIC.

From the Bureau of Revolutionary Information and Propaganda. Guadalajara, Dec. 8 (rec'd 13). Telegram to Chief of Bureau of Information.

It is with great satisfaction I inform you that in the States of Jalisco, Tepic, Sinaloa, Zacatecas and Durango the Revolution has begun to do efficient work. And this principally in the division and repartition of landed estates so often promised. I must not omit to tell you that neither the beneficiaries nor the Government shall give any indemnity for the value of the lands now passing to their former peons. They bear in mind that all the vast expanses of land, formerly monopolized, came from the common public lands and from fraudulent purchases, and that the actual value of these estates has been acquired at the cost of ill-paid labor. For while the laborers spent their lives in working them, the owners spent theirs in luxury abroad, as they do even now, for they have fled to escape the people's just demands. Accept my reports.—*Chief of the Bureau of Information and Propaganda,* F. HERNANDEZ.

This is the way the Government is conducted by Carranza.

TOPICS OF INTEREST

Constantinople and the Turk

"FAR on the ringing plains of windy Troy," so recent telegrams announced, the French have "drunk delight of battle," not, indeed, "with their peers," but with the Turk. Between Scamander and Simois, which the map transfigures into Turkish names, the fight swung to and fro, while English soldiers strove to fasten on to Gallipoli, trying to catch the enemy in a net, to make a path along the shining narrows for their terrible ships, and so to reach the city of dreams, Stamboul. What a world of romance in these memories! All our most thrilling poetry outside the Bible finds inspiration or source where the great "Queen Elizabeth" stood up at the entering of the Dardanelles. Out of those waves and under that sky, touched with crimson about Olympus, the Iliad rose, an immortal boy's book of fighting, love and friendship, fresh as the dawn, beautiful and gay, its long sweeping lines not to be forgotten in old age, bringing youth again as we call them to mind. The Argonauts in quest of the Golden Fleece ventured their lives at the "blue Symplegades," the rocks that open and shut like a stage-scene where the Bosphorus led into the Euxine, "step-mother of seacraft." Across the stormy deep, Leander swam towards the fatal light which he was never to reach, from Abydos to Sestus. Here our fancy takes a swift turn, we utter perhaps the single word "Byron," who outdid Leander; and in a moment we find ourselves at Sunium, down there in the south and round the shoulder of Attica; for on one of the remaining marble columns of the temple which crowns that height we have seen Byron's signature carved with his own hand. The naval station of the Greeks at Tenedos brings us back to Homer. What became of tall Troy after its night of capture, sung by Euripides in a lovely choral ode, and by Vergil in his superb second Book of the Æneid? Troy is yet called, for a few days only we hope, out of its name and barbarously, Hissarlik. Unbelievers mocked Homer; they questioned if his Troy had ever been at all. Then Schliemann took his spade, dug down in the underworld of history, found not one Troy but half-a-dozen, and Homer's on its own shelf. You may see the precious and quaint objects which the explorer bore with him as trophies in the museum at Athens; and his tomb in the cemetery hard by, not far from what once were the groves of Academe. Did not this resurrection of a buried epic story portend some great change? And is it now on the threshold? Are new "Crusaders" to take Stamboul?

The Turk would never have been within the walls of the city of Constantine had not other Crusaders in the year 1204, seven centuries ago, hailing from Venice, attacked, plundered, and sacrilegiously defiled the Queen-City of Europe, which had resisted every Moslem invasion victoriously. It was the so-called Fourth Crusade, defiant of Pope Innocent III, and of the comity of Christendom, that dealt such a stroke against the Byzantine power as never afterwards could be retrieved. You can find the indictment in Gibbon or Sir Edward Pears; it is demonstrably true. The Latin Empire of Constantinople, which staggered blindly along to ruin during sixty years or so (1204-1261), was perhaps the greatest crime of the Middle Ages; and fearfully has it been avenged. It melted down as for total destruction all that constituted law and order, custom and civilization, in that single portion of the Christian world between which and classic antiquity there had been no break. It sapped beyond recovery the moral foundations of Byzantium. True it is that the Greek Emperors reigned once more in Constantinople. But the Empire itself was a shadow or a ghost. Facing it with black looks of a thunder-cloud, ever drawing nearer, was the Turk, armed and officered by genius, not under a waning crescent as now, but a growing strength, so virile that even the defeat he suffered from Tamerlane, could not, in the long run, bar his advance. There is no less reproach to Westerns in the tale of Byzantium's fall than pathos mingled with admiration for the last little band of Greeks who, spurred on by the last Constantine, fought heroically but in vain against the fury and the strategems of Mohammed the Second in 1453. The chronicle is well and brilliantly summed up by that Sir Edwin Pears whom I have already praised, in his "Destruction of the Greek Empire." His pages are of instant value, exact and scholarly. All who can should make themselves acquainted with a volume which, at any future congress of the nations, ought to lie open, as a history warning us by example how wrong-doing recoils on the doers.

Ever since the Turks turned Sancta Sophia into a mosque and made of Constantinople Stamboul, the Eastern Question has been with us, a plague and a peril. What records equal in shame the rivalries, intrigues, and humiliations of Christian Powers at the Sublime Porte? Our stupid or mercenary Westerns made it impossible for the Greeks to hold up their heads under a slavery in which all the gifts bestowed on them by Providence were exploited to the advantage of their conquerors. Four centuries of desolation have laid waste the wonderful lands of Asia Minor. From the Adriatic Sea to the Persian Gulf a mere military despotism has ruled, calmly ignorant of the achievements and the treasures without end which have given renown to those fair countries. It was a misfortune such as no other part of the globe has undergone. The Moors were disciples of the Koran; but they could be taught and they could spread civilization. At Bagdad or Cairo learning flourished and Caliphs were its magnificent patrons. But the Turk, encamped round the memorials of Miltiades, of Constantine the Great, of Justinian, what has he done except to sleep, or to wake to purpose of lust and slaughter? His religion is a form which con-

tains within it neither philosophy nor science nor humanity. The Turk has certain good qualities; but under no conceivable circumstances will he be fit to govern a Christian people. Among white races the Osmanli seem less capable of progress than almost any other. Ideas cannot penetrate these brains, which respond only to the concrete, to instincts and passions, but never to thought. By what awful dispensation was it, then, that the nation to which we are in debt for our philosophy, the very People of the Ideas, should have been taken and held captive by the Caliban of history, torpid when he has dined, brutal to madness when feeling stirs him up? It is the most heart-rending of all Greek tragedies, and it still wants its sacred poet.

In the middle of our fifteenth century Hellas came to an end as a visible or self-sustaining power. In the middle of the sixteenth Italy was brought down to a geographical expression. Some thing had been absent from these homes of culture which would have protected them against their invaders. Greeks, as much as Italians, were so deeply absorbed in the life they judged worthy of effort, in speculation, art, commerce, social entertainment, sects, coteries, courtly ambitions, that they had little energy left for the stern task suddenly thrust upon them of defending the national existence. To this degree they were both decadent. And each fell a victim to the ruder, less cultivated men who came upon them with the strong hand. I am not going to draw a parallel between the Spaniards dominant at Milan or Naples and the Turks on the Bosphorus, though points of resemblance might be indicated. The moral in either place will strike us plainly enough: "to be weak is miserable." The Miltonic saying holds good in every latitude. The Byzantine Empire, over-civilized, had grown weak during a struggle of 600 years with Islam. And Western Christians acting as freebooters, led by a Venetian Doge, had trampled it into the dust, whence it rose half dead, to be smitten finally by the Turkish scimitar. Our fathers have sinned, but never more grievously than when the Dandolos, the Baldwins, and the Courtneys, pulled down the mighty line of defense which, century after century, had bidden defiance to Mohammedan hordes. And so today the goal of Christendom is what I have termed the City of Dreams. For Constantinople unites all outward shows of beauty with all lofty ideals, classic and Christian, from the dawn of Western history to the hopes we cherish of the coming Federation of mankind. When Mass is chanted once more in Sancta Sophia, that better time will strike its first hour!

WILLIAM BARRY, D.D.

Something About Converts

THE *Living Church* was indignant lately over a report that the Rector of Trinity Church, New York, is on the point of becoming a Catholic. Its last words were: "Somebody has upon his conscience a terrible responsibility for which he must render account to Almighty God." Of course, Protestant Episcopalians have to say such things in self-justification; but we wonder what they really think in their hearts, while uttering such words. These assume that the responsibility is exceptionally grave. Hence they imply a sin exceptionally grievous. This sin cannot consist in leaving Protestant Episcopalianism to enter the Catholic Church. An Episcopalian hardly thinks this a sin, still less a sin of extraordinary gravity. To do so, he would have to hold the necessary consequences, that such an act, unrepented and unretracted, draws after it eternal damnation; and that, though one may not judge individuals, it is morally certain that among the great number of Mannings, Newmans, Wards, Fabers, Wilberforces, Coleridges, Iveses, Wadhams, Curtises, Bayleys, Bakers, etc., not a few must now be suffering more than the ordinary torments of hell. People who have a kind word for Nestorius and communicate freely with his disciples today in their own sect, do not go to such a length in harshness of judgment; and, if they did, their fellow-Episcopalians would not believe them to be in earnest.

Perhaps the *Living Church* will put the gravity of the sin in the intention of those who spread the report. Of these some, it is possible, may have intended to injure the Rector of Trinity in his temporal goods by setting the Corporation against him, so as to deprive him of his position in society and his very comfortable salary. This would be wrong; yet no one familiar with the ways of trade, politics, finance, high and low, would think it exceptionally so. The New York press, troubling itself little about faith and morals in the supernatural sense, looked upon the rumor as a piece of news, which it published with no worse intention than it would have, could it tell how the Rector was resigning Trinity to become, say, Bishop of Maine; or than it had actually in telling some years ago how another Rector of Trinity, about whom similar reports arose from time to time, put a quietus upon them very effectually. Others, holding the reported act to be a noble act of religion, conceived in defiance of all earthly comforts and honors, may have told it to the Rector's praise. We certainly would be glad to believe it, and we could wish him no greater blessing. Be this as it may, in either case the *Living Church* was too indignant to reflect, or else it allowed its wrath to carry it to an absurd exaggeration, not altogether free from disrespect to the Divine Majesty.

Having denounced this so-called sin, the *Living Church* went on to moralize over conversions in general, observing that, "in nothing is the contrast between the Anglican and the Roman spirit more marked than in the treatment of converts." Here, for once, we can agree with the *Living Church*. Such points of contact are delightful. The contrast is marked indeed, and we shall see why before we finish this paper. But the agreement is momentary. "The Roman plan," continues the *Living Church*, "is to herald each one by name and to make a

great ado over it." This is not so. Not that we would not do so if we could; but the number of those coming to us makes such heralding impossible; one cannot make *great* ado over what happens every day. There are two classes of converts from the Episcopal Church. The larger is made up of those for whom conversion is a grace not going beyond the individual. Of these we are compelled by circumstances to say but little to the world. The second class is of those whose conversion touches not only themselves, but, by reason of their station and influence, many others also, for whom it is an external grace inviting them to follow. Hitherto Episcopalianism has not drawn from the Catholic Church McGarveys, Bensons, Maturins, and the like; but—to suppose the impossible—should it ever do so, we judge, from its action regarding certain priests who have passed over, that it will not refrain from "trumpeting" such conversions. "The Anglican plan," according to the *Living Church*, "is to say nothing out of deference to the individual." This is puzzling. Were a conversion to Episcopalianism one of the highest acts of religion, obedience to God's call at the cost of much sacrifice of things very dear to the human heart, such reticence might easily be contrary to the Divine glory and the good of souls. As it is, the Anglican plan seems to imply a weakness of mind in the convert, or that he has done something he is ashamed of and would rather not have known, unless indeed the expression, "deference to the individual," is an unusual euphemism for something else, and means that Episcopalians do not altogether trust their converts.

That there is marked contrast between the Anglican and the Roman treatment of converts, is beyond question. Many Episcopalians recognize that conversions from Rome have no logical place in their theory. "Stick to the Church of your baptism," if it be a sound principle, must hold back Catholics from Episcopalianism, as well as Episcopalians from the Catholic Church. Once three clergymen were appointed to examine a priest who wished to become a Church of England minister. Two, of whom the writer's father was one, were High Churchmen, and disliked the business thoroughly. They reported that they could find no reason for the priest's desire to change. The third, an Evangelical, consistently with his principles longed to snatch the brand from the burning. The Protestant bishop sided with the High Churchmen in theory, but in practice, as might be expected, with the Evangelical. He had not the courage to defy public opinion, but he was hardly inclined to boast of his work. Moreover, the attitude of the Protestant Episcopal Church towards the whole world, is essentially different from that of the Catholic Church. "I am an Anglo-Saxon institution to be found more or less wherever Anglo-Saxon institutions flourish. I am for the benefit of such Anglo-Saxons who choose to avail themselves of my services. In England, by virtue of my connection with the State, I make a sort of legal claim to the obedience of all Englishmen. I do not get it, and outside England I have no such pretension. If you like to join me, you are welcome to a certain degree: if you do not, you are your own master." So speaks the Church of England. How does the Catholic Church speak? "I am the mother of Christians. I am the spouse of Christ. I am the dwelling place of the Holy Ghost. From me alone can you receive the faith Christ taught and committed to His Apostles. From my bosom alone can you draw the fulness of grace, the life and nourishment of the soul. All calling themselves Christians, if separated from my visible unity, are wanderers from the fold, and I should be false to my Creator and Spouse, I should deny the Holy Spirit, my life, were I not to seek to reclaim them." Here is the root of the difference. Those who make it a charge against the Catholic Church, that, when she has brought back the wanderer, she calls her children together to rejoice because she has found the sheep that was lost, and boast that such is not their practice, will do well to consider whether in this, as in other things, they are not proclaiming their own condemnation.

HENRY WOODS, S.J.

American Mothers and the Race

WE have heard much in recent years about the necessity for raising children carefully and individually. We have been told, too, how wofully that duty has been neglected by the foreign-born mother in this country, who with her many children was supposed to be unable to give them proper care and therefore was compelled to see them die:—often under the most painful circumstances. The impression has prevailed that the death-rate among children of foreign-born mothers was much higher in proportion to the whole number of children than among those of native American mothers. There were no facts to warrant such a presumption. It seemed evident, however, that it *must* be so. Was not the American mother more intelligent? Was she not on the average better situated materially? Did not her more fortunate worldly position enable her both to care for her children better or to have them more sedulously taken care of by others if she wished, than the foreign-born mother with her large family, amid the stress of poverty, with no servants to help, and with all the well-known handicaps of slum life?

Someone has said that many of the things which seem as though they *must* be so prove not to be so when the facts are known. The comparative efficiency of the native-born and the foreign-born mother in the care of their children is a case in point. Dr. S. Josephine Baker, Director of the Child Hygiene Bureau of the Department of Health of New York City, presented some startling statistics on this subject in an article, "American Mothers Falling Behind in the Care of Their Children," published recently in a New York paper. She quotes from the "Bulletin of the Department of Health" some strong expressions deprecatory of the compara-

tively high degree of mortality among the children of our native-born parents. The Bulletin says: "On the whole the native-born child of native parents has a poorer chance of surviving than the child born of foreign parents." The child of the foreigner survives the second summer much better, either escapes entirely or overcomes summer complaints and the digestive disorders of the young, though it suffers just as much as the child of native parentage from the infectious and tuberculous diseases and a little more from acute respiratory diseases.

In New York City the death-rates of children under five years of age show that yearly and in proportion to the whole number, the mortality among children of native-born parents is more than one-eighth in excess of the mortality among children of foreign-born parents. These statistics take no account of the colored people. Among the city's colored inhabitants the children's death-rates are yearly three times higher proportionately than the rates among the children of foreign-born parents. These facts are alarming in view of the circumstance that the birth-rate is low among native parents. If besides this the death-rate is also higher, then even in New York City, the American race that was, is gradually but surely disappearing.

New York statistics in this regard are so strikingly different from what is usually supposed to be the truth, that the expert of the New York Board of Health wisely confirms the statistics of the metropolis by comparison with those of Boston. In 1914 there were in the latter city, among the children, under one year of age, born of native parents, more than two and one-half times as many deaths as among the children of foreign-born parents. Incredible as it may seem, the native mother in Boston ranks very low as a preserver of her infant's life, when compared with the Irish, Italian, Russian and Polish mothers. In both New York and Boston the Russian and Polish mothers, though as a rule the poorest of the poor, carry off the palm in that they raise more of their children than any other class of mothers.

Dr. Baker, of the New York Department of Health, points out the reason. It is because of the utter devotion of the foreign-born mothers to their children. They are quite ready to make every sacrifice for their infants. Almost needless to say, they nurse their children much more frequently than the native-born mothers, and they consider their home duties as of the first importance. They do not readily transfer the care of their children to others and no amount of trouble is too much for them to take for their little ones. In spite, then, of the handicap of poverty and slum dwellings and other drawbacks, above all, in spite of the supposed hampering condition of large families, these foreign mothers raise ever so many more of their children than the native-born mothers who have many interests outside of their homes and who seem to feel that mothers need not devote themselves to their children in the old-fashioned way.

One of the principal elements in the foreign-born mother's success in saving her children from the manifold dangers of the early years of life, seems to be the fact that having been brought up in a large family herself and trained by her experience with her own numerous children, she is not a mere theorist, but a practical expert in her duties. This training is so valuable that it enables her to overcome all the handicaps of poverty and to preserve her children where the native mother fails because inexperienced and untrained.

The much emphasized proposition of sociologists that "intelligent" mothers with small families best conserve the lives of their children, receives a very definite contradiction from these statistics. The director of the "Bureau of Child Hygiene of New York" declares that "in many ways it seems to me that the poorer children are receiving more expert care." The mothers take the instructions and follow the leaflets of the Department of Health, and thus have the advantage of the very latest conclusions in the matter of caring for their children's health. The foreign-born mother is not only devoted to her child and willing to sacrifice herself for it, but she realizes that she does not know everything, willingly takes suggestions, and readily listens to what health authorities tell her.

The whole situation is extremely interesting as a contradiction of impressions long accepted without question, but still more interesting from the fact that it indicates prophetically just what is about to happen here in America. We know that in New England the native-born have been gradually replaced by the children of the foreigners who came and were adopted as Americans. As the descendants of the "old families" moved out to Mt. Auburn, the fashionable cemetery in Boston, the sons and daughters of the "aliens" moved into Commonwealth Avenue. We have not realized that this was happening and that, with a lower birth-rate among native parents and a higher death-rate among their children, the end of native Americanism is not far off.

These problems of death-rates and birth-rates are startling just now. There is no city in New York State, unless it has a large foreign-born population, in which the death-rate is not higher than the birth-rate. Native New Yorkers are already disappearing. History is repeating itself; whenever a people become so deeply interested in the passing moment as not to care for the future of the race, Providence does not blot them out, but, by a simple, inevitable biological law, they blot themselves out. The Romans did it in their time, and some of our highly civilized peoples are accomplishing the same thing today. JAMES J. WALSH, M.D., PH.D.

In a French Province

THOSE who, judging France by her anti-clerical and, it must be owned, unconverted Government, still look upon her people as hopelessly un-Catholic, would experience a welcome surprise on visiting certain parts of the western

provinces, for instance, the district situated between Angers, Cholet and Ancenis. At the end of the eighteenth century, this was a comparatively unknown region; *le pays des Mauges,* as it is still called, had few roads, and those few, deeply cut between high banks planted with trees, became in winter almost impassable. When the peasants of this remote province took up arms against the French Republic, in 1793, they were inspired by religious rather than by political motives. Their churches were closed, their priests persecuted by order of the Government, and these facts moved them even more deeply than the execution of the King on January 21, 1793. The war that then broke out was, in their eyes, a holy war, a local crusade, and they went to battle with a badge of the Sacred Heart pinned over their hearts and their rosaries hanging round their necks.

During some months these untrained peasants held the armies of the Republic in check, then fresh regiments having been hurled against them, they were finally routed; their homesteads were burned, their villages were laid waste and hundreds of women and children were ruthlessly murdered.

After more than a century the country has undergone a complete change; broad highroads have replaced the *chemins creux*, that once helped the peasants to defeat their enemies; the farms and churches have been restored, and the district has a general aspect of peace and prosperity.

But the best characteristics of the people have happily survived these material transformations, and the terrific struggle that is now going on has brought out these qualities in a strong light. The peasants of today are more cultivated and traveled than their ancestors, they are in touch with modern methods, and are not cut off from the outer world by impassable thoroughfares, but they keep their faith, their love for the Church, their strong sense of the supernatural.

A few weeks passed among them at a time of intense tension has a soothing effect; the realities of war are, at every moment, brought home to us, but here they are glorified by the spirit in which they are met.

The village where I was staying has 950 inhabitants; the parish priest, who has been at his post for more than thirty years, belongs to the country, knows his people thoroughly, and governs them with a firm and kindly hand. The *chateau* of the place has been for two generations past occupied by men and women who considered that their long pedigree, their position and wealth entailed the strict duty of setting good example to their humble neighbors. The links of mutual esteem and affection, knit in happier days, have become closer in days of anxiety and sorrow. The widowed lady of the castle, who speaks so gently and prays so hard, has her only son on the line of fire, and the women whose white *coiffés* are veiled in black feel for her all the more keenly because of the tears they have shed over their own beloved dead.

Twenty-five soldiers belonging to this particular village have either been killed or have disappeared since the beginning of the war, and the proportion is the same in the neighboring villages. The letters written home by those who are still fighting may be badly spelled and clumsily written, but they breathe a feeling of duty, glorified by supernatural views, that speaks volumes for the religious training of these peasants. The *curé* of the place, to whom they owe so much, told me, only the other day, that he had received a letter in which one of "his boys" wrote to say that, near Arras, he had come across another soldier from the same village who, for some years past, had neglected his religious duties but, with very little persuasion, had accompanied his comrade to confession and to Holy Communion. Next day came the great attack, followed by another letter written to the *curé,* but this time the writer was the convert, who told how the soldier to whom he owed his return to religious practices had been mortally wounded the previous day. He spoke only to ask for a priest, and his comrade, the writer of the second letter, carried him on his back to the nearest ambulance, where a priest was stationed; thus he repaid his debt of gratitude to one whose last act had been to draw a careless soul to God.

While their husbands and sons are on the firing line, the women at home pray more than ever. Out of the 950 inhabitants of the village, all men between eighteen and forty-five are gone, yet every day, at the six-o'clock Mass, there are from fifty to sixty Communicants, and at nightfall the rosary is recited by the old men, women and children. These peasant women of La Vendée work as well as they pray. It is a pathetic sight to see how in many farms a wife, whose husband is at the front, does her very best to keep the fields in good order, to bring in the harvest, pick the fruit, store the grain, in order that the absent soldier may experience no disappointment when he comes home.

A close acquaintance with our wounded fighting men in the hospitals, where they are nursed back to health, brings home the fact that the peasant soldiers are passionately attached to their soil. Even those who do their duty brilliantly, in whom the military spirit of their race flames up under the menace of the hour, return, when they are wounded, to their home affections. They speak less of their adventures at the front than of the potatoes, the apples, the crops, that make up their little kingdom at home. If their visitor has gained their confidence, they willingly tell him of their anxieties as to the farm, they wonder whether the wife left in charge can carry her responsibilities, whether things are kept in order, and the letters dictated by the illiterate soldiers are full of injunctions how to manage matters in their absence. This intense love of their soil, of their own particular village, is a pathetic feature in the French fighting man; he has the simple, healthy soul of a peasant, and the world that interests him is bounded by the narrow limits of his native village.

In La Vendée this love of home is steadied by deep religious faith and by a spirit of respect and discipline characteristic of this particular region of western France. The attitude of the landed proprietors, who have a high sense of their duties and responsibilities, has much to do with fostering this spirit. In the villages the lord of the manor is always the *maire,* and sometimes the deputy, elected by his countrymen to represent their interests. There is an interchange of good offices between him and his tenants, they are accustomed to appeal to him for advice and support on all occasions, and they know that they may count upon his sympathy and, if possible, upon his assistance. So far, the revolutionary doctrines that are rampant in certain parts of France have, owing to the feeling of duty in the upper classes and to the sound good sense of the peasants, never succeeded in implanting themselves in La Vendée.

B. DE COURSON.

IV—Books and Men

SOME there are who will say that they have no time for basking in the reflected glory of handsome bindings, for meditating with a fine Assisian calmness on the remembered exploits of defunct heroes, for giving long hours to the deeds of others at the expense of a diminished output in their own achievements. It is true, indeed, that there are some people who are books unto themselves; we say that their life-stories read like romances; and they satisfy Scott's well-known evaluation of the dignity of life. They make history, and we are perforce content to read the history they make, while we endeavor to stifle our envy of their fame, or

at least to christianize our paganism into a kind of laudable emulation. But these over-men and super-women are not numerous; heroes and heroines are not lifted so frequently out of the commonplace that many of us can hope for the pedestal, even though we often feel called upon to cross a Rubicon or burn a bridge behind us, and do it, too, in the private heroism of our unseen lives. Sometimes, then, when we are rather tired of toiling and building and planning, when we see our edifices shattered and our dreams not quite come true, or when we have realized to a degree our visions and have labored all day and taken much, we wonder what book can compare with the experience we have seen. Ulysses-like, we are a part of all we have met, and in some half-pardonable moment of egoism we feel that our own souls are literature, if they could be but printed and paged and indexed and bound in vellum or cloth. Well, so they are, for that is all literature is: printing the soul in black and white so that all who run may read. In good books we find our lives codified in a manner quite worthy of Justinian, our ideals, our ambitions, the half-truths we have builded on and the whole truths we have discovered, the memories, the hopes, and the possessions great or small that we have achieved for better or for worse during the little hour of today. Let us find out life for ourselves, by all means, let us search its secrets manfully in all ways compatible with godliness, but let us not forget that other men and other women have explored life's mazes before us and that many a volume of romantic truth and truthful romance is waiting to encourage us and guide us and make the road less difficult. We are passing through one life, our own; and we find the passage none too facile; uncounted millions have made the voyage in the centuries gone and have charted the ways, and mapped the shoals, and recorded the sunny isles where never the snow falls nor the loud wind blows. Can a Roman Cornelia mean nothing to me; or a Julius Cæsar; or a St. Louis or a Napoleon; or an Edward the Confessor or a Shakespeare; or a Heine or a Bismarck; or a Cid or an Isabella; or a Lord Baltimore or an Abraham Lincoln; or a Catherine of Siena or a Leo the Thirteenth? Why, if I had before me the biography of the last man who passed over the threshold of my house, it would illuminate some dusky corner of my imagination and make me in some little degree more efficient in the art of living. But every man knows this; no one has ever yet read a book worth the reading without feeling that he has come away from it a little better in every way than he was before. There is a sense of accomplishment, a consciousness of enrichment, an inward recognition of fresh strength that was not his a little while ago.

It is impossible now ever to gaze upon the face of Helen and behold the topless towers of Ilium; but in the pages of Homer and Vergil the heroic age blossoms again, the tramplings of vaunting foemen re-echo from a lost battlefield, and the thousand keels of a vengeful Greece glisten on flame-lit waves, as Troy burns amid wailing and desolation and death. Never again may one see the wonders of the Eternal City in the days of its ancient glory, but in a thousand volumes one will find the heart of old Rome pulsing, and the breath of the golden days; sun-bronzed veterans of the Republic swing once more down the Via Sacra as a million throats roar *Ave;* the amphitheater once again is a world of splendor as the chariot steeds turn the goal; the Senate House rebuilds its fabric and Cicero pleads with the *patres conscripti* to watch that no harm touches the Republic. Do you ever wish now that you might see the soldiers of the Cross massing for battle on the plains of Palestine? Open your book, and Richard and Louis and Conrad and many a paynim Saladin push away this world we live in, and knighthood days are flowering yet. St. Francis is dead, and his joyful spirit has left the men and the women and the birds and the blossoms of Assisi-land; but the great apostle of the thirteenth century cannot be far distant when you are reading of his gentle deeds among the hills and vales of Umbria. Take up the biography of France's greatest soldier, and you taste the victory of Austerlitz and rush fear-driven from the *débâcle* of Waterloo; you weep with Josephine, and you pace to and fro within the ramparts of St. Helen's isle. This is literature; this is life; life that has been lived, literature that revives the dead. It is the miracle of the written word, God's fire as He gives it with a splendid bounty to His interpreters. Ah, it makes one think less unkindly of Alexander to know that on his expeditions he carried the Iliad with him in a rare casket; and it makes one look back with a wistful fondness to Ireland's cultured youth-time when a learned book was a hallowed thing, and lay in a golden shrine.

And thus, then, if we find our lives, our emotions, our longings, our achievements, bodied forth in the written records; if we discover clearly outlined the ideals we have with deliberation or with vague intention asked ourselves to reach; if we become appreciative of the truth that the human soul is an instrument that may render a beauteous miracle-harmony of song or the dissonance of warring clouds; if we can enlarge our reverence for the diviner qualities of man, for justice, and mercy, and patience, and bravery, and sincerity, and gentleness, and kindness, and love; if we can grow in affection for what is beautiful and sweet and pure; if we can discard as utterly unworthy any lingering Lancelot-like friendship for the base and the spurious and the unlawful; if we can learn that hope and faith even in the face of misery are more precious than fine gold; if we can be taught to evoke a fair serenity out of a leaden heart and a love for God out of God's gifts of affliction; if these be the flower and fruit of reading, I think there is no need to invite to the feast the man who believes that life is more than a pursuit of the material and a quest of the things of earth. He will come and gladly, and through the banquet hours he will win contentment and happiness and repose: humanly speaking, the sum of life's gifting. Repose through reading; it was a beautiful word that Thomas à Kempis said: "I have sought repose everywhere, and have only found it in a little corner with a little book." For the smallest part of the purpose of a book is to stock the mind with facts, as we fill a storeroom with mercantile wares; but it is to enrich the soul and make it a choicer life, a thing mellow with a serene charm and a rare enveloping sweetness that lingers long after the content of the book has been forgotten.

We should read, then, not too much, but wisely rather; and wisdom lies not in the paths of complexity, nor in the entangled ways of the multiple road. When we seek the best, and find it, we need no underlying accrescences to confuse and bewilder us. We should read when we are young, and also when the precious youthhood has stepped aside for years still more precious. Let us read a little every day we live. But if we cannot, if a day will slip by when the day's work has encroached too crowdingly on the leisure moments, without dismay we should await another time when we can cull out a holiday and claim the easeful hours as our own. But even then, in the luxury of a fulsome recreation, we must not read ever; we should dream from morning even until night of the dust of long-forgotten kings; but when the light begins to fail, let us quietly lay aside our volume of essays and go out into the sunset hour and read the face of God in the reddening west or the glory of infinity in the shimmer of the sea. We should not read far into the candlelight. When there falls over the study chair the silence of the late hours, let each of us replace the slender tome of poetry on the shelf and say good-night. All the little books

and all the large volumes that we love will wait for us until tomorrow, even as they will wait for another, long after we are gone; our letters of Stevenson, and our Calverley translations, and our Francis Thompson; the book-shelves will rest in quiet, even as we, with the titled lords of our fancy gazing from their thrones through the hours of peace; and the stars in heaven, chiming far away their chant of the things eternal, will gladly watch the world till the dawning returns.

JOSEPH FRANCIS WICKHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Rational Athletics

To the Editor of AMERICA:

The status of athletic competition in educational institutions depends upon what the purpose is of such institutions. A good parent, although he may not be a theologian, a pedagogue or an athlete, must consider many serious questions when he is choosing a school or college for his children. Development of the body is necessary for the general run of men. Athletics are the combination of healthful exercise and manly recreation. Competition is both the root and the fruit of athletics. There would be no athletics if there were no competition. Competition is the great incentive. Also, when there are a number of well-developed young men gathered together, there will naturally be great rivalry. I cannot imagine a normal young man who exercises just for the satisfaction of being well-developed. Of course a healthy body will possibly permit of greater mental effort at study and work, but such thoughts do not come to a man until sometime later on in life. Athletics and competition should have a definite place in educational institutions. A minimum time should be fixed in order that the development of the body may be properly cared for; and a maximum time, so that the soul and mind will have the required attention. So therefore, where the curriculum and college exercises are correctly planned, any interference with studies or recitations for the purpose of athletics or competition should be condemned absolutely. The great danger in present-day competition is the development of a "winning team," made up by means of professionalism and proselytism, which is no more representative of the manhood of the student body, than the "Giants" are representative of the men of New York City. A college should send out its best men to compete for it, but that is quite another thing from sending out a "winning team." I think the West Point team is a good example of a "representative" team as opposed to a "winning team."

It is laughable how critics of athletics contradict one another. For instance, Dr. Walsh contends that over-attention to athletics is ruining scholarship in this country, whereas Mr. Reilly maintains that what is needed is to get all the students into the game. Mr. Reilly and myself are not talking about the same thing, nor am I ever quite sure whether he is talking about young men in colleges, or about "boys and girls" in the primary school. "Rational athletics" sounds fine, and might be just the thing for little boys and girls, but for young men who need and will have their rough, hard, manly sport, "rational athletics" will be just about as interesting as learning to "feather-stitch." Every young man should learn how to take and to give good, stiff "punishment." Mr. Reilly in his letter of December 18, brings up the question of athletics for primary school boys. I do not know anything about athletics for "girls," so will consider just the boys. I remember, some years ago, when the athletic "bug" first took hold of the elementary schools, a certain New York school principal applied to a local athletic club for the use of its track and field, and he appeared before the board of governors, of which I was a member, to make the necessary arrangements. During the discussion the president of the board made the statement that he did not believe in athletics for very young boys, whereupon the aforesaid principal curled up his lip with scorn and pity, and in the most impatient tone announced that "all the authorities" differed from the president who voiced the general opinion of our board. All members of that board had been interested in athletics actively, had competed, had trained athletes, had been officials and judges at athletic events, all their lives. Whereas the "authorities" the principal could mention were never heard of by a single competing man or official throughout the entire metropolitan district. Somehow we had had the idea that we knew something about athletics. So we all just laughed and wished the old gentleman lots of good luck.

I am opposed to primary school boys being trained. It is all very well for them to engage in various sorts of games made up on the spur of the moment, but any exercises given to young boys which "make muscle," cause the growing muscles to harden and tighten, thus either retarding or warping the growth of the bones, organs, etc. Any training whatsoever has a bad effect on the undeveloped heart and arteries, not to mention the nervous excitement which distracts the boys from studies and is brought on by thinking of the coming games and preparing for them. The wand, Indian clubs, dumbbells and calisthenics, to exercise their young bodies, and to give them an erect manly carriage, are all they need until they get into high school or college. Mr. Reilly wants athletics to give "fun, character-building, and love of wholesale outdoor sport." Yet for this purpose he advocates such exercises as chinning the bar, trunk-lifting, combination-dip, chest-expansion, and strength of grip. All these exercises tire in a very few minutes the particular muscles involved; and chinning the bar is very exhausting; it is I believe, one of the tests for applicants to the fire and police departments. Moreover, the exercises mentioned above are not considered sports, but are merely a few of the innumerable exercises used to prepare for sports, such as boxing and wrestling, and are not considered to be particularly interesting. In fact they are a sort of athlete's drudgery. They are "training" pure and simple. If Mr. Reilly had read my previous "squibs" on the subject of athletics, he would have found my answer to that indirect question with which he closed his letter.

Rockdale, Texas. ROBERT E. SHORTALL.

A New Children's Crusade

To the Editor of AMERICA:

News comes from Rome that the Bishops of Italy inaugurated a movement by which on Christmas Day all the children in their dioceses were invited to receive Holy Communion, with the special intention of beseeching our Heavenly Father to put an end to the awful conflict now raging in Europe. On being told of what was going on, the Holy Father not only warmly endorsed the movement and granted a special blessing to all the children who would respond to the invitations of the Bishops, but he also expressed the hope that all the Bishops of the world would take up this enterprise. How can this monthly Communion peace-movement be set a-going? Full and detailed answers to this question, it is for those in authority to give, but here is a suggestion or two. Let the Catholic press take up the idea. Let those in charge of the

children in our schools and parishes promote the movement with enthusiasm. A certain day of the month, I would suggest the 25th, which may be uniform for the whole Catholic world, should be decided on for a children's general Communion. On the day preceding the monthly Communion day, or during the Mass on the day itself, a few words could be said by the teacher or pastor, to enkindle the fervor and devotion of the little ones, and to explain to them the purpose and intention of this world-wide crusade. Again, perhaps letters might be written by the children and by those in charge which could be published in some of our many weekly or monthly periodicals.

Thus we should be seconding the efforts of the Holy Father who is trying to put a stop to the present conflict. The line of graves, that extends over Europe's fairest lands, is daily, hourly growing longer and longer. Let the children end the war.

St. Louis. C. J. S.

The Open Shop

To the Editor of AMERICA:

All agree about the matter, and there can be no question, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and *unjustly* at this moment on the vast majority of the working classes. For the ancient workingmen's gilds were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hardheartedness of employers and the *greed of unchecked competition.* The *mischief has been increased by rapacious usury,* which, although more than once condemned by the Church, is nevertheless, under a different guise, but with a like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of a trade in the hands of a few individuals: so that *a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery.*

To Mr. Neacy and other employers like him who fondly imagine that their individual benevolence towards their employees, where it really exists, can supply the lack of thorough organization, the foregoing quotation from the Encyclical on Labor furnishes ample answer. Pope Leo did not overlook the fact that competition existed. He makes special provision for it by urging organizations of employers and workmen, particularly "Workingmen's Unions," which are an absolute necessity if the working classes are to be preserved from progressive degradation.

It is not reasonable or fair to condemn all labor organization, even the principle of unionism itself, because some labor unions have been at times under the influence of corrupt or ignorant men. If it were right to condemn trade unionism because of the abuses found in the movement, the right of private ownership of capital might also be condemned. The statement that "a condition and not a theory confronts us" is but another way of saying that "the end justifies the means." In this attitude Mr. Neacy and those who think as he does are in complete agreement with the I. W. W. That this code of industrial relations should find such strong support among Catholic employers, even among those who approach the Sacraments regularly and often, is a fact that goes to show how blind most of us are when our own interests are at issue. Another "strange" fact brought out by Mr. Neacy is the loyal brotherliness of employers in treating with their workingmen, in spite of the strenuous competition in which these same employers are engaged. No matter how severe may be the commercial conflict; no matter how desperate the "price cutting pirates" may become in the open market, the competitive instinct fades into good fellowship when it is a question of holding the under dogs down. Prices are cut to the bone, gentlemen cease to be gentlemen, when an order or a contract is to be had; but when it comes to opposing the organization of labor or the payment of a living wage, how these business men love one another!

The industries of this country must accept legitimate trade unionism and effective social regulation. The Church speaking through Leo XIII expects and demands that Christian employers, particularly Catholic employers, assist in her program of Christian Social Reform. Just how far social legislation should go is suggested to some extent by Cardinal Gibbons in his defense of the Knights of Labor:

> Among all the glorious titles that her history has merited for her, the Church has not now one that gives her so much influence as that of *friend of the people.* It is the prestige of that title that renders persecution almost impossible and which attracts to our holy religion the great heart of the American people.

The Cardinal quotes and makes his own the remarkable words of the Archbishop of Westminster: "We must admit calmly and accept with good will that industries and profits occupy but a second place in our concerns: the moral state and domestic condition of the working population must occupy the first." (*Furey, Leo XIII, p.* 335.) Trade schools may help a considerable number of individual workers, but they will never solve the labor question. They may easily be used to lower the wages of skilled labor by increasing the supply of skilled labor. The lot of the unskilled worker remains the same or worse. Minimum wage legislation is necessarily the first step toward a real solution of the difficulty.

New Orleans. V. N. DASPIT.

The Boys of Our City

To the Editor of AMERICA:

The article by Mark O. Shriver, Jr., which appeared in your issue of November 27, is an excellent one. I heartily concur with every word of his admirable plea for "The Boys of Our City." Having been connected with St. Joseph's Catholic Boys' Brigade of Dublin for over twenty years and held the post of Colonel of that organization for a considerable period, I am in a position to appreciate keenly Mr. Shriver's remarks. About twenty-five years ago some friends of the writer and himself were greatly impressed at the large number of bright, healthy and intelligent poor boys who were roving and romping aimlessly through the streets of Dublin. Some one conceived the idea of getting those boys banded together in an organization suitable to their tastes, years, necessities and social condition. The writer and his friends were in perfect agreement on one point and that was that we should start by training the boys to become good Catholic men. The best means to accomplish this seemed to be to inculcate devotion to God's Blessed Mother. Each boy as he joined the brigade received a rosary and a brown scapular, the boys being sent in fifteens or twenties to the most convenient priest for enrolment. The organization has passed through all the vicissitudes which usually beset such efforts, but right motives and perseverance prevailed, with the result that Dublin today boasts of thousands of good, sober, honest, and fearless Catholic men who, through the teaching inculcated in St. Joseph's Boys' Brigade, carry into their mature every-day lives, the principles of conduct that marked their boyhood days.

One may naturally ask: What has all this to do with the Catholic houses referred to by Mr. Shriver? Well, I will tell you. When we started the brigade, we had to contend with all the

financial and other difficulties which seem to worry and perplex Mr. Shriver at present, and I now propose to explain why and how our prospects have improved and developed. We persistently impressed on our officers and boys the necessity of almsgiving and dinned into their ears in season and out of season, that nothing softens God's heart toward sinners more than relieving the necessities of the poor and being kind to the afflicted for the love of God.

Now for the results of this sound Catholic teaching. It is a common thing to see our poor boys clubbing their pence together and giving them to some poor old man to procure for him a supper and a bed, a sight to make some of your millionaires reflect on their lost opportunities and want of consideration for deserving poverty. When our annual meeting comes round, many ex-members of the brigade not only subscribe, but also patronize the annual sports, excursions, and various entertainments in our brigade hall. Members have books and make weekly collections of pence from numerous Catholic families, and in this way bring in a fair annual revenue.

The reason Mr. Shriver finds it difficult to get funds for the work so dear to his heart is, that present-day education pays too much attention to material prosperity and too little to "the one thing necessary." Here in Ireland we have the same Catholic apathy to contend with, to some extent, which Mr. Shriver deplores. Until Christian parents realize the importance of being no less practical in matters spiritual than they are in matters worldly, men's theories and practices will remain sadly at variance.

Dublin. PETER TIERNEY.

Mr. Yeats and Popular Art

To the Editor of AMERICA:

Recently I attended in London a lecture by Mr. Yeats, a slight criticism of which may be of interest after the discussion on the Neo-Celts in your columns. I listened to Mr. Yeats for an hour, I suppose, on "The Irish Theater and Other Matters" before I realized why I disagreed with him. I knew that I did in a manner disagree with him from the first; yet he said very many things with which I agree, very many things that were subtly and penetratingly true. For instance: "Pinero makes a play out of the part of his brain that doesn't work." And again, this definition of the kind of work of art that lives: "A piece of life so fully expounded that time can take nothing from it and time can add nothing to it." That last aphorism belongs to the insight of genius. Anyone who, having once heard it, quarrels with it, writes himself down a dullard, or, what is worse, a Modernist.

There were a great many other sound things that Mr. Yeats said, as, for example, when he emphasized the obvious truth that the cult of reading and writing as if they were ends in themselves is a silly and tiresome superstition. There was absolute validity in his protest against the neglect of that which is the root of our civilization, "a tradition of spoken culture and unwritten literature."

Again, I found Mr. Yeats wholly satisfactory when he pointed out that the great artistic peril of England lay in the fact that she had hardly any longer a "folk," a people rooted in their native soil and capable of producing those things out of which real poetry is created. He showed that he had thought the thing out even more deeply when he emphasized this as even more the case with America, which has avoided some of the evils of English oligarchy, but which has in this particular wandered further from the sound basis of civilization than even the English have. Mr. Yeats was absolutely right and full of the soul of Irish democracy when he said that the appalling thing was that as one cut lower down through social strata, one found artistic taste not better but worse. Few Americans or Englishmen, I fear, would think this even surprising. Most of them would feel it natural that the rich should care more about art than the poor. That only shows how far we have drifted away from the stable and natural foundations of a commonwealth. Only when the mass of men care about art is art in a healthy state. If popular art is necessarily bad art, it must mean that the nation itself is in a state of active decay.

All this Mr. Yeats said with admirable wit and truth; and yet I knew that I did not really agree with him. And then a question brought to life the difference. In reply to a casual question from the audience, Mr. Yeats said: "I know that all these things that I value must pass; I am looking to a remote future when they may be revived by the cultivated taste working its way down to the multitude." I do not swear to the accuracy of every word, but I think that I have the sense right. And when on this, with the dread of a cultivated plutocracy and its inevitably infernal influence before my eyes, I was moved myself to ask why these things *must* pass, why we should not prevent them from passing, Mr. Yeats referred me to the politicians!

That may be a good enough answer for an Englishman. But why should an Irishman be satisfied with it?

Let Mr. Yeats be assured that the ancient legends and trophies will be restored in just the same fashion. There is no other way!

London. CECIL CHESTERTON.

Safety First!

To the Editor of AMERICA:

I fear I am rushing in where even angels are cautioned to tread with circumspection, but I write under a sense of injury. I am moved to remark with deep feeling that the day of votes for women will be brought appreciably nearer, when women have developed a higher degree of "social consciousness." This I take to mean what was called in simpler days, "regard for the rights of others," especially in public. When I regard with thoughtful mien, and standing well beyond the danger zone, the savage manner in which the weaker sex vindicates the *place aux dames,* I shudder at the possibility that these persons may some day legislate for the tender child in the factory, the toiling shop girl, and the rest of the down-trodden, including myself. I desiderate a less truculent legislator.

Of course, all have met the woman who insists that the Pullman porter open the window (or close it, as the case may be) without any thought of the discomfort which she may cause a whole carful of perfect strangers, persons who have never done her any harm. And haven't we shuddered under the glare of triumph turned upon us when she has gained her point! This lady has passed into the realm of proverb, song and story, simply because she is an exceedingly real and decidedly anti-social person, calculated to suggest murder, even to the clergy.

Now to my more present grievances. Have you never been one of a long line outside the Æolian or Symphony box-office, who came with the price of admission, and remained to sneeze in the draught, anxiously consult your watch, and as the moments passed on to the instant when the conductor is to raise his baton, look wrathfully to the head of the line where two worthy dames, utterly oblivious of the muttering crowds, haggle over the cost of the paste-boards? I have, and I wish I could tell you what the ticket-seller was still saying softly under his breath when my turn came to face him. And the other day, I was almost made a grisly corpse, when a fair young thing hurtled to the car at the last moment, and well-nigh pushed me off the "L" station. Safety first, say I, secured by a ladylike regard for the rights of mere man. Then, perhaps, the vote, or more likely, the millennium!

New York. JOHN WILTBYE.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A Military Kikuyu

WRITING in a recent "C. T. S." pamphlet on "Anglicanism at the Front," Mr. James Britten gives a sympathetic description of the spiritual privations English Ritualists who have volunteered for the war are now enduring in France. For the British Army seems to be fostering a sort of military Kikuyu. Low Church views prevail in the clerical administration of the forces, and most of the chaplains are men "who cannot and will not hear . . . confessions." But worse still, "combined services of the Kikuyu stamp have been held by Wesleyans in which Anglican clergy have taken part," a "dissenting chaplain celebrated the Anglican communion service vested in surplice and stole," and "at one camp recently the communion service was conducted by a United Free Church of Scotland minister, a Church of England chaplain, and a Church of Scotland minister."

Such proceedings as these naturally cause keen distress to soldiers who hold pronounced High Church views. One young man complained bitterly that "although Roman Catholics were permitted to go to Mass, he was compelled to attend church parade, and that at a Wesleyan chapel;" other Ritualists bewail unceasingly the lack of opportunities for shrift at the front, for the Low Church clergy do not consider hearing confessions part of their work and decline to undertake it, though one well-meaning chaplain advised an anxious penitent to mail his confession to his director in England. "Absolution," presumably, was to come by return post.

Regarding the effect produced on these High Church volunteers by what they see the French clergy doing, and by the behavior of their Catholic fellow-soldiers, Mr. Britten quotes interesting testimony. "An officer in Kitchener's Army" writes:

> It is a pity the Church of England cannot take a leaf out of the book of the Roman Church. In my last billet we had not been in it three days when the Roman priest came down and asked what men in my company were Roman Catholics. I gave him every facility to visit them, and I have given the men every facility to go to Mass. When I think of these Roman priests, ill-paid, ill-fed, poorly clad, going about carrying out their Master's command, "Preach the Gospel to every creature," I wonder how the priests of the English Church dare to be so self-satisfied.

And an Anglican chaplain pays this tribute to the well-instructed piety of England's Catholic troops:

> A Roman Catholic soldier knows at once what to do: he asks you to get him a priest; he wants his Communion or to make his confession. He knows the Gospel of Christ; he understands about repentance, about grace, about the presence of the unseen army of saints and angels. Our poor Tommy, not from any fault of his own, but from our neglect, is quite unconscious of most of this as a reality. . . . Here we have churches crammed day by day with Roman Catholics doing just the same work as we are doing. They find time to pray, to make their confessions and communions. Why do not we? Why do we not want these things?

The daily experience of sights like these, the difficulty found in securing the kind of spiritual comfort the Ritualist craves, and his strong opposition to the prevailing Kikuyu principles of the army chaplains, are forces, it is reported, that are turning many Anglican soldiers toward Catholicism. "Men are seeking admission to the Church," writes Mr. Britten, "where they can claim as a right, privileges which have been denied them even as a favor," "the opportunity of receiving the Last Sacraments if they were mortally wounded" being the special motive that is making Catholics out of a number of Anglican soldiers now fighting in France. Like many others before them, these men realize that the only religion to die in is Catholicism.

Wasted Opportunities

THE first term of the evening free high school is about to close, and some of the principals have taken occasion to call attention to the fact that although non-Catholic boys are availing themselves of the advantages so offered, Catholic boys are conspicuous by their absence. This is to be deplored. Education means increased mental power, and increased mental power opens the way to more lucrative and more influential positions. Parents who have not had the opportunity to attend classes higher than those in primary and grammar schools are sometimes strangely lacking in realization of the handicap under which they themselves are laboring, and cruelly inappreciative of the fact that in allowing their boys to neglect their chances, they are cooperating to shut them out of higher fields of employment. One can understand that a father or mother should find the burden of a growing family so heavy that even a boy's slender contribution to the common fund is considered not only helpful but necessary. Knowing this,

the principals of day high schools acquiesce, though with regret, in the parents' decision to withdraw promising boys and put them to work; but they do not and cannot acquiesce in the attitude of passivity with which these same fathers and mothers allow their boys to roam the streets at night, when with a little persuasion the lads could be induced to attend the courses of night schools. Hitherto it has been a fact that the more desirable positions in our commercial houses and factories have been filled to a large extent by the better-educated foreign-born men. The war will reduce this competition to a great extent. The immediate future is bright with its promise for our Catholic youths, if they will only seize the opportunity and build upon the rudiments acquired in the lower schools by securing the training that is given in the literary or the commercial branches of the evening high schools. To convince capable boys who do not attend night schools that they are squandering precious opportunities, would be a work of zeal for both priest and layman.

Tolerance

COMMENTING on the Pope's message to the "North American Preparatory Conference" for Christian unity in terms of kindly appreciation for the "sympathetic attitude" of Pope Benedict, the *Sun,* while professing itself skeptical as to the accomplishment of unity, is confident that "the examination in which they [the denominations] are engaged must promote that tolerance and charity which should ever mark the upholders of the Christian religion." With the hope, if not the confidence, expressed in the editorial, AMERICA heartily concurs, provided that the word tolerance be correctly understood. But it is not correctly understood when taken to mean a compromise which consists in agreement on certain "capital" doctrines joined with forbearance towards the "peculiar tenets" of "individual" churches. Nor on the other hand does tolerance signify a kindly or an indifferent attitude towards the exclusion from the Creed of points of doctrinal difference, irrespective of the "deposit of faith." These attitudes serve to strengthen error, and the Church cannot be tolerant of error. From her very inception she has held every portion of the doctrine revealed by Christ to be essential to Christian belief. To the word of the Son of God, the herald and founder of the true religion, Divine in nature, in authority and appointment, the Church has clung in spite of every sacrifice. Nothing that God has made known is unimportant in her eyes; with unhesitating assent and unflinching courage she accepts all that He has revealed because He has revealed it; and rather than prove false to the trust committed to her, she has allowed her very heart's blood to be shed. Her last *Non Possumus* to the French Government was only a repetition of words that have come from her lips, every time she was tempted to depart from the teaching of her Founder.

She is tolerant of frailty, she is tolerant of cowardice, but she cannot be tolerant of deliberate, complacent infidelity to Christ's word. Christian unity is so dear to her heart that she has never failed to dispatch her priests to lands rent by doctrinal discussion, realizing that she was sending them to certain death, but content in her realization that the blood of martyrs is the seed of unity. But she has not been and cannot be false to the commission God has given her to teach all nations whatsoever He commanded her. She is the jealous guardian of revealed truth, each single article of which is more precious in her eyes than peace or prosperity or human life itself. And this is the greatest of all charities, to guard the saving Gospel of Christ from corruption which bears with it death to the soul.

The Foreign Missions

WE read in the *Christian Herald* of a Protestant missionary whose imagination was stirred by the statement that the cost of the European war amounts daily to fifty million dollars. He carefully figured out what might be accomplished by him with this sum. An excellently equipped and well-endowed university could be built in each of the Central American republics. Twelve hundred high schools and academies and fifteen hundred churches and chapels with residences would rise up as by magic from the ground. Handsome Y. M. C. A. and Y. W. C. A. structures would everywhere impress the native population. Hospitals, libraries, orphanages and old folks' homes would fill the land. There would be no stinting, for enough would be left over in each case to supply the necessary endowments for the maintenance of these institutions. One day's cost of the European carnage would take care forever "of the work of God in these countries," as he understands it. His reckoning, to say the least, is not far wrong. As much could be done, and far more, were that sum placed in the hands of the Church's representatives.

Catholic missionaries, unfortunately, have not been encouraged to dream such dreams. They would be surprised beyond measure were they to receive from us one-fourth of the sum the Protestant missionaries actually receive from their fellow-believers in the United States. All the great Protestant denominations are carrying on a vast and well-organized mission campaign throughout our country. The latest statistics of the Methodist Episcopal Church alone, as brought before the sessions of its foreign mission meetings on the Pacific Coast, totaled $2,632,354 given for foreign missions in one year. Almost $1,000,000 of this amount was gathered by the Woman's Foreign Missionary Society, whose sessions preceded those of the Board of Foreign Missions. It is a mistake to look upon these sums as merely huge individual donations. They are the result of hard, thorough and painstaking work, splendidly organized. There is no other way in which we can hope to support

our own missions adequately, now that they depend upon our own nation-wide and systematic relief.

These remarks have been suggested by a letter telling of the Catholic Mission Bazaar held by the parishioners of St. Augustine's Church at Pittsburgh, Pa., which netted over two thousand dollars for the Catholic foreign missions. Of this sum one-third was given to the Propagation of the Faith, one-third to the Holy Childhood, and one-third to the Missionary Aid Society at Pittsburgh. There are many parishes, the pastor suggests, able to give a large mission bazaar. Surely, neither our priests nor our parishioners are less generous than the Protestant denominations, but the real need of the hour has not yet been sufficiently brought to their notice. Now that this need and practical methods to meet it, are being suggested Catholics should be quick to act. They must organize for the support of the foreign missions. God's blessing will rest the more upon their home endeavors, and they will not be the losers, even in a material way.

The Sanctity of the Mass

A RECENT press dispatch declared that on January 4, St. Peter's at Rome was closed and would not again be used until it had been reconsecrated, because human blood had been spilled in the Basilica, in an attempt at suicide. The term reconsecrated is inaccurate. It is "reconciliation," not reconsecration, that ecclesiastical discipline demands in cases where a church has been polluted.

Consecration means a special dedication to the Divine service. Thus a man is consecrated by ordination or by religious vows, a chalice or an edifice, by religious rites. Both one and the other may be defiled by sin, but they do not thereby lose their sacred character. It still remains true that they are set apart in a special manner for the service of the Creator. Once consecrated, the consecration endures unless explicitly revoked. Thus the churches in Mexico which have been polluted by the wickedness of men are still, in spite of all, things that have been solemnly devoted to God's service. And yet they are not wholly pleasing to Almighty God. Like the blood of â Becket in the sanctuary of Canterbury, the sins committed in the Mexican temples cling, as it were, to the stones, guiltless though they be. Therefore, just as a sinner before he can be the object of complacency to God, must be restored to favor by the sacrament of reconciliation, or by its equivalent; so, too, certain stains that invest an edifice must be washed away by symbolic ceremonies and propitiatory prayer, before God is reconciled to service within its walls. According to canon law, some crimes, although they do not import the necessity of reconsecration, do nevertheless so contaminate the building that they carry with them an interdict forbidding under grave sin the celebrating of the Holy Sacrifice until the stain has been washed away. All this emphasizes the immaculate purity with which the Church surrounds the Mass. Only on spotless linen may the sacred Host be laid; only by sinless priests, sinless as far as human weakness permits, may the bread and wine be changed into the Body and Blood of Christ; only in places free from taint of sin may the words of consecration be spoken. The Church no longer excludes heretics from her Divine service, nor does she now insist that "inquirers" and catechumens and penitents withdraw, before the "Mass of the Faithful" begins; but this extension of privilege results from the greater freedom she has enjoyed since the days of persecution, rather than from any relaxation on her part in regard to the personal and material purity which she requires of all that touches even remotely the august Sacrifice of the Lamb of God upon her altars. Purity in men and things is her insistent demand in all that is concerned with the mystical slaying of the Holy One of God.

The Advantages of Philosophy

AMONG other advantages, the modern philosopher enjoys exemption from the Eighth Commandment and the laws of logic. These privileges are conceded readily by that portion of the public which seeks and finds its mental food in the Sunday supplement and the *Saturday Evening Post*. These good people really do not expect their chefs, butlers and purveyors to tell the truth, much less to prove anything. Logic is a dryasdust food, and truth, after all, is a game rarely in season, while a plump and interesting lie like paprika puts a tang into the most insipid mess.

Mr. H. G. Wells is a fair representative of the magazine philosophers. In a recent effusion in a popular weekly, he announces with ill-concealed dogmatism that Christianity is founded not on Christ, but on "creeds," and that it was "a religion very largely imposed" upon Europe by force of arms. These statements would be interesting, if true; unfortunately, as Mr. Wells furnishes no proof, they rest upon his *ipse dixit* alone. On points of history which even Gibbon would consider debatable, it is the wont of Mr. Wells to make bold and unsupported assertions. This done, from premises which he does not even attempt to establish, he proceeds to draw conclusions which he regards as demonstrated beyond cavil. But this is not all. Even Mr. Wells senses that in the nature of the case something more is required, for in a remote corner of the world some unsympathetic Philistine may question the allegiance of Mr. Wells to the sacred cause of justice. But it is easy to defend oneself against the unenlightened. Proclaiming his undying devotion to truth, Mr. Wells rests his case. Can more be asked?

This may be a method high in favor in modern schools of philosophic thought; certainly, it is a method much in use. Judged by older standards, however, it bears a close resemblance to ignorance or commonplace lying.

LITERATURE

Non-Catholic Historians and the Middle Ages

IN an article entitled "Why is History Rewritten?" contributed to the *North American Review* for February, 1912, the author well observes: "It is little less than tragic that so many historians able to reconstruct the past aright are forced to spend a large part of their lives in attempting to correct the errors made by careless, indifferent, ignorant writers who pose as historians." Mr. H. B. Cotterill, the author of a pretentious volume called "Medieval Italy During a Thousand Years (305-1313)" (Stokes), is undoubtedly a "historian" of the kind just described. This will be plain to anyone who undertakes to verify the facts with which Mr. Cotterill has chosen to deal, for his blunders mount considerably above the hundred mark. But carelessness, indifference and ignorance will certainly not cover the reason for their having been made. A man who can show himself carefully critical, when it is a matter of determining the history of architecture or painting, may reasonably be expected to show the same accuracy in dealing with the medieval Popes. Why is it otherwise with Mr. Cotterill, or why is it almost invariably the case with non-Catholic writers, that their mental habit of accuracy must remain in abeyance whenever they venture to touch on the history of the medieval Papacy? For the blunders Mr. Cotterill has allowed himself to make, differ only in respect to number from those that are constantly being made by similar writers.

One reason for this is given by Mr. F. Stokes, himself a Protestant, in his introduction to the fifth edition of S. R. Maitland's "Dark Ages." "It may be assumed," he tells us, "as fairly certain that a Protestant writer dealing with the Dark Ages—a period when Christendom was Roman Catholic—will have a tendency to deal out something less than justice. Even if he be fair-minded—and many ultra-Protestant writers are not—there is danger of what may be called involuntary bias." Another reason, that will explain a large number of these constantly recurring blunders, has been clearly expressed for us by Mr. Hilaire Belloc in one of his shorter historical essays, "Catholicism and History" (*Dublin Review,* 1911, vol. 2), in which he says: "To the most part of historians, writing in a non-Catholic atmosphere or working in a non-Catholic country, Europe—from which, after all, they spring and without which they would not be—is an unreal thing between the pagans whom they half understand and the Protestant civilization of the seventeenth century, which they fully comprehend, grasp, and hating or loving, at least *know.*"

Both these statements are indubitably true and both apply with perfect point to almost every non-Catholic writer that has attempted to deal with the Middle Ages. The impression made on a Catholic when reading such works as Mr. Cotterill's "Medieval Italy," or "Italy in the Thirteenth Century," by Mr. Sedgwick, or H. O. Taylor's "Medieval Mind," or "Civilization During the Middle Ages," by G. B. Adams, or even Rashdall's scholarly work on the medieval universities, is very much like that felt by an adult when watching the antics of a baby that is unable as yet to fathom the mysteries of the third dimension, or like the emotions one would naturally experience in watching the bewilderment of a Chinaman suddenly transported to the center of some great metropolis and unable to account for the motion of the cars, the trains and the automobiles. They simply cannot understand many of the motives for the actions of the men of those times, and when they endeavor to marshal and explain the events that took place during that period, their inability to get the right perspective or give the proper foreshortening, results in something weird, fantastic and unreal. As the procession of rough-hewn giants of those days passes before their mental vision, they stand perplexed. The universal acceptance of a uniform moral law on the part of individuals who, for virility and a strange mixture of simplicity and complexity of character, have no parallels in any other age, presents a problem which to their twentieth-century post-Reformation, non-Catholic minds, remains insoluble.

In their self-centered, purse-bound subjectivism they cannot understand the manhood of a world which could look for its reward beyond the grave. They sit in their armchairs and behold men either recklessly good or recklessly bad and are puzzled at the necessity of having to apportion blame between a human nature which they have never seen otherwise than encrusted in conventions and weighted beneath a *Zeitgeist,* and a something else, wholly alien to their imaginations, called the Church. From the low level of a Christianity, become to their thoughts little more than a synonym for civilization, they gaze on the struggles of men contending for principles they themselves cannot grasp, or pursuing aims which it never entered their own doubting souls even to realize. The Crusades were a folly and Monasticism only the perversion of natural instincts; and yet, but for both, where would our civilization be today? St. Bernard, in his zeal against the abuse of logic, exaggerates its dangers and the Church is blamed for her "obscurantism." St. Thomas, in the space of some twenty years, harmonizes the truths of reason and of Revelation and brings the thoughts of two civilizations into marvelous accord within a deep-builded, closely thought, perfectly consistent system, and the untrained mind of the non-Catholic historian, seeing in it nothing but a monument of ingenuity, accuses the Church of being enthralled by a passion for mere hair-splitting logic. Abelard, the medieval rationalist, who thought to prove even the deepest mysteries of faith from reason alone, in a momentary fit of pride stands out for a time against the decisions of two local councils of bishops, and he is proclaimed the forerunner of Luther and the corypheus of our modern camp-meeting emotionalism, for he declared that "There is nothing more opposed to faith than law and reason." The oppressor of his people chooses of his own free will to humble himself at Canossa, and Gregory, the savior of civilization, is branded, in a democratic age, as the contemner of kings. Robert Grosseteste, Bishop of Lincoln, withstands the Pope on a matter of principle connected with the acts of Papal administration concerning his own diocese and he is hailed as "the Protestant of the thirteenth century" despite the fact that he appealed to Rome three times against the Canterbury monks, exhorted the king to fidelity to Rome, championed the Papal subsidy and in his last letter to Innocent IV written the very year of his death "expresses the utmost reverence for the Pope and the Roman See."

When Dante, with a humor that can be appreciated only by those who can enter into the spirit of an age which, in its mirth, could fashion gargoyles on its cathedrals and in its anger built cages for human beings, is seen putting popes in hell his name is numbered among the heralds of modern enlightenment. But when, at the thought of the treatment meted out to the same Boniface whom, in his undiscriminating wrath and scorn, he blames for all his grief and troubles, Dante proclaims it to be his undoubting faith that Boniface is the real Vicar of Christ, the non-Catholic mind stands aghast in amazement at what appears inexplicable. Frederick II is correctly judged to be unprincipled, immoral, and an imperial scoffer flirting with Mohammedanism and yet by some process of transformation, rivaling that of Dr. Jekyll and Mr. Hyde, he must always be the enlightened, fair-minded, much abused gentleman whenever it is a question of the

relations between him and the Popes. Innocent III summons an Ecumenical Council which, because of the number of lay princes freely present or represented, proves to be a veritable parliament of the medieval Catholic and all but federated European nations; and in almost the same breath with which the utter failure of the Hague tribunal to maintain peace is deplored as a sign of the failure of Christianity, we are told of the ambitious aggressiveness and vast usurpations of the Papacy.

How are we to account for this strange incapacity of the non-Catholic mind to comprehend the energy, the thoughts, the hopes and the fears of men who wrought with God at the foundations of that very civilization of which we are a part? The reason is twofold. In the first place those who do not enjoy the inestimable blessing of belonging to the body of the Catholic Church have lost, to use the words of Mr. Belloc, "the priceless sense of continuity." Ever since the Diet of Speyer, 1529, when the protest was made against the conciliatory measures of the Catholic party in Germany which made the religious separation incurable and gave rise to the name of Protestant, there has been a tradition built up to maintain it. This tradition, as thoroughly un-Catholic in spirit as it was anti-Catholic in origin, has for some centuries been running parallel to the more venerable traditions of the Catholic Church, but ever in opposition to it and thriving and supported by that opposition alone. It has taken permanent shape in the literature and art and institutions of non-Catholic countries and has clouded the very thought of modern times; so that even the fairest non-Catholic mind revolves now in a sphere entirely eccentric to the smooth uniformity of Catholic thought in the light of which alone the Middle Ages can be understood. Secondly there are those who, like Mr. Cotterill, are constantly defending a position, when dealing with the history of that period. And these are they who keep the tradition, just mentioned, alive. They cannot touch upon the subject of the Popes without keeping half an eye on the Protestant claim for the unlimited autonomy of the individual in all that concerns morality and religion. Living in an age that, in consequence of Luther's condemnation of reason, which he found too much on the side of the Popes, and that, thanks to Kant's philosophy, is drenched with subjectivism, these historians become subjectivists in history. Any source or authority, however partial, that agrees with the prepossessions of their minds, becomes thereby unimpeachable. The most doubtful evidence, by dint of asseveration, masquerades in time as a downright certainty. Assumptions are made first principles. The wish becomes father to the thought and the sublimest exaggerations are resorted to, that facts of the past may be made to conform to the Protestant mind. Finally when all is said, conclusions are drawn from nothing more imposing than the mere appearances of things. But such methods of reasoning are very unsafe in a world where, appearances notwithstanding, the earth is known to move around the sun.

MOORHOUSE I. X. MILLAR, S.J.

REVIEWS

Reminiscences. By LYMAN ABBOTT. Boston: Houghton, Mifflin Company. $3.50.

From more points of view than one this is an interesting book. It gives an insight into family life as it was in New-England and New York during the earlier years of the nineteenth century. It takes us to the Middle West when Indiana was a new State and Terre Haute hardly more than a settlement. It shows us its author as a successful editor of a weekly periodical. So far it is not only interesting but pleasing also. From another point of view its interest is graver though it loses its pleasantness. That the religious condition of the country at large is seriously unsatisfactory, no competent judge will deny. The supernatural is disappearing in all the sects, and a mere natural benevolence is taking the place of faith in Divine Revelation. That this should be so, is the necessary consequence of the teaching of the sects' chosen prophets, of whom the author of these reminiscences is not the least honored. He declares himself formally in favor of a religion merely natural, a religion of social service. He rejects the Christian teaching regarding the future life; and as to what this may be he sometimes airs ideas of his own, sometimes seems frankly agnostic. Yet how slenderly equipped he is to be a religious teacher even on the smallest scale, he tells us himself. We need not dwell on the fact that he took the office upon himself without mission, without even that slight training which the sects give their ministers. Of the very Bible, which he rejects as the Word of God in any strict sense, his knowledge is confined to the letter and his interpretation of the letter is puerile. Three examples in different periods of his life show this. In 1860 he spoke before a female college in favor of the emancipation of woman as then understood. He drew his argument from two statements in Genesis, which he found "not altogether harmonious"; the first, "God made man in his own image, male and female created he them"; the second, "that God made man first, and woman as an afterthought to be his helpmeet." Had he the faintest idea of what creation in the image of God means, he could never have found the passages inharmonious, nor indulged in the gibe of "an afterthought."

The second example came some thirty years later. He was preaching before the National Prison Reform Association. "Criminals," he argued, "are the enemies of society. How does the New Testament tell us we should treat our enemies? Dearly beloved, avenge not yourselves. . . . If thine enemy hunger, feed him, etc." Much might be said on both major and minor premises, for which we have not space; but this is certain, the texts quoted are not addressed to social authority, and so the whole argument falls to the ground. It is not comforting to read that the hearers crowded round him with congratulations. The third example came later still. He was asked: "Do you say that there were two Isaiahs?" He answered: "Yes. Do you remember Isaiah's saying, 'Comfort ye my people . . . her iniquity is pardoned'; and do you think he would have said that to Israel at the same time that he called them a people laden with iniquity, etc?" The promoters of the false hypothesis go somewhat deeper into the matter. But though the inquirer seems to have been convinced, we find this serious difficulty, that the theory, which pleases Dr. Abbott, supposes a third person who went to work and deliberately, yet apparently without reason, chopped up the two Isaiahs and joined the pieces in a sort of patchwork. His economics are equally shallow. He can found an argument on: "There are only three ways a man can acquire wealth: by industry, by gift, or by robbery." The enumeration is inadequate. Opportunity at least, is omitted. One may find a gold mine while hunting or pick up a diamond while crossing a stream. As a teacher Dr. Abbott is, we regret to have to say it, a calamity to his generation.

H. W.

Songs of Brittany. By THÉODORE BOTREL. Translated from the French by ELIZABETH S. DICKERMAN. Boston: Richard G. Badger. $1.00.

As long as Théodore Botrel writes and sings, the breed and stock of the genuine minstrel is still preserved. He is the Tyrtæus of the trenches, the laureate of the cross-roads and the wheat-fields, the "Bobby" Burns of Brittany and France. Homely in theme, rugged of speech and with something in

his diction of the granite strength of the headlands of Armor, he sings of "The Plough," "The Cradles," "The Song of the Wheat," "The Spinning Wheel," "The Maytree," "The Old Home," the simple yet noble things that touch the people's heart. He has the poetic insight of his own countryman Auguste Brizeux, but he has what Brizeux lost, the indomitable faith of the Celt. He is in his poems the same man who when once summoned to Court as witness, looked before making his deposition for the Crucifix which used to hang above the judge's bench. There was none. Botrel boldly said: "Every Christian is a living Cross; in the name of the Father and of the Son and of the Holy Ghost." Only a man with Botrel's childlike faith could so artlessly yet with such pathetic and noble beauty depict the whole round of the Christian's life, its sacred joys and sorrows, in the four short stanzas of that lovely lyric: "The Voices of The Bells." The poems where the voice of faith vibrates with fullest harmony, such as "The Vow to St. Yvon," "Our Lady of the Waves," "Little Gregory," are the gems of the collection. But all are excellent. This troubadour who sings not of fair dames and gay cavaliers, but of humble peasants and fisher-folk is with all his simplicity and directness a real poet. The translator of these "Songs" has rendered us a real service by bringing Théodore Botrel to the notice of a larger public. Though it is a difficult task to carry the quaint rhythm, language and cadence of our poet to American ears, his directness, rugged virility and artless simplicity have been to a great extent successfully preserved. J. C. R.

Back to Shakespeare. By HERBERT MORSE, B.A. New York: E. P. Dutton & Co. $2.00.

The result which the author hopes to achieve by this volume merits the heartiest approbation and practical cooperation of every lover of the Shakespearean dramas. "It is not intended," he writes in his preliminary observations, "for professed Shakespearean critics and scholars . . . but for that large body of hard-headed, intelligent, but half-educated workingmen" whom he hopes to lead by the hand "back to Shakespeare from much of the sordid, shallow and paltry literature of the day." But his manner of executing this laudable ambition is very irritating. The evident and sincere enthusiasm which the writer feels for his subject, has led him to adopt a style of composition that is of the bombastic, exaggerated and declamatory type that puts Shakespeare on a pedestal just below the stars and proceeds to bombard him with salvos of adulation which may make the groundlings applaud, but will surely make the judicious grieve.

The contents of Mr. Morse's book may be divided into three parts, the selections from the plays, comprising a goodly portion of the whole volume, quotations from the standard commentators such as Dr. Johnson, Professor Dowden and others, and finally the author's own remarks. The first two features make pleasant reading, and Mr. Morse is to be congratulated on the taste and discernment with which he has garnered from Shakespeare and his interpreters. But he is not so happy when, in direct contravention of his avowed purpose, he becomes dogmatic and attempts to enlighten those half-educated workmen on such perilous points as the theology of Rome and Canterbury, Shakespeare's relation to the Reformation, the sad intellectual waste prevalent in medieval times, and Elizabethan grammar. The modern Church of England, he asserts, repeating an outworn formula whose historical falsity has been the chief factor in the disillusionment of clear minds like Newman and Benson, has essential continuity with the Christian Church of the early centuries, Henry VIII's rebellion having merely put a stop to the sale of indulgences and "spiritualized certain of its [the Bible's] leading doctrines." The old beliefs on marriage and divorce, for example? And the cavalier manner in which the author assumes Shakespeare's spiritual kinship with the principles of the Reformation gives rise to the suspicion that Mr. Morse has missed entirely one of the most subtle points in his hero's writings: that supreme and but thinly veiled contempt which Shakespeare uniformly shows for the religious innovators of his time. Perhaps he is not aware that such out-and-out champions of the Reformation as Macaulay and Carlyle lean to the view that Shakespeare, far from being a child of the Reformation, is distinctly an embodiment of the Catholic ideal.

E. A. W.

Travels in Alaska. By JOHN MUIR. Boston: Houghton, Mifflin Co. $2.50.

This book gives an account of John Muir's three journeys to Alaska, his expedition to Puget Sound and up the Fraser River, and all the details of his careful explorations of the important glaciers and mountains in the frozen land of the far North. Muir was a nature-writer of repute who combined in his descriptions accuracy of detail with vividness and simplicity. He gave his life with enthusiastic interest to the study of the glacial problems of the high Sierra. The year 1879 found him in Alaska for the first time, and he then began to verify his theories of glacial action, and he returned again and again to continue his investigations. The greatest of the tide-water Alaskan glaciers fittingly bears his name.

The counterfeiting of a fact or an experience was something that Muir would never stoop to. A glance at the jottings of his journal proves that, and it shows too that he was tireless in following up any clue that promised to throw light on his favorite study. The physical endurance of the man is remarkable, as we follow him in the diaries he wrote, through ice-pack and fiord in storm and cold and beating rain. The author in his young manhood once remarked to a friend: "I am hopelessly and forever a mountaineer. I care to live only to entice people to look at nature's loveliness." And despite the fame that came to him, he ever remained the simple, unassuming mountaineer, who was scientific, without being pedantic, who told of nature and natural phenomena in a style so clear and direct that a child could grasp his message. G. C. T.

BOOKS AND AUTHORS

"The Invasion of America" (Dutton, $1.25), by Julius W. Muller is a "preparedness" tract in the form of a descriptive story. The army of the European Coalition with very little difficulty lands on our shores, cuts off New England and New York City from the rest of the country, lays a heavy tribute on the population and then sails quietly away, just as we have at last collected enough men and ammunition to offer effective resistance. The author calls his book "a fact story based on the inexorable mathematics of war" and quotes statistics that show how much must be done before this country would be ready to repel a big invasion.

"Religious Education" (Badger, $0.75), by W. A. Lambert, has as its aim to stir up thought on the necessity of religion in the schools. While admitting that the State should in all fairness to Catholics maintain our parochial schools, the author goes far wrong in asserting several times in his essay that "the Roman Catholic Church is not at home in the modern world." He urges Protestant denominations to give up their points of dispute and to formulate a non-denominational system by which religion may be taught at least in the schools, contending that in so doing Protestants will not be disloyal to the truth which each sect claims to possess. But if each has the truth, how can it be discarded so easily? Then too to give up a dogma committed to us by Christ is to fall into a wretched heresy. The other essay in

the book, "For the Healing of the Church," is of no interest to Catholic readers.

In "War and Christianity" (Putnam, $1.50), we have in a series of three dialogues the views of Vladimir Solovyof on the vital question. Solovyof has been called the Russian Newman. His efforts to reunite Petrograd and Moscow with Rome are well known. Everywhere in the book the spirituality and faith of the man are apparent. He vigorously combats Tolstoyism and positivism. But thoughtful and original as the dialogue is, it does not make easy reading. Those who are not familiar with Russian views and history may not without some effort pick out the main thread. The sturdy old Russian general of the dialogues voices very vigorously at times what were undoubtedly Solovyof's views. And we see running through the book the main idea that war is at times a stern necessity and that while it destroys many things, it often heightens and intensifies the spiritual powers.

"Louvain, 891-1914, par L. Noël, Professor à l'Université de Louvain." (Oxford University Press. New York. $1.15.) This little book has been written, not to create sympathy for the University of Louvain in its sad fortune, for this no one can deny it, but to give that sympathy a practical turn, by affording the world definite information concerning an institution too little known, and its many vicissitudes. In the *avant-propos* we find the following: "The University of Louvain was poor. This was the ransom of its faith and freedom. Deprived of both its ancient endowments and the subsidies of the State, it has been able to keep up to the level of the great modern universities by the almost miraculous effort of charity and devotion. Tomorrow it will be poorer than ever. Already the enlightened generosity of some has set to work to replace its destroyed treasures. But its needs will be immense, and to help it to meet them no assistance will be out of place." The author styles this rightly, a modest appeal. Let us hope that our readers, perusing his book, will understand its force. The work is well illustrated.

"For Better Relations with Our Latin American Republics" is a recent publication of the Carnegie Peace Endowment, and contains the account of a journey, made in 1913, to Brazil, Argentine, Uruguay, Chili and Peru by Robert Bacon, former Secretary of State. Everywhere Mr. Bacon was enthusiastically welcomed and the plans for peace which he explained loudly acclaimed. "It is difficult to exaggerate," writes the author, "the manifestations of friendliness for the United States which were exhibited in every country. In spite of misrepresentations and misunderstandings, caused nearly always by our ignorance of the real conditions in South America, we have no truer friends anywhere in the world than in these sister republics of the same continent. They welcome every opportunity to testify their regard for us." An incident of Mr. Bacon's visit was a reception at the University of San Marcos, in Lima, Peru, justly styled by Mr. Bacon "the pioneer institution of the New World." This volume so well reflects the progress, culture and refinement of South America that it ought to be carefully read by certain North Americans who are fond of speaking scornfully of the "illiterate Latins" and of descanting on all Catholic countries' lamentable lack of "progress."

The spectacle of university students leaving their books and games and marching away to fight for their country has given two of our Catholic poets a theme for some good verse. In "The New School" which Joyce Kilmer contributes to the *Outlook* he tells how:

The halls that were loud with the merry tread of young and careless feet
Are still with a stillness that is too drear to seem like holiday,
And never a gust of laughter breaks the calm of the dreaming street
Or rises to shake the ivied walls and frighten the doves away.

The dust is on book and on empty desk, and the tennis-racquet and balls
Lie still in their lonely locker and wait for a game that is never played,
And over the study and lecture-room and the river and meadow falls
A stern peace, a strange peace, a peace that War has made.

For many a youthful shoulder now is gay with an epaulet,
And the hand that was deft with a cricket-bat is defter with a sword,
And some of the lads will laugh today where the trench is red and wet,
And some will win on the bloody field the accolade of the Lord.

They have taken their youth and mirth away from the study and playing-ground
To a new school in an alien land beneath an alien sky;
Out in the smoke and roar of the fight their lessons and games are found,
And they who were learning how to live are learning how to die.

And after the golden day has come and the war is at an end
A slab of bronze on the chapel wall will tell of the noble dead.
And every name on that radiant list will be the name of a friend,
A name that shall through the centuries in grateful prayers be said.

And there will be ghosts in the old school, brave ghosts with laughing eyes,
On the field with a ghostly cricket-bat, by the stream with a ghostly rod;
They will touch the hearts of the living with a flame that sanctifies,
A flame that they took with strong young hands from the altar-fires of God.

And W. M. Letts on seeing from the train "The Spires of Oxford," wrote these lines for the *Westminster Gazette:*

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay,
The hoary Colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket-field, the quad,
The shaven lawns of Oxford
To seek a bloody sod—
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

The complaint is made that the war is producing little poetry that will last. But Rupert Brooke and some of our Catholic poets have written lines that deserve to live.

EDUCATION

A New Code of Morals

THE National Institution for Moral Instruction at Washington, has announced a "morality codes competition." The prospectus says: "A Prize of Five Thousand Dollars is offered by an American business man for the best among seventy codes of morals suitable for use by teachers and parents in the moral or character education of children and youth in American schools and homes. The competition is between (*sic*) seventy code writers, one at least from each State, appointed by cooperating educators, and assisted by letters of advice from all interested." The business man who offers the prize "has had large experience," and "is sincerely interested in the welfare of the nation." He "has come to the conclusion on the basis of his own experience and his study of human nature that the moral instruction of children is the fundamental need of the nation. . . . Instruction in geography, mathematics, languages, and other useful subjects, cannot produce personal qualities essential to happiness."

LATE IN THE FIELD

Until very recently most of us had not heard of the National Institution for Moral Instruction. This may argue denseness, and unseemly aloofness from the ethical progress of the nation, as well as a lack of interest, not at all becoming, in the "moral uplift movement," that is discussed so much in these days. Sometimes the best reparation for negligence is to acknowledge, however tardily, the worth of the good one has slighted. It is, therefore, very comforting to learn that a National Institution for Moral Instruction exists. It is also comforting to know that the conviction of earnest and thoughtful men has taken definite form in this National Institution, that experienced people are realizing more clearly that the education which does not include moral training is not only imperfect, but harmful both to the child and to the community.

ACTION WITHOUT PRINCIPLES

This is the conclusion Catholics arrived at long ago. It explains why they build and maintain, at such sacrifice, the system of parochial schools. With their friends of the National Institution for Moral Instruction, Catholics recognize that education without morality is a lame affair, since it leaves untaught and unformed the factors which will chiefly influence the child's ideals and determine his actions in life. Character, strong character, character formed upon right lines, is something no mere conning of geography, arithmetic, history, literature, and science can impart. Nor will bare moral instruction suffice. The child must be taught, this means trained, to order his life not by impulse, not by sentiment, not by what people may say or think of him, but by sound moral principles.

RENOUNCING COMMON SENSE

This is simple common sense; yet the National Institution for Moral Instruction prescribes that in the codes offered for its prize there should be "no reference to methods or principles of moral instruction and training." How either man or angel or, for that matter, a code-writer chosen by the National Institution itself can formulate a moral code without reference to principles of action, or make a moral code effective without some reference to methods, is hard to grasp. Marcus Aurelius would not have attempted such a task, nor even Emerson. Clearly the National Institution has not put its statement well. In one of its pamphlets entitled a "School Character Chart," under the heading "Social Character," the inquirer reads: (1) honest, not thieving; (2) truthful, not deceiving; (3) honorable, not a sneak," etc. That is, if a child is "to do right to others," he must be consistently honest and truthful; in other words he must make honesty and truthfulness principles of action. But not to teach him how to put his principles into practice, not to train him how to meet difficulties and overcome them, is merely to spin a shimmering gossamer so frail that it will uphold nothing weightier than dewdrops.

A DUBIOUS CHAMPION

Very probably the National Institution for Moral Instruction does not mean what its statements imply. The wording is unfortunate. In an endeavor to be broad-minded, and from a religious view-point, large and innocuous, the officers of the Institution call for a code that will lay down for moral conduct a consistent rule minus principles, minus methods; and then, to help the competing code-writers, we may suppose, give a sample "Character Chart" full of principles. The wording is unfortunate; in fact, ridiculous. But the excuse and the explanation is that any man or body of men that tries to make a rule for moral conduct, and ignores the necessity of principles, methods and the Ten Commandments, must needs utter much that is ridiculous.

Therefore with principles and methods banned, and the Ten Commandments put aside as insufficient or outworn or undesirable, what is to make the woof and warp of the new code? The prospectus explains. "Moral truth, the wisdom of human experience, should shine through the code expressions. . . . Theological truths are not to be included. . . . A code of morals is not a theological creed."

GOD AND MORAL LAW

Here is a new phase of *odium theologicum*. Frankly, it is quite useless to ask the friends of the Institution whether "moral truth" and "the wisdom of human experience," do not "shine through" the Commandments. It is pertinent, but equally useless, to remind them that if theological truths are not to be included, belief in God is not to be included. Yet all moral truth has its fundament in the First Cause, the Creator, God, on whom all lesser beings necessarily depend, to whom all are necessarily subject. By "moral truth" the gentlemen of the Institution mean, of course, the moral law. Now the moral law is not a fanciful collection of "do's" and "don'ts." It is not a list of actions which that domineering ogre, public opinion, decrees should be done or omitted. The moral law follows with the most logical necessity from the fact that the Creator was pleased to produce a wonderful universe, and make man its lord.

Public opinion has no authority to impose a moral obligation. It has no voice in the matter of morality, save to approve what the law of nature proclaims ought to be. Public opinion may commend what is good and blame what is evil, but it can never change elemental law and order. The difference between moral good and moral evil does not depend on man's taking thought of it, but on the objective fact that God, the Creator, is "the beginning and the end, the first and the last," to whom all nature lifts its voice of praise, in whom alone man can find the repletion of his rational tendencies.

None the less tireless moralists will never rest; their codifying will still go on. They will not bow to nature's bidding. It is too logical and severe for minds wedded to a will-o'-the-wisp. Happily God in His heaven is almighty and will have His way in the end. This thought comes home vividly when we see the pitiful results which follow upon the efforts of social "uplifters" who would reform the world by ousting God's law, and substituting a man-made morality.

FRANCIS J. MCNIFF, S.J.

SOCIOLOGY

Mr. Bumble and the Law

"IF the law supposes that," said Mr. Bumble emphatically, "the law is a ass—a idiot." It is true that Mr. Bumble referred to the legal presumption that the wife acts under the direction of the husband, and in the case at issue, Mr. Bumble was assuredly safe in asserting the variance of law with notorious fact. At the period of this utterance, like another Cardinal of York, Mr. Bumble was bidding a last farewell to all his greatness. His staff was withered, the glory of his buttons dimmed, and hence he could not, as a "porochial officer," feed at the manger of the State, while characterizing the law as an ass and an idiot. Times have changed. Nowadays Mr. Bumble might have forefended the day of ultimate doom by obtaining a "leave of absence." But he lived in pre-Victorian days, and shared the disabilities of that dark age.

THE PURPOSE OF LAW

Within the last century, humaner ideals of the duty of the State, both to its dependents and its unwilling guests, have become more general. Methods which were rightly personified in Bumble and his kind stood in such extreme need of reformation that no force milder than a moral earthquake sufficed to separate them from the cruelty with which they had become associated. Unfortunately, however, the spirit which swept away so much of that ugly manifestation of fallen nature, the tendency to oppress the helpless, has gone much farther than was at first foreseen or thought possible. To treat the dependent with genuine charity, to seek for that element of goodness in the prisoner which might be utilized as the first step toward his reformation, was and is involved in the State's duty as the guardian of justice. True, the moral balance disturbed by the evil-doer must be restored as far as possible by punishment; but true, also, that if, in the process of law, a place can be found for agencies of personal reform, the result will not only guarantee the future peace of the community more surely, but will secure substantial justice more effectively.

DOGBERRY'S CONCLUSIONS

To these propositions, often advanced by modern penologists as original, few will dissent. Yet they have led to conclusions which in essence are fatal to all constitutional government; a statement amply proved by the tribe of prison reformers, amateur legislators and ordinary cranks whose contributions add the tang and spice of variety to the pages of the daily press. From the principle that prisoners must be treated with humanity, an advance is made to the illegal conclusion that to have prisoners at all, at least under lock and key, is incompatible with humanity. If at this stage of imperfect social evolution we must have laws and tribunals, let their products be prisoners bound by suspended sentences and promises made on their honor. What is the further step in this charming arrangement, pending the possibility that the suspended sentence and the parole may be found ineffective, is not stated, except in Dogberry's

> . . . You shall comprehend all vagrom men; you are to bid them stand in the prince's name.
> *Second Watch:* How if 'a will not stand?
> *Dogberry:* Why, then, take no note of him, but let him go; and presently call together the rest of the watch, and thank God you are rid of a knave.

It is not likely that Dogberrian methods are popular save with those esoterics who "have a message of social reform," for most persons still believe that it is better to "call together the rest of the watch" to gather in such recalcitrant knaves as will not stand in the prince's name. But the "sob-stuff" on prisons and prisoners, so plentifully distributed by Sunday supplements and by irresponsible magazines, is gradually working its effect with those persons who, while preferring to have their thinking done for them by others, are, unfortunately, voters.

USURPING EXECUTIVES

A more serious menace to constitutional government is found in those officers, presumably bound by constitutional oath, who, by implication or plain words, adopt Mr. Bumble's declaration that the law is an ass or an idiot. The present Governor of Arizona, an earnest opponent of capital punishment, is an example in point.

Capital punishment is still provided as the penalty for certain crimes in that State; yet the last execution in Arizona took place on July 28, 1911. On assuming office in 1912, the present Governor is reported to have said that there would be no hangings during his administration; and although nearly a score of murderers have been condemned to death since that time, not one has gone to the gallows. Claiming that "the people" sustained him, the Governor submitted the matter in a referendum. The result was that the people not only reaffirmed capital punishment, but approved a legislative act, later held by the courts to be constitutional, depriving the Governor of the powers of pardon and parole. In spite of these decided utterances both by the people and the courts, "the Governor," reports the New York *Sun,* "is still defying the will of the people and the verdicts of the courts, with resorts to every pretext, at least to delay the time of executions scheduled." In one case, after every device had been employed, the Warden of the State Prison deferred the execution of a murderer, "convicted," as Justice Franklin of the Supreme Court said, in his opinion, "of one of the most cruel and cold-blooded murders in the history of Arizona," by the simple expedient of declaring him insane on the very day set for the hanging. For this act the Warden has been cited for contempt of court. It is only fair to state that the Governor found it necessary to disclaim all responsibility for the Warden's proceedings; but whether or not the Governor intends to retain the rôle of Mr. Bumble depends upon his attitude toward the order of the Supreme Court of Arizona, which has sentenced the murderer to be hanged on January 17.

THE ARIZONA CASE

Put briefly, the issue in this extraordinary case, which has not lacked panegyrists, rests upon the following facts:

A man is indicted for murder. After a constitutional trial, he is found guilty as alleged in the indictment. Following the mandate of the law, a judge sentences him to be hanged, and with the day of execution set, he is delivered to the Warden of the State Prison. Here the matter would ordinarily end; but the Governor, actuated, no doubt, by the highest of motives, holds that the State has no right to inflict the penalty of death. He therefore makes the fullest use of his power of reprieve. Moreover, he asks the people to abolish capital punishment. The people refuse, and, in addition, withdraw from the Governor the power of pardon and parole, and the courts decide that this act is the exercise of a constitutional right. The next development is that the Warden of the penitentiary evades the order of the court by declaring, on the morning of the execution, nearly two years after the prisoner's conviction, that the condemned man is insane. The Supreme Court then intervenes, cites the Warden for contempt, and having already affirmed the sentence of the lower court, again fixes a day on which the prisoner is to be hanged.

IS THE EXECUTIVE ABOVE THE LAW?

This brings us squarely to the question: Can the private opinions of officers, sworn to execute the law, be suffered to override the plain prescription both of the law and of its con-

stitutional interpreter, the Supreme Court? In other words, has an executive co-equal legislative and judicial functions?

The loudly-heralded but ill-considered theories of social reformers are working havoc with correct concepts of American constitutional government. An executive has no greater power to repeal a law or to pass upon its constitutionality than he has to make one. Every American State explicitly declares in its Constitution the several powers delegated to the legislative, to the judicial, and to the executive branches of its government; and while powers not specifically delegated continue by theory to reside in the people, it is a constitutional principle that no branch may go beyond the limits set by the Constitution, or arrogate the functions of any other branch. This essential distinction of the three powers, coordinated, it is true, to one end, was held so necessary to the American ideal, that the parties to the Constitution of the United States conferred upon the Federal Government the duty of guaranteeing this form of government to every State. Emphatically, ours is a government under a Constitution which has secured at once coordination and mutual independence of the three powers through which it operates; it is a government by law, not by individuals.

ELEMENTARY PRINCIPLES

The Constitution, State or Federal, under which laws are enacted makes provision for the machinery of execution and interpretation. It will not allow that any one power may become the originator of law, its judge, and the executive. If a given law is harmful or useless, the legislature, or, in some States, submission to the vote of the people, is the constitutional means of amendment or repeal; if it is contrary to the Constitution, this fact can be authoritatively declared by the judicial function of the State. Every power, therefore, acts both as a check and as a stimulant upon every other. But in no American constitution is there authority for the merging of the three functions in an individual. As Chief Justice Ross of the Arizona Supreme Court aptly observed, and his words apply to many similar usurpations in other States, "the Warden might just as well have decided that the prisoner had not had a fair trial, or that some one else had done the murder for which he had been convicted."

These are elementary principles of constitutional law. If it be conceded that the Governor or any subordinate executive officer may not only execute the law, but also usurp the legislative and judicial functions, then we may have government, possibly of a very excellent kind, but not constitutional government, nor a government suited to American institutions. It is the form of government usually termed an absolute monarchy.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The report of the United States Commissioner of Education reveals that during the year 1914 there were approximately 22,000,000 persons enrolled in educational institutions throughout our country. This is an enormous number. The expense has been in proportion, and is placed by the Commissioner at about $750,000,000. It is suggested, however, that this amount is relatively small. "It is less by $300,000,000 than the cost of running the Federal Government." All sums indeed that are not expressed in at least ten figures appear insignificant at the present moment when nations think in sums that mount into the billions. Unfortunately those who must bear the burden of taxation are often sorely perplexed to meet the increased demands made upon them. The cost of each pupil, according to the Government statistics, is somewhat over $34.00 a year, or about three times the amount required for an education, at least equally thorough, given in the Catholic schools. The difference between the sums expended for public and Catholic schools is accounted for by the self-sacrifice of the excellently equipped religious Orders and Congregations devoted to the work of teaching. The following was the distribution of the 22,000,000 pupils: 19,000,000 were enrolled in elementary schools; 1,347,000 in secondary schools, both public and private; about 100,000 in normal, and 67,000 in professional schools. The remainder were scattered through other types of institutions. The teachers for this scholastic army numbered 700,000, of whom 566,000 were in public schools.

Within the space of little more than a week the Church in the United States has lost two members of its hierarchy. The death of Right Reverend Thomas F. Doran, Auxiliary Bishop of Providence, who died eight months after his consecration, was followed last Saturday by that of Right Reverend Richard Scannell, Bishop of Omaha, who had ruled over that diocese for almost twenty-five years. Bishop Doran was born in Barrington, R. I., graduated at St. Mary's College, Emmitsburg, and was ordained in 1880. He was made domestic prelate by Pope Pius X in 1905 and consecrated bishop on April 28, 1915. Bishop Scannell was born May 12, 1845, in County Cork, Ireland, studied at All Hallows' College, Dublin, and was ordained in 1871, coming to America after his ordination to serve as assistant at the cathedral in Nashville, Tenn. After occupying various important positions in the Nashville diocese, acting as its administrator and later as its vicar general, he was consecrated in 1887, first Bishop of Concordia, Kan. Thence he was transferred to the diocese of Omaha, January 30, 1891.

A writer in the New York *Times* enumerates what he considers to be the salient facts of the present economic prosperity of the United States. There has been in the first place, an unprecedented increase in exports, totaling $5,350,000,000 and exceeding the most prosperous of previous years by twenty-five per cent. The growth in banking facilities during this same time, owing to the successful operation of the Federal Reserve Bank system has brought an enormous influx of gold, so that "available credits are counted by billions." The growth in manufacturing, due not merely to foreign orders but likewise to increased home demands, has in some trades surpassed all previous records. The farm output likewise is greater than ever before, exceeding $10,000,000,000 in value. Railway credit has benefited by the recovery in railway earnings. All the country's shipyards are filled with orders for a year or more ahead. To all this must be added the repurchase from Europe of $1,200,000,000 of American securities, without preventing a sustained rise in American stocks and bonds. Lastly the United States has taken in trade and finance an international position never before held by the country. It is the opinion of the writer in the *Times,* that this prosperity will outlast the war: "There will be great financial and commercial opportunities in South America, in China, and not unlikely in other parts of the world. These countries have heretofore looked to Europe for financial support, but for a long time to come will find no response there for appeals to capital." If his prediction be true, it remains still to be seen how this prosperity will be distributed and whether it will help to increase or diminish the popular unrest.

"Iowa cannot compare with Massachusetts," remarks the Des Moines *Register,* "nor can any city in Iowa compare with Boston in higher education. Our degrees are all of Fahrenheit and longitude. We are rubes whose education has been obtained by chewing straw. Or so we have been led to believe." After thus speaking his mind, the editor has recourse to statistics.

Boston has 700,000 population. Johnson County, Iowa, has 25,914. Yet Boston in 1914 had in Harvard University only

375 students, while Johnson County had 522 students in the State University of Iowa. Boston and Cambridge together numbered only 617 students in Harvard. . . . The State of Massachusetts sent 1,904 students to Harvard, the State of Iowa sent 2,398 to Iowa City.

With no desire to dim the glory of Iowa's devotion to higher education, but merely that the truth may appear, it may be remarked that Boston adds to her total by sending nearly five hundred young men to Boston College, and that the figures for Massachusetts represent the true situation more exactly only after some six hundred students at Holy Cross have been accounted for. But the *Register* is correct in noting the growth of interest in the colleges and universities of the Middle West, a growth in which Catholic institutions have had a generous share.

Considerable attention has recently been given to the work of the distinguished French scientist Jean Henri Fabre, whose death last October, at the age of ninety-two years, was announced in AMERICA. He was the author of the vast volumes of the "Entymologic Souvenirs," those "marvelous epics of winged and creeping life." With no idle vaunt he called upon the little inhabitants of his outdoor world of study to bear witness to the fidelity of his long scientific researches:

> Come hither all of you, such as you are, bearers of stings or of wing-shields, take up my defense and bear witness in my favor. Tell in what intimacy I live with you, with what patience I observe you, with what scrupulousness I record your acts.

It is, therefore, especially interesting to note what was the conviction of this veteran scientist upon the question of materialistic evolution: "Has the world," he asks, "been subject to the fatalities of evolution from the time of the first albuminous atom which coagulated into a cell? Or has it rather been ruled by an intelligence? The more I see, the more I observe, the more does this intelligence shine beyond the mystery of things." Such must be the conviction of every true scientist whose earnest appeal is made to reason and not to mere prejudice.

Governor Capper of Kansas, in an article written for the *Independent,* expresses his belief that the people of the entire West are strongly opposed to the present clamor for "preparedness." He traces its source to two causes, the alarmist element of the country, and those who "have quite apparently a well-organized propaganda systematically and cruelly promoting this war hysteria in the United States." Among the latter, he says, are "the men of war" and certain classes of manufacturers who are "deliberately playing upon the imagination of the excitable and the fear of the timid." The great danger, he foresees, is that the rapidly growing South American republics will, in their turn, take up arms in self-protection:

> If we begin arming now, history will see the old-world blunder repeated in this hemisphere. We are human. We shall soon be carrying a chip on our shoulders; the bully in us will assuredly assert itself and will be the means of turning these Western nations into armed camps, just as occurred in Europe.

A South American coalition against us, leading to the loss of trade, he regards, however, as the least of the evils to be dreaded. "We shall become a swaggering, aggressive, bullying nation that puts its trust in might rather than in right." He would prefer to use economic pressure as a defensive measure, and believes in the "League to Enforce Peace": "A cycle of preparedness in Europe, and of the very sort now demanded with such clamor for the United States, has resulted in the greatest cataclysm of history. Are we prepared to pay the price?" Whatever may be said on either side, it is clear that the nation must not permit itself to be rushed into a decision by the highly-colored sensational methods used by many of the advocates of preparedness at the present moment. It is a question weighty with serious consequences and must be calmly and carefully considered.

It is evident that the financial position of the United States is undergoing a complete change which is likely to be permanent and which will deeply affect our future economic conditions. In his first annual report as Chief of the Bureau of Foreign and Domestic Commerce, Dr. Edward Ewing Pratt says:

> The financing of our foreign trade, and in fact by far the larger part of the financing of the world's trade, has hitherto been done through London. During the last hundred years London has been the world's financial market. She has held her position not because of prestige merely, but because the nations of the world needed an international clearing house and London supplied that. At the same time London became the clearing house chiefly because she supplied a large part of the capital needed for public improvement and large private enterprises. On the other hand, the United States has never taken any large part in financing foreign trade because of the comparatively small volume of that business carried on here and also on account of the unfamiliarity of many of our bankers with the methods of international finance. Nor has the United States taken any large part in supplying capital to other countries. On account of more profitable investments at home we have chosen to invest here rather than abroad. This has also been true because of our position as a debtor nation, but probably also to a considerable degree because of a "mental debtor-nation attitude" on the part of our financiers.

With the financing of foreign trade on the part of our business men and their education to carry on such trade, the United States will pass into a new era. The moral effects of this are not to be regarded lightly, since with increased wealth the danger of materialism will likewise grow, and the Church must be prepared to meet successfully this new emergency.

That there has been a remarkable decrease in infant mortality in this country during recent years, is the statement made by Dr. Joseph Neff in the *American Journal of Public Health.* All but two of the thirty cities considered by him showed a notable decrease in children's deaths between 1911 and 1913. The *Survey* thus comments on the report:

> The more one studies the list, the more puzzling it becomes, and the more difficult it is to explain the wide difference in American cities. Evidently it does not depend on climate; Denver and Louisville have practically the same rate, while cities as similar as Detroit and Cleveland differ by almost six points. Nor does it depend on the presence of large numbers of Negroes. Baltimore with her large Negro population is lowest on the list, but New Orleans is well up in the first class. There is a large foreign population in Buffalo which is poorly housed and poorly paid, but this is also true of Cleveland, and one of these cities is near the head of the list, the other near the foot.

In other words, much of our speculative sociological wisdom is again found to be wanting when confronted with the plain facts. The cities with a death-rate of over 10 and under 13 for babies less than one year old, calculated on the basis of 1,000 living at that age, are Cincinnati, Cleveland, Denver, Indianapolis, Louisville, Minneapolis, New Haven, New York, Rochester, St. Louis, St. Paul, and San Francisco. The cities with a mortality of over 13 and less than 16 are Boston, Chicago, Jersey City, Kansas City, Mo., Milwaukee, New Orleans, Philadelphia, Pittsburgh, Providence, and Washington. Among the cities with the highest infant mortality rates are Buffalo with 16.07, Richmond with 18.23, Detroit with 18.33, and Baltimore with 19.73. Though still at the bottom of the list, Baltimore has diminished its death-rate within recent years by 11.05 per cent. Dr. Neff attributes the general improvement to the organized efforts of the various agencies for the "Reduction of Infant Mortality."

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CHRONICLE

The War: Bulletin, Jan. 11, p. m.-Jan. 18, a. m. — Montenegro — The Capture of Mt. Lovcen. Canada: Recruiting. Germany: Looking Forward. Great Britain: Labor and Conscription. Ireland: Retrenchment and Home Rule. Mexico: Americans Massacred. Spain: The Cortez; Bigotry Rebuked.....337-340

TOPICS OF INTEREST

Self-Realization—Our Harvest of Foes—"Mankind in the Making" — Holland in Wartime — Catholic Landmarks of St. Paul and Minneapolis 341-347

COMMUNICATIONS

Mr. George's "Ecumenical Council"—The Celt in Politics—Woman Suffrage—Systematic Hymnals —Rational Athletics—International Aid..347-349

EDITORIALS

The Ohio Lesson—The True Cause at Last—For All But Mexico—The Noblest Benefaction—The Real Issue—Examens After Reading....350-352

LITERATURE

XVIII–Charles Lamb.

REVIEWS: Isabel of Castile—What May I Hope? Aladore—Michael Freeburn Gavin—Sermons—The Shepherd of My Soul—Modern Austria—Leerboek der Algemeene Geschiedenis—Leerboek der Neredlandsche Geschiedenis—Hellenic Civilization.

BOOKS AND AUTHORS: The *Catholic Mind* for January 22—"The Beloved Physician"—"Know Your Own Mind"—"One Way of Love"—*Ireland*—"Als die Zeit erfüllt war"—"P. Martin von Cochem."

BOOKS RECEIVED 352-356

EDUCATION

Raffia Schools.....357, 358

SOCIOLOGY

The New Parole System.....358, 359

NOTE AND COMMENT

True Charity—The Necessity of Film Censorship —Help Needed by the Bureau of Catholic Indian Missions—Superstitious Chain Prayers—A Catholic Employment Bureau — A Citizen Soldiery—The Church in the United States..359, 360

CHRONICLE

The War.—The only event of importance on the western front has been the capture early in the week by the Germans of some of the positions of the French in Champagne. These positions have been partially recovered by the French. In Bukowina the Austrians still hold Czernowitz, but have been violently attacked at Rarancze and Toparoutz. In eastern Galicia, the Russian offensive after a slight abatement has been resumed with great vigor, but has had no other result than heavy losses sustained and admitted by the Austrians. Vienna, however, claims that the Russian losses have been far greater. In the Trentino and along the Isonzo neither side has had any marked success. Rumors have been active with regard to the beginning of a drive against Salonica by the Central Powers, but official reports are silent on the matter. In Mesopotamia the British forces are still surrounded by the Turks at the partially fortified town of Kut-el-Amara, but will probably be relieved before long, for the British relief party that is marching up the Tigris is reported to have defeated the Turkish forces at Orah, and has advanced to within six miles of the besieged army. At the same time a large Russian army has been fighting its way down from the north and has captured Kengavar.

Bulletin, Jan. 11, p. m.-Jan. 18, a. m.

Montenegro has surrendered unconditionally to Austria. At the capitulation, the Austrians were attacking the Montenegrins according to a common plan from three sides. On the east, where the rapid progress made immediately after the occupation of Serbia had been succeeded for some time by comparative inactivity, the Austrians had driven the Montenegrins from the River Lim and so had straightened out their line; while further south near Berane they had opened the way to an invasion from the southeast. The Austrian movement from the north, which came to a standstill after the victory of the Austrians at Foca, was again under way, Austrian troops having crossed the Herzegovina-Montenegro boundry south of Antovac.

Montenegro

The most important part of the Austrian campaign against Montenegro, and at the same time the event that precipitated the final surrender was the vigorous attack from the west. Under cover of heavy artillery fire, directed against Mt. Lovcen from warships at Cattaro and from batteries on Mt. Czermatz, the Austrians, after three days of hard fighting, captured the Gibraltar of the Adriatic, as Mt. Lovcen is called. This success was followed by the capture of Grahovo and by the seizure of the Montenegrin capital, Cettinje, which the Montenegrins evacuated, to save it from destruction. The Montenegrins, hopelessly outnumbered, could do nothing but retreat into Albania, where they could expect only a dubious welcome. Accordingly they proposed the discussion of terms of peace. Austria demanded their unconditional surrender as a preliminary. Montenegro submitted, and peace negotiations have begun.

The Capture of Mt. Lovcen

Canada.—The Canadian Ministry have decided that the voluntary army of the Dominion is to be increased to a maximum of five hundred thousand men. Mgr. Bruchési of Montreal, has recently spoken of "the solemn obligation placed upon all Canadians of taking part in the struggle. Great Britain was unprepared for the war, and this one fact is abundant proof that she had no thought of provoking war. But unprepared as she was, she at once sprang to the rescue of France and

Recruiting

Belgium. For us French-Canadians, the proudest duty is to cooperate to the maximum of money and men. This is an obligation which we owe the country that has given us liberty." From the beginning of the war, Canada has nobly borne her share of the burden, and no great difficulty is anticipated, either in recruiting or equipping the new volunteer army.

Germany.—Services in two of Berlin's churches, the Catholic Church of St. Hedwig, and the Protestant Cathedral, served as preparation for the opening of the new Prussian Diet, January 13.

Looking Forward

The remarkable characteristic of the speech read from the throne by the Imperial Chancellor was its insistence upon the coming days of peace. "We march toward the turning of the road, sure of victory," he said. "With peace will come new life for Germany." Old wounds are to he healed and a new spirit of mutual understanding and confidence will spring up, bringing with it a new era. Even the presentation of a bill increasing the income tax was explained as demanded by the necessities of peace; an enormous additional sum being needed for the rehabilitation of East Prussia and for the completion of the network of Prussia's railroads. The renewed Germany, as it would be after the conclusion of the war, was thus described by the Chancellor:

> A new race is growing up, surrounded by war's experiences. All able-bodied men are united in faithful comradeship until death for the defense of the State and the nation. The present spirit of mutual understanding and trust will continue to make itself felt also in time of peace. This spirit will pervade our institutions and will find strong expression in our public administration, in our legislation and in organizing the representation of the people in legislative bodies.

The attempt of Germany's enemies to demoralize the nation by cutting it off from the transatlantic world had failed, he said. The agriculture of the country is sufficient to assure the necessary sustenance. Its industry and trade can produce whatever is required for defense. "These maintain the millions of workers who have remained at home and they maintain our economic life in spite of war." To explain the apparent discrepancy between the Chancellor's words and certain newspaper utterances quoted in our journals it is remarked that while on the one hand the possibility of reducing Germany by starvation is placed out of all question, on the other, there are undoubted hardships, at times of a serious nature, which the shortage of many kinds of food is actually imposing upon the people. "The spirit of sacrifice and determination alone," the Chancellor said, "gives strength to our nation to carry this war through victoriously." The increased income tax will mainly affect the rich. The increases affecting incomes of $25,000 and more will be 100 per cent, and for lesser incomes will fall as low as 8 per cent.

Great Britain.—Sir John Simon finds himself a leader without followers, the Irish opposition is withdrawn, the Labor Party has been conciliated, and the Conscription Bill on its second reading was approved by an increased majority. This is, in brief, the progress of the policy of limited conscription in Great Britain. Yet it cannot be said that the labor element has been completely pacified. At a consultation with the Premier, the Executive Committee of the Labor Party asked some guarantee that the Bill should not be regarded as the first step toward industrial conscription, and on Mr. Asquith's pledge that the measure would not be used for this purpose, three Labor members of the Cabinet withdrew, for the time at least, their resignations. Moreover, there is some reason to believe that the rank and file of labor are not in perfect accord with the Executive Committee. The Labor Congress, held in the week of January 12, rejected the Government's plans, and the South Wales Miners' Conference protested against the Bill by a vote of 211 to 35. The chief objection more recently alleged by the labor leaders is, that conscription may easily lead to some form of compulsion, such as that employed by France a few years ago, when the Government mobilized the railroad strikers as soldiers and compelled them to return to work. But for all these objections, it now seems clear that the Premier has very little organized opposition to fear.

Labor and Conscription

Ireland.—In many quarters the episode of the Retrenchment Committee is considered a telling argument in favor of the immediate application of the Home Rule Act. According to *New Ireland* "it has brought flagrantly to light the barbarous situation in which a country overloaded with unprofitable financial burdens is obliged to resist any attempt to alleviate them, and is at the mercy of an all-powerful official whose position demands that he should rob the country which he has been sent to govern." Every retrenchment means another deduction from the margin of resources with which Home Rule is to begin. The same paper declares there is only one way out of the difficulty, Home Rule at once. *New Ireland* constantly urged the application of the Home Rule Act on the expiration of the Suspensory Act last September. That policy, according to an editorial note of the paper, met with the most widespread sympathy throughout the country, but "was severely suppressed by the Irish Party." Will the Irish Party, it now asks, make an effort to secure the establishment of Home Rule in March, when the present Suspensory Order in Council must be renewed? "Every public body in Ireland," "Every organ of the Irish democracy" is urged to work strenuously in the new year for the establishment of an Irish Parliament, and the Irish Party is warned that it will be as helpless as it was last September, if it has not the support of a united people. On this point *New Ireland* says:

Retrenchment and Home Rule

> The case for Home Rule at once, from the point of view of Ireland as well as of the Imperial Parliament, scarcely requires to be stated. No country in Europe would pretend that its in-

terests could be safeguarded without a legislature of its own to devise means for increasing its resources and for making the inevitable burdens of the war fall more lightly upon its people. That has been Ireland's position up to the present time, while its resources have been drained without hope of recuperation and its depleted population has been drawn upon for every battlefield in Europe.

In conclusion, "every Irishman who cares about the future of his country" is exhorted to work for that end and to insist "that the day of settlement has come."

Mexico.—On January 10, at Santa Ysabel, a town twenty or twenty-five miles south of Chihuahua City, eighteen Americans were taken from a train by Mexicans, who first robbed their captives and then shot them to death. On the receipt of the first news, which contained some inaccuracies, the State Department sent this note to Carranza, through Consul Silliman:

Americans Massacred

CONSUL JOHN R. SILLIMAN:

On January 10 C. R. Watson, chairman of the Mine and Smelter Operators' Association of Chihuahua and general manager of the Cusihuiriachic Mining Company, with fifteen of his associates, all representative Americans, while en route from Chihuahua to their mines at Cusihuiriachic, were taken off the train forty miles west of Chihuahua City by bandits operating under the direction of General Villa, stripped naked and deliberately shot and killed. Their bodies are being brought to El Paso. It is stated these men were murdered because they were Americans and were killed in accordance with the general policy publicly announced recently by Villa. This atrocious act occurred within a few miles of Chihuahua City, in territory announced to be in control of the Carranza forces. The Villa bands roaming about in western Chihuahua publicly threaten all Americans with death and destruction of their property. Following the occupation of Chihuahua by Obregon's forces many Americans returned to Chihuahua to resume operations with the consent of the military authorities of the de facto Government. Urgently bring the foregoing to the attention of General Carranza and request that he order immediate efficient pursuit, capture and punishment of the perpetrators of the dastardly crime above mentioned; also strongly urge the immediate dispatch of adequate forces to the various mining camps in the State of Chihuahua. Request to be informed of action taken.

LANSING.

The crime, atrocious enough in itself, is rendered doubly heinous by the fact that the victims had been assured by Carranzistas, and apparently by some United States officials also, that they could travel through Chihuahua in safety. Press dispatches state that some ten days before the massacre, Obregon, in an address given at a banquet at El Paso, said:

I invite all you men to come to Mexico. I want you to come down into our territory and open up your mines and smelters. I give you my word that you will receive full protection. Our Government is in complete control of every important center in Chihuahua. Nothing will happen to you because the Villistas are whipped. Villa is a thing of the past.

Just what will be done to avenge the brutal crime is not clear. As usual the wires from Mexico are hot with promises. Carranza expressed regret in an interview given to newspaper men, and has promised Washington, that "condign punishment will be meted out" to the bandits. Arredondo, Carranza's representative at our capital, wrote as follows to Secretary Lansing:

I have the honor to acknowledge the receipt of your Excellency's note of this date with its enclosure relative to the murder by Villa forces of sixteen American gentlemen near the city of Chihuahua and of the situation in the State of Durango. Your Excellency may feel assured that my Government and myself deeply deplore the dastardly action of the Villa forces and that efficient action will be taken to bring the murderers to justice, and that my Government will also take the necessary steps to remedy the situation in the State of Durango. This latter matter has already been brought to the attention of Mr. Carranza, and while I feel certain that he will omit no effort to bring the murderers of the above mentioned American gentlemen to justice on his own initiative, I have, nevertheless, communicated with him by wire on the subject. Renewing to your Excellency the assurance of my profound regret for the occurrence.

E. ARREDONDO,
Ambassador Designate.

The opinion of President Wilson and Mr. Lansing is thus expressed by the New York *World,* an administration organ:

President Wilson advised callers today that he deeply deplored the crime and that the Administration will take every step within its power to see that the murderers are punished. He added that he regretted keenly that the Americans did not heed the specific warnings given them to stay out of the dangerous territory. He indicated that there will be no change in the present policy of the Government in dealing with the problem. . . . Secretary Lansing called attention to the fact that the State Department has warned Americans to stay out of the country and that this Government has never received assurances from Carranza that foreigners or any others would be safe if they ventured beyond the military lines.

Both Houses of Congress took up the matter. Senator Works, of California, offered a resolution for armed intervention. Senator Fall, of New Mexico, attacked the President's "watchful waiting" policy. Senator Lodge, of Massachusetts, recalled his resolution of April 21, 1914, "which if passed, would have justified" armed intervention. Senator Stone, of Missouri, pleaded that the President be allowed to outline his own policy. Finally, on Friday, January 14, the Democrats forced an adjournment of the Senate till Monday, thus checking the debate. In other words, the massacre of Americans by Mexican outlaws was made a party issue. Meanwhile, to add to the gravity of the situation it was reported falsely that two more Americans had been murdered; by this time riots had broken out in El Paso between Mexicans and United States soldiers and civilians; our troops suppressed the riots. Prominent citizens have given emphatic expression to their views. Mr. Taft termed the massacre horrible; Colonel Roosevelt attributed the crime to the "watchful waiting" policy. The New York *American* reports the following interview with Cardinal Gibbons:

All that has been done in Mexico in the past for civilization, for progress, for humanity, has been done under the guidance

of the Church. Today the Church is cut off from all communion with its people in that sorely distressed land. We would give them material aid, but our agencies for assistance are shattered, our Bishops exiled, our clergy without abiding places. We can see nothing in the immediate future but a continuance of the domination of the forces of irreligion, atheism and anarchy in the Mexican country. With no desire to embarrass President Wilson, but rather having every wish to aid in all endeavors to bring peace and quiet again to the people of Mexico, I cannot be blind to the fact that the ultimate destruction of all authority in that land is the logical result of the policy of this Administration from its very inception. We cannot apply to the Mexicans the principles upon which our own Government is founded. Simple, illiterate, untrained for participation in even the humblest functions of government, they have been unfit suddenly to be called upon to organize their State along the democratic line of our own. The strong man has been needed in Mexico.

What of Carranza?

His strength is merely that of the outlaw, the bandit temporarily in power; the forces behind him are of such a character that no State can ever be founded enduringly upon them. They are said to be hostile to the Catholic Church. Undoubtedly this is true, but it is only part of the truth. They are the foes of religion; hostile to the idea of divine power itself. So far as the United States committing itself to the recognition of Carranza is concerned, Senator Lodge expressed precisely the views I hold. He asked whither the Ambassador of the United States would pursue Carranza to present his credentials, whether to the hasty camping place of an irregular soldier on the march or into some ruined village held only for a moment and unworthy the name of capital. He asked, too, whether Ambassador Fletcher was to be credited to Carranza as President of Mexico or as First Chief of only one set of revolutionists? Mexico is today in worse shape than ever before. The whole truth about the outlawry, the robbery, the wholesale assassinations in that unhappy country is not being told. Our Government is not now protecting and never has protected its own people in Mexico. I do not myself believe that we should have intervened by force of arms. That would have been the worst of all possible policies. But we should have protected our citizens. That has not been done. It has indeed hardly been attempted. The bands of banditti, whose First Chief, Carranza, is to be honored by the accrediting to him of an Ambassador of the United States, pillage the sanctuary, despoil the very altars of their sacred vessels and drapings. How is it possible to base upon such a foundation a Government which the United States may dignify by recognition?

Referring to the torture of nuns and priests, the Cardinal said:

The facts as to those outrages are unhappily only too true. There are many affidavits in existence corroborating not only these reports of cruelty to priests, but the outrages perpetrated upon holy women. Unfortunately, too, these cannot be looked upon wholly as incidents only of a lawless past which Carranzistas are trying to correct today. There is much evidence that the same atrocities are being perpetrated now, particularly in Yucatan, to which the power of Carranza has recently been extended. I do not believe that a Government founded on atheistic principles will last, and it is for this reason among others that I have no confidence in this latest expedient of the Administration for restoring order in Mexico. That is the reason why, with every recognition of the many perplexities which beset President Wilson in his effort to deal with this problem, I have still very grave apprehensions about the result.

While excitement over the massacre was at it height, General Huerta died at El Paso, Texas, January 14, a prisoner for many long months of the United States. On January 12, as Huerta lay dying, a wire from San Antonio, Texas, announced that the old General had been indicted by a Federal Grand Jury "for conspiracy to violate the neutrality laws." Whatever Huerta's life, a subject about which Americans know little or nothing, his death was edifying. On January 13, General Robles, secretary to General Huerta, issued this statement:

I only wish to say regarding the unjust and cruel treatment given to General Huerta by the United States Government that the treatment is responsible for his present condition. When he was President of Mexico he gave all guarantees to Americans regardless of the many difficulties he had met with in his administration. In this country he was thrown into jail like a common criminal and his health was completely broken down, causing his death.

General conditions have not improved in Mexico. Disease and starvation are doing deadly work; religion is in a sad way; Carranza has officially refused to allow the Mexican bishops to return to their sees.

Spain.—The employees of the postal and telegraph service lately decided on their own initiative to place themselves under the protection of Our Lady del Pilar of Saragossa, and to collect by voluntary contributions from the members of the corps the funds necessary for the ceremonies to be held in commemoration of the event. Though the Government had no share in the plan, the Socialist leader Iglesias and two Socialist-Republican deputies, Soriano and Nouques, made this act of the employees the subject of their questions to the Ministry. They insinuated that the Director-General of the Post and Telegraphs and other State functionaries had influenced the men to join in an artfully devised clerical scheme. They were informed by the Minister that the Government had absolutely nothing to do with the movement. The deputies, however, from Aragon, the province above all others devoted to Our Lady del Pilar, had been aroused by the wanton attacks of Iglesias and his followers, and the Marquis de Arlanza, speaking for the Aragonese deputies, boldly declared that he would allow no one inside Parliament, or out of it, to insult the Queen and Patroness of Saragossa, and of the whole province. The protest of the Marquis stirred the wrath of the well-known Barriobero, the representative in the Cortes of Spanish Freemasonry. Barriobero went even further in his attacks than Iglesias and his Socialist-Republican friends. He made a coarse and indecent onslaught upon the Sacraments of Baptism and Matrimony. For his unparliamentary and abusive language he was frequently called to order, and he was finally answered by the President of the Chamber and then by the Minister himself, who eloquently upheld the Catholic doctrine of the Sacrament of Matrimony. The Municipal Council of Saragossa sent a telegram of congratulation to the Marquis de Arlanza for his fearless and Catholic attitude.

The Cortes; Bigotry Rebuked

TOPICS OF INTEREST

Self-Realization

NO generation is complete without its cant. There are certain mouths in every age so molded as perfectly to fit phrases full of fine sound and fury, signifying nothing. The vast shallowness of cant phrases rolls from them with the profundity and obscurity of Delphic oracles; and the vibrant conviction of their utterance, the very frequency of iteration, and the resonance of their vowel-sounds fill the ear even if they elude the intellect. Cant is founded on the far-reaching principle that maxims will often work as substitutes for morals; and that when one does not possess a virtue he can with dignity and grace, at least talk about it.

And twentieth century cant places high on its lists of sentences the charming gems of thought: "Live your own life"; "Realize yourself." Self-realization is the plea of the faddist in education and the murderer whose intellect has been trained while his will has been starved. It leaps at you in popular philosophy; popular literature is redolent of it; though as to what this self-realization means or how it is to be accomplished, no two who preach it can seem to agree.

Only one thing is quite determined. Self-realization cannot exist without a complete revolution of the old time relation of the sexes. Whether you realize yourself by braining every weaker man in your block, as Nietzsche would suggest, or by twining your brows with olive branches and clothing your limbs in peasant's garb, as Tolstoy would recommend, you are still a dilettante at the game of self-realization if you believe that you can realize yourself in the cramping environs of home, or in the unstimulating society of husband or children.

Nora Helmer as she slammed the outside door behind her and left her wobbly-kneed husband to wash the dinner dishes and teach the baby its prayers, although she probably did not much care whether he did either, traveled the way that every seeker after self-realization must follow. And whatever the heroines of real life may do, fictional heroines have followed her with wearying monotony.

Two such heroines month by month are ornamenting the pages of two of our most popular magazines. One of them, the more vulgar be it noted, disports herself in a magazine devoted to the interests of women. Delightful stuff to pour into the boudoirs and nurseries of Christian wives and mothers, isn't it? The stories are written from formula, the formula more or less varied of "A Doll's House." The less offensive runs thus:

The heroine finds after marriage that she has no part in the work-and-thought life of her husband. (Cf. *A Doll's House, acts one and two.*) She is a mere toy, a creature to be petted and amused and allowed no share in the world of cares and worries. If the lady is typical, one finds the conviction growing in his mind that, despite the Feminist pother, our American women have been spoiled rather than abused by their brutal masters, the American husbands. Twins arrive, and her husband refuses her all share in their training. Of course, wise reader, you are acquainted with a dozen such husbands who sternly reserve to themselves the exclusive care of the babies, so you will recognize the truth of this husband to the type.

In deep despair, our heroine decides that she must force her husband to recognize her as his partner, his equal, his comrade. (Cf. *A Doll's House, dénouement.*) She must make a career for herself, thus proving her right to serious consideration and a place in his work-and-thought life.

Ah, a career; the magic of that word! A vivid imagination can already picture her slaving in some social settlement for the poor and afflicted brothers of Christ. It can fancy her, in picturesque linen and cap, laying tender hands on hot foreheads, or, swathed to the eyes, handing sponges and sterilized instruments to some grim-faced surgeon.

But vivid imagination had better not run so fast. After a carefully planned lie, which the reader must admit is a promising beginning for any career, the heroine flits from husband and twins to become—pause here for breath—a chorus girl!

Have women readers in truth no sense of humor that they do not at this point shriek with laughter? Or do they perhaps shudder when they learn further on that the chorus she has joined was part of a "show," the sort her husband seldom attended? More power to the husband, say we! This delightful heroine deserts her home and her twins to realize the full possibilities of her woman's nature, and she sets out to accomplish this in the chorus of a modern show of the type which frankly exploits womanhood for the benefit of clubmen and prematurely wise striplings. Of course she succeeds, and in further numbers we will find her, doubt not, washing off the rouge and the eye-blue to return to the twins, a fully self-realized woman. How those same twins will love and respect their mother in later life! Come now, let's be honest: isn't that unutterable rot?

A story of that type is not merely bad ethics but bad art, so we are quick to see that it is rot. But the absurd cant of self-realization is not a bit less rot when it is cloaked with the vivid conciseness of Ibsen or the crackling epigram of Shaw. Self-realization that can only be gained at the expense of home and family is no self-realization at all, but self-mutilation.

It all comes about through a misunderstanding; i. e., adoration of that other bit of cant, individuality. Man is no longer a social being, dependent on others and with others dependent on him. He is a star unconnected with any solar system and bound by no laws of gravitation. And like that runaway star, his course is headed straight for destruction and death.

Deep down in our hearts, God has placed the consciousness of our relation to our fellow-men. A mother who develops herself in such a way as to neglect the development of her children is conscious that she is mutilating her personality. Her motherhood is part and parcel of her personality; her true development is bound up with the perfect development of her maternal instinct. The case becomes ludicrously clear where fathers are concerned. If in the pursuit of self-realization, the father leaves his family to shift for itself, the police courts write his name on their books and cherish his photograph or finger-prints with zealous regard. Perhaps a walking tour through South America would give a much needed breadth to his education; a career as a pugilist might develop his physique; a trip around the world on a tramp schooner would widen his perspective and deepen his imagination. The constant toil which family relations impose upon him, and the constricting influence of bargain counter prints and inartistic cookery may knock the poetry out of his system. Self-realization in fiction or real life is no excuse for the husband who can find it only by leaving his family on familiar terms with the wolf and the pawnbroker.

Yet smirking editors expect us to applaud the woman who forsakes her husband and babies, because she utters a few cant platitudes about "self-realization." To begin with, no woman who is really a toy, a plaything of her husband, could possibly be a heroine. Few women are playthings; and those who are, have the fault within themselves. They are just the sort of women that turn naturally from the home to the chorus when they seek for a career. The woman who takes motherhood seriously, and views homemaking as a duty so engrossing as to leave her no time for stocks and bonds and the mêlée of politics is not a plaything, but the God-appointed partner of man, the repository of the world's future generations, the fountain head of humanity's purity and gentleness and love.

And if ever a creed was damned by its prophets, that creed is the creed of self-realization. Poor infatuated Nietzsche, chief philosophic prophet, clamoring with mighty wails for an all-conquering, humanly divine Superman, finds self-realization the road to the madhouse. Strindberg, chief literary prophet, seeks self-realization through three marriages and three divorces, and ends with a hatred of womankind that makes his female characters beasts and harpies. While with voice and trumpet Nietzsche and Strindberg preached self-realization, they themselves fled with rapid feet down the path to self-destruction. And unmindful of their leaders' fate, mad bacchanalian followers catch up the echoes of their masters' notes, and plunge down the same steep course.

History is a wearisome story teller. Her stock of yarns is so often repeated. Poor human nature had struggled along for centuries, black as night and dark as the flaming pits, in search of self-realization. At the end, it could boast of Cato, saint of paganism, that he had found self-realization in suicide.

Then came a Teacher born of the humblest Maid in all this proud world, and He showed us the unknown path to self-realization. He taught that self-realization means self-forgetfulness. For thirty years He toiled and labored in obscurity, submitting His will to the will of His Mother and Foster Father, until He had realized a perfect manhood. And then He preached His philosophy of self-realization.

His own will He set aside to do the will of Him that sent Him. The law that demanded a penny in tribute must be obeyed though it required a miracle of Divine power. No moment of the day or night was free from the demands of the poor and the suffering. At close of a day of toil He could still find time to stretch forth loving arms to His beloved little ones. The quiet of prayer did not hold Him enthralled when His disciples were in danger in the sea below. He thought never of Himself; always of others. His purity made Him only the more gentle and merciful to the struggling woman who turned her eyes to Him from the abyss of mire. He had not a materialist's contempt but a God's love for the pitiful, the maimed, the outcast. He lived a life forgetful of self, devoted to others. And at last He died with failure written on a tablet above His head, and left the conquest of a world to His Apostles. Even in death His brow wore no crown save a crown of thorns.

There is one perfect self-realization and that is the realization of Christ's self-forgetfulness.

DANIEL A. LORD, S.J.

Our Harvest of Foes

OUR foes are numerous and irritating. Many of them are united in one thing which it will not do for us to deny, sincerity. Such men must be either converted or fought relentlessly. But one of the greatest mistakes we can make in our attempt to do either is to suspect their sincerity, vilify their motives or themselves, and accuse them of consciously or deliberately being all but incarnate fiends. They are not. They are sincerely ignorant, and they get perhaps all too little assistance toward the light from some of their opponents in our camp, who know enough to oppose them but do not know enough to convert them. It is by exposing the error of their systems and at the same time revealing the Catholic corrective for it, that they are disarmed. Such champions of the Church, zealous though they be, may easily do more harm than good from their ignorance of the efficient Catholic way to combat sincere error, and their lack of the unworldly calm and love, even of enemies, which is so difficult at times, but which Christianity should provide.

Perhaps the success of these foes of ours is practically as great as if they really were incarnate fiends or sworn foes of truth, though probably their very achievements

are due to the fact that they really are nothing of the sort, but extremely sincere truth-seekers and therefore extremely influential. No one should attempt to oppose a sincere foe without granting his sincerity and being candid. Hard as it may be for persons who see the frightful havoc wrought by their foes' erroneous opinions, the enemy must be given the credit of supreme sincerity.

Take the Socialist. I think that no one who really knows the best type of men in this fallacious movement will have any desire to deny that they are splendidly, touchingly, inspiringly sincere in their desire to reform evils and prevent injustice. The trouble with them is, perhaps, that they think fallen human nature as a whole can be so good as to produce and live under a form of society in which evil and injustice can hardly exist. In their very sincerity and absolute hatred of expediency they go too far. Instead of desiring continually to reform abuses as they occur, and they would come up even under Socialism, they wish to abolish both good and bad in existing conditions and to produce something totally new. Their very sincerity is the great asset of their movement, and certainly sincerity is a thing greatly to be desired in present-day society.

Now, here is an element that must be taken into account in dealing with the genuine Socialist and the genuine devotee of any of the multitudinous schools of respectable non-Catholic thought today: they really do seek and desire the truth, above all things. Expediency, mere holding fast to present systems for any personal or corporate gain which may eventuate from something not so good as it should be, they detest. Shallowness, insincerity and desire for mere personal advantage they abhor. But what does this signify to us? It means that non-Catholics long for the truth so ardently that if we can present the truth to them in terms which they can understand and cannot fail to consider, they will not hesitate to accept it gladly. Nay, more, they would probably accept it and use it more sincerely and more zealously than vast numbers of Catholics. They would not be satisfied with merely going to Mass and receiving the Sacraments; they would desire to live the Catholic life completely every day, every hour, not only individually, but corporately. They would realize that Catholic life is what they had been seeking before their conversion, and they would desire the restoration of this life through liturgy, ritual, pageantry, art, literature, music, customs, and so on. They would probably discover in the Church things which we ourselves, long unaccustomed to the freedom of full Catholic life, and now perhaps actually estranged from it to a considerable extent, have unwisely neglected.

Ah, it will be a crying pity and a great tragedy if we cannot and do not convert these sincere truth-seekers so ripe for the harvest! Converted, they may prove even our own salvation in the way of renewing the thoroughly Catholic life now almost impossible or sadly neglected. Here is a work which cries out for an able, trained master of apologetics who, with his grasp of modern eccentricity of thought and his flaming zeal for the Faith, would win to the Church those among the moderns who should be called her shining lights. Those who might efficiently work out the salvation of society by the light of the Faith are now working out the best system they know outside the Church. If they but knew the Faith and the power which it offers for this purpose, how far superior would be their work! Can we not stave off, at least for many centuries, the mournful kingdom of Anti-Christ so vividly pictured by Mgr. Benson in his "Lord of the World," by working the conversion of these people who are, consciously or unconsciously, making for Anti-Christ?

The hope of the Church, as well as of society, of the future, may, perhaps, lie largely in the conversion of these stalwart, sincere men who are now our foes, not because of evil intent, but because of the very sincerity of their ignorance. They simply do not know how to reason clearly; it is not that they do not wish to reason well. They are not today responsible for the fog thrown between them and things Catholic by their forefathers. And if only that fog could be lifted, what a burst of enthusiastic acceptance and use of things Catholic might not be expected of them. See what those who have already been converted are doing in and for the Church! They shame the ordinary Catholic by their grasp of the faith, their conviction, zeal, piety, fervor, devotion and practice. Could all, or even the bulk, of our foes be similarly transformed, what a glorious future would open out for this land, for the Church here, and, very likely, for the whole sad world!

We must respect our sincere enemies. We must thoroughly know their thoughts, aims, and enthusiasms, as well as their errors. Then we can teach them how to separate truth from error, and then both we and they can use all that is true in modern thought in the service of Catholic truth. To try hard to bring about their conversion is absolutely our duty. Let us not be found wanting!

HENRY A. DOHERTY, JR.

"Mankind in the Making"

THE recent data pointing to an artistic temperament in Europe's primitive inhabitants, which Dr. Walsh discussed in his paper "The Cave Man in Art," are indeed "thought-provoking." It is mortifying to speculate on how the sensibilities of that primitive mural decorator would have been affected had he been vouchsafed a glimpse five score centuries into the distant future, had his eye alighted on one of our present-day "reconstructions" of prehistoric man, and were he given to understand that the flattering figure before him was none other than his venerable self. To him no doubt such a vision would have been provocative of something less moderate than thought.

Readers of the *Scientific American* cannot have forgotten a sketch which appeared in that publication some months ago, illustrating an article entitled "Mankind in the Making." The contribution itself was indifferent enough; merely another weak effort at giving color to the old monkey story. But the picture was a curiosity. Truly, if the "Piltdown Man," for his likeness it professed to be, bore any resemblance to this savage, hairy, chimpanzee-looking monstrosity, further anxiety about the missing link were bootless. Science has completed the chain which the ingenuous writer tells us it has been endeavoring so long to "forge."

I said the article was not remarkable; but it was, negatively. Stripping it clean of the writer's own brazen assumptions and cocksure conclusions, we have left, as the sole objective foundation of that uncanny sketch, a handful of fragmentary skull bones picked up within the radius of a few yards in Sussex, England. Some critics, whose competency to judge cannot be questioned, deny that the oddest of them are human remains at all, while others, among them Professor Keith of the Royal College of Surgeons, reject the present reconstruction as "too absurd to deserve consideration." So the top of the fellow's head is the only part which is not downright fiction, and, strange to say, even in the picture this strikes us as being the least pithecan portion of his anatomy. Rough pelt, long arms, prehensile feet, herculean club and all the rest are just "fillers-in."

Thoughtful men stigmatize such extravaganzas as humbug, and such theorizing as intolerable dogmatism. Yet humbug and dogmatism have achieved their purpose. They have impregnated the popular mind with a conviction that after all science is on the side of the monkey. "It frequently happens," said Professor Schwalbe, himself an eminent Monist, "that views, based on a few facts, have been regarded as definitely obtained scientific results by those who have not studied the matter closely, because these views have been enunciated with a peculiar assurance." Even a very hurried glance over the evidence on the question will show how true this is.

The oldest certain relics of man have been found in quaternary strata, and belong to the third interglacial period. Anent the much-disputed tertiary eoliths, rough but curiously shaped stones which have most frequently turned up in localities where there are no other human traces, our best authorities, Boule, Obermaier and Lapparent, will not grant that they are the works of man. The curious carvings and picturesque drawings and cleverly-wrought implements of the cave men represent the earliest human handiwork known. They reveal our ancestor as a *homo sapiens* from the first.

Nothing brings out more unmistakably the utter absence, on the one hand, of any vestige of an intermediary link between man and monkey, and on the other, the strong-jawed determination of certain scientists to "forge" one, than the pother stirred up some years back concerning the famous *pithecanthropos erectus*. A piece of cranium and two molar teeth are the only indubitable remains of him which have survived; but they were abundant for the purpose. "Competent paleontologists and anthropologists today," wrote a Chicago professor exultantly, over a decade ago, "believe it to be a real connecting link between man and the lower, apelike animals." If so, the opinion of competent paleontologists and anthropologists has since undergone a remarkable revision. Klaatsch, Schwalbe, Ranke, Macnamara, Branco, Hertwig, and Kohlbrugge among others, maintain it is the mazard of a genuine ape. The European Neanderthal race is now admitted to be the oldest of which we have fossil remains. Its skeletal characteristics are a sloping forehead, prominent superorbital ridges, and absence of a protruding chin. Its skull differs little from certain Australian types of the present day, and in cranial capacity especially, it sometimes surpasses that of the Caucasian. "We know," therefore, as Professor Branco emphatically put it, "no ancestors of man."

Other scientists, notably Klaatsch and Stratz, excogitated the theory that man is not a descendant but a cousin of the monkey, that the *homo sapiens* and the anthropoids are two distinct lines which originally sprang from a common parent. Now we possess fossil specimens of forty-eight species of prosimiæ and apes which lead up beautifully to the extant types, but of a like family tree for man, the archives of paleontology furnish no trace. In fact, when Klaatsch expounded his theory at Lindau in 1899, Ranke's blunt comment was that "such hypotheses are purely matters of imagination."

The morphological differences between man and ape are obvious enough. But one general fact in this connection is of special significance: namely, as Father Wasmann pointed out, that every one of these variations is ultimately traceable to man's mental superiority. Darwinists have made great capital of our so-called rudimentary organs. These are certainly less numerous than was once supposed, and the most they may be said to indicate is that our habits have altered considerably in the course of centuries. What biologists term his embryonic gill-slits, in particular, are cited as proving, naturally "with complete certainty" (Wiedersheim), that, in accordance with Haeckel's "biogenetic principle of development," man and all other vertebrates were once gill-breathing animals. Those, however, who have studied most carefully the curves and folds in the pharynx of the vertebrate embryo, and are acquainted with their very definite role in the building up of other organs, mouth and ear, for example, fail to discern any necessary tie between them and the true branchial clefts and arches of fishes.

Again, the human *placenta biscoidalis* was found to resemble that of the anthropoid embryo. Whence Professor Selenca did not hesitate to "regard as definitely proved" the direct relationship between man and the anthropoid apes. This is to imitate the geologist who, from the similarity of a Hottentot's incisors to the tusks

of a Baffin Bay walrus, would "regard as definitely proved" a former geographical connection between Cape Colony and Greenland. Lastly, certain ingenious experiments carried out by Dr. Friedental and others seemed to argue a chemical similarity between human blood and that of the higher anthropoids, though other experiments, be it noted, pointed straight in the opposite direction. The Doctor promptly concluded that "man is not only descended from apes, but is a genuine ape himself." Remarkable reasoning indeed! Thus for instance, Dr. Friedental's blood and mine does not differ chemically from that of the blackest race of Kafirs in South Africa. Hence he and I are not only descended from Kafirs but are genuine Kafirs ourselves! While bowing low to the Doctor's great name as a scientist, we may be pardoned for declining to accept his dialectics.

All must admire the zeal with which these eminent men are devoting themselves to the problem of man's origin. We shall gratefully welcome whatever truths their patient efforts bring to light. Caution, however, in advancing to conclusions is indispensable. When indubitable fossils of the man-monkey shall have been unearthed, and if they exist they cannot escape ultimate discovery, then the champions of Darwinism will have something fairly substantial to point to; while these other fugitive coincidences can be utilized in their proper function of confirmatory evidence. Until such time the man-monkey theory cannot be regarded as even a serious scientific hypothesis. LEO W. KEELER, S.J.

Holland in Wartime

THE eyes of the world are now riveted upon the belligerent countries, but increased attention is likewise given to the neutral nations. Among the latter, Holland, with her seacoast facing the shores of England and her eastern frontier running parallel to the German Empire, occupies, at present, a rather delicate and critical position. Not only has she been forced to string out an army of some 300,000 men along her frontiers to guard against a possible infringement of her neutrality, but she is constantly kept on the alert to avoid giving offense to any of the belligerents. The Administration has so far admirably accomplished this task. It has been obliged for this purpose to enact a series of decrees vitally affecting whatever modicum of foreign commerce is still permissible under the present embroiled conditions. Thus the importing of all foodstuffs is now carried on by the general Government itself, while exportation of all kinds of merchandise is either restricted by special regulations, or in some lines prohibited altogether. The blighting effects of the war on the business activities of even neutral nations may be correctly gaged by the commercial deadlock that is gripping Holland. Her foreign trade, which in the palmiest days of the Dutch Republic (1650) amounted yearly to three hundred million gulden, but of late years (1911) has increased to more than six billion gulden annually, has virtually come to a standstill. The heavy expenditures incurred by a general mobilization are piling up the national debt at an alarming rate and new taxes are continually levied to meet the Government's increasing obligations, while the war clouds lower more darkly as time advances. All hope of concerted action on the part of neutral nations to restore the freedom of the seas has seemingly been abandoned. Though Holland is at present suffering in her commercial interests only, it may be taken for granted that, in view of what has befallen other neutral nations, the little kingdom at the mouth of the Rhine is not the least earnest in adding its voice to that universal cry: "How long, O Lord, how long?"

Despite the present pinching times, however, the pressing needs of the Holy Father are generously remembered by the Catholics of Holland. True to their traditional devotedness to the Chair of Peter, they seem to be resolved on surpassing even their noble record of the early seventies. Subscription lists are published by the Catholic press, and rich and poor alike keep sending in their gifts. From the diocese of Haarlem alone upwards of seventy-five thousand gulden ($30,000) have so far been transmitted to the authorities in Rome. Surely a glorious example and one worthy of emulation!

A grievous loss has lately befallen the Catholic body in Holland by the untimely death of the recently appointed Dutch ambassador to the Holy See, Mr. Louis Regout, a former Cabinet Minister and a most exemplary Catholic. He has been succeeded by Mr. Van Nispentot Levenaer, a leading Catholic Member of the present Dutch Parliament.

The Holy See has honored Holland by raising Cardinal Van Rossum from the rank of Cardinal Deacon to that of Cardinal Priest. His Eminence now ranks with such members of the Apostolic College as Cardinals Gibbons of Baltimore, Bourne of Westminster, Amette of Paris, Mercier of Malines, Von Hartmann of Cologne, and Piffl of Vienna. Cardinal Van Rossum is at present head of the Papal Biblical Commission and has been promoted to the office of Major Penitentiary of St. Peter's. The Holy Father in his letter to the Cardinal, containing the latter appointment, states it "to be his wish to confer this most important and distinguished office on a prelate who excels not only in piety but in prudence and learning as well."

Another item of interest is conveyed in the Amsterdam paper *De Tyd,* which publishes a letter from Father Smets, Chancellor of the Latin Patriarchate of Jerusalem, in which he emphasizes anew the reserve with which the telegraphic intelligence in the secular press must be treated. General Charles (Chinese) Gordon had in his time sought to identify a certain hill outside the Damascus gate of Jerusalem as the real place of the Crucifixion. This surmise evidently appealed to others and probably led a correspondent of the Associated Press to telegraph "that the Turks were using the top of Golgotha as a place for target practice!" Father Smets, in his letter, points out the absurdity of the story if applied to the real Golgotha inside the walls of the Church of the Holy Sepulcher, and refers to the aforementioned theory of General Gordon as the probable source of the misconception. In the same letter he likewise contradicts several reports regarding the maltreatment of Christians in Palestine and the confiscation of the Holy Places by the Turkish Government. Among other items he speaks of the marked respect paid by Turkish officers to the Patriarch. While the latter was on his way to Bethlehem, last Christmas, he was met by a Turkish division on its march to Egypt. The officers saluted his Excellency and ordered their regiments to stand aside of the narrow road to afford him a free passage. On arriving at Bethlehem the Patriarch was shown the customary military honors. Last Easter, the letter concludes, all the religious ceremonies were carried out in good order and perfect quiet was reported to prevail at the time in Jerusalem and its environments. V. S.

Catholic Landmarks of St. Paul and Minneapolis

THE area comprised within the State of Minnesota, which includes the site of the two cities, St. Paul and Minneapolis, was frequently visited during the period of the French régime

in Canada. Missionaries, traders, and voyageurs came to its plains either for the sake of bringing the light of the Gospel to the Indians, or for the purpose of barter, or even for the mere object of making new discoveries. It is altogether likely that many of them crossed the site of either or both of the cities, since both of them are located on the banks of the Mississippi, one of the great highways for the traveler of that early day. For lack of distinct descriptions, however, it is not always possible to indicate the exact spot of their wanderings or sojourns.

Among the earliest explorers were Groseilliers and Radisson, who spent the year 1655-56 on Prairie Island in the Mississippi River, the northern end of which begins just below the present city of Hastings, Minn. While Groseilliers remained most of the time on the island, Radisson went out with hunting parties and traveled four months going from river to river. It is natural to conjecture that on these expeditions he went further up the Mississippi to its great tributary, the Minnesota River, thus passing through the site of what is now St. Paul. During a second journey to the west (1659-60) Groseilliers and Radisson were for some time with the Indians in the neighborhood of Knife Lake, Kanabec County, whence they went to the prairie land in southwestern Minnesota, following in all likelihood, the course of the Rum, Mississippi and Minnesota rivers; and in this way they came through the area now included within Minneapolis and St. Paul.

About twenty years afterward the Recollect, Father Louis Hennepin, came to the Illinois country with the famous explorer La Salle; and later on, he and two companions, Michael Accault and Anthony Auguelle, went on an expedition along the upper Mississippi. While canoeing on the river they were made prisoners by a party of Sioux warriors, on April 11, 1680. They were taken northward along the stream for a certain distance, and then overland to the Sioux or Issati villages in the neighborhood of Lake Mille Lacs. The spot at which they left the river was, according to Hennepin's description, about five leagues below the Falls of St. Anthony; and that would correspond to the east part of the present city of St. Paul. At the beginning of July, before the end of their captivity, Hennepin and Auguelle were permitted to travel as far as the mouth of the Wisconsin River, where they expected to receive merchandise and provisions from some French traders. They sailed down the St. Francis or Rum and the Mississippi rivers; thus traversing the territory now within the two cities of Minneapolis and St. Paul. It was on this excursion that Hennepin beheld for the first time the great falls in the Mississippi, to which he gave the name of Falls of St. Anthony, and which are now in the center of Minneapolis. And thus these Falls are the oldest historic spot connected with the early missionary history of Minnesota and its two great cities, St. Paul and Minneapolis. The name of St. Anthony, given to the Falls in honor of St. Anthony of Padua, has been perpetuated in the history of Minneapolis. The settlement that grew up around it was called St. Anthony before its incorporation into Minneapolis, and is still known by that name in popular parlance; and the first parish in that district was placed under the patronage of St. Anthony of Padua. Hennepin and Auguelle had not gone very far from the Falls, when they discovered that they had forgotten their powder horn. They therefore, at a convenient place, went ashore, and Hennepin's companion returned to the Falls to fetch the lost article. The spot where Hennepin rested was a league, or two and three-quarter miles, below the Falls; and that would place it at some distance to the north of St. Paul Seminary, or near where now is the Franklin Avenue Bridge. Further down the Mississippi they met the French explorer Duluth, with whom they returned to the Indian villages of Mille Lacs. At the end of September all of the white men were released by the Indians, and returned east by way of the St. Francis, Mississippi and Wisconsin rivers, thus traversing once more the territory of the two cities Minneapolis and St. Paul.

Other traders and missionaries came to the west, and it is altogether likely that in their travels on the Mississippi they came upon the sites of our present cities. Nicolas Perrot was often in the country bordering on the Mississippi, and erected several forts or posts along its banks. Pierre Charles Le Sueur traveled along the Mississippi for a great distance beyond the Falls of St. Anthony, and also explored extensively the course of the Minnesota River, thus necessarily traversing the regions of our cities. The Jesuit Father, Joseph Jean Marest, was in the country of the Sioux Indians in the years 1689 and 1702, at about the same time as Perrot and Le Sueur. A permanent fort was established on the west shore of Lake Pepin in 1727; and among the missionaries who attended to the spiritual needs of the garrison and to the conversion of the Indians were the Jesuit Fathers Michael Guignas and Nicholas de Gonnor.

The military reservation of Fort Snelling had a large part in the history of St. Paul; its grounds, it is true, are not in either of the two cities, but contiguous to both. Some of the earliest Catholic settlers of St. Paul, who came from Lord Selkirk's colony near St. Boniface, Manitoba, in and after the year 1827, took up quarters on land belonging to the Fort; and remained there until in 1838 they were forced to cross the Mississippi and establish themselves on its eastern side, in what is now the city of St. Paul. Among these early pioneers may be mentioned: Abraham Perret, Antoine Pepin, Vital Guerin, Benjamin and Pierre Gervais. Father Lucien Galtier, the first priest regularly appointed (1840) to the Catholic settlements in and near what is now St. Paul, lived for some time at Fort Snelling, in the house of a certain Scott Campbell, Indian interpreter at the post.

The most important landmarks connected with the diocesan history of St. Paul are the sites where stood the chapels or churches that served as successive cathedrals to the episcopal city. During the month of October, 1841, Father Galtier commissioned a few of the early pioneers to erect a log chapel on a bluff of the eastern bank of the Mississippi, to accommodate the worshippers in that district. The work was done; and on November 1 of the same year, he imparted the solemn blessing to the chapel, and placed it under the patronage of St. Paul, the Apostle of the Gentiles. The small building was afterwards enlarged and almost doubled by an addition made to it by Father Augustine Ravoux in 1847. The chapel is memorable, because it served as the first cathedral of the first Bishop of St. Paul. On July 2, 1851, when Bishop Cretin arrived in St. Paul, he made his solemn entry into the humble log chapel, raised to the dignity of a cathedral, and gave, from the depth of his heart, his first episcopal blessing to his small flock gathered to greet him. From the chapel the name of St. Paul passed to the young city then forming itself around it, and which has since grown to its present magnificent proportions. The old log chapel, which has disappeared long since, was built on a plot of ground between Bench (Second) and Third Streets and between Minnesota and Cedar Streets.

Immediately after his arrival Bishop Cretin planned to replace the old log chapel by a new and more commodious structure; and the work on the second cathedral of St. Paul was finished within less than five months. It was located on the corner of Wabasha and Sixth Streets, where now stands the large department store of Schuneman and Evans. The building, rather pretentious for the time, contained in three stories the living quarters for the Bishop and the clergy, the church, and larger reception and community rooms. Excavations for the third cathedral, which was to contain only the church proper, were commenced in 1854, and the corner stone was laid by the Rt. Rev. Bishop Timon of Buffalo; but it was not completed until after the Bishop's death, and services were held in it for the first

time on June 13, 1858. It was built on ground adjacent to the other, on the corner of Sixth and St. Peter Streets. There it stood for many years, the witness of many a conversion of heart, of many a silent prayer, and of many a solemn ceremony, until it was demolished in the autumn of the year 1914, to cede its rank to the new majestic cathedral, which rises on the brow of Summit hill.

FRANCIS J. SCHAEFER,
The St. Paul Seminary.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Mr. George's "Ecumenical Council"

To the Editor of AMERICA:

In AMERICA for January 8, you have an editorial on Mr. W. L. George's "Notes on the Intelligence of Woman," an article which was begun in the December number of the *Atlantic Monthly*. In the course of his article, Mr. George had permitted himself to write, and the *Atlantic Monthly* had permitted itself to publish the following stupid calumny: "Men have been found to deny woman an intellect. . . . They have gone further, and I seem to remember that in the Middle Ages an ecumenical council denied her a soul." On December 3 I wrote asking Mr. George to name the ecumenical council he accused of such idiocy. His answer, under date of December 19, will doubtless interest your readers:

3, Pembridge Crescent, W.
LONDON, England.
19th of December.

DEAR SIR:

Thank you for your letter, for I am always glad when people show me that they read my writings in a close way. The council in question is the Council of Mâcon, in the 6th century; it is quoted in August Bebel's brilliant study, "Woman." I have not the details you require; they are no doubt available in the standard work, by Sir Harris Nicolas, "The Chronology of History," where 1604 councils are quoted, but I am in the War administration just now and I simply have not a single hour to go to the British Museum to look up details. Besides you must not take too earnestly a chance reference made as an illustration; it is not a question of faith, but I think that the middle years of Christianity, say from the year 800 to the year 1650 or 1700, are not material. I mean that the middle ages, with their persecutions, their demonology, their absurd arguments as to whether black was really black, the logomachy of doctors, all that was foreign to the early grace of a simple faith and to the later tolerance of our century. Men transition all that, and I only wish that both defenders and enemies of the faith would see it.

Yours sincerely,
W. L. GEORGE.

From this it appears that Mr. George's ecumenical council is nothing of the kind, but a local Council of Mâcon; and his Middle Ages disappear into the "sixth century." Nevertheless he has the face to say that he is "always glad when people show (him) that they read (his) writings in a close way." This is of a piece with his pharisaical cant about the "tolerance of our century." The simple fact is, that Mr. George belongs to the class of writers whose preconceived antipathies against Rome, as they call the Church that has lived its life these nineteen hundred years before all men everywhere, make them so blind that nothing is too absurd or monstrous for their acceptance.

Notwithstanding the intolerance of these writers, it is necessary to keep on trying to destroy these hydra-headed calumnies against the Church. Accordingly, I have sent a second letter to Mr. W. L. George. Therein I have called his attention to the fact that his letter not only does not answer my plain question, but aggravates his grossly false accusation. His letter contains the insinuation that Catholics should not be unduly sensitive of the reputation for common sense which, they feel, is to be looked for in those who are their teachers and guides, the Bishops of the Catholic Church. Moreover, judging from the same letter, it does not matter to Mr. W. L. George whether his argument is built on a truth or a calumny, so long as it can be made to fit in with what he wants to say. His declaration that the pronouncement of an ecumenical council is not a matter of faith is a choice bit of theological lore. The inference is that all kinds of absurdities may be attributed to a council of bishops of the Catholic Church, provided articles of faith are not in question. The miserable subterfuge that he has not the time to give the documentary evidence for his public utterances had better have given way to an honest admission that he was in error; for as a matter of fact the Council of Mâcon (585, A. D.), which was attended by forty-three bishops, passed no decree that touches in the slightest way upon the question of woman having a soul or that she is a human being. The only possible incident, in connection with the Council, that could be distorted into the calumny which Mr. George so glibly repeats and, when challenged, dares not face squarely, is referred to in one of the notes that give the transactions of the Council. This note states that there was at the Council a certain bishop who said that "woman" could not be called "man." The whole incident revolved round a question of terminology.

Perhaps Mr. George will drop this calumny from his future writings, but it is too much to expect that his congeners will cease to parade it in their anti-Catholic propaganda. It matters not at all to these prejudiced writers and lecturers that the history of the Catholic Church's attitude toward the sanctification and education of woman, from the days of the Apostles till the present, is a flat contradiction of the calumny which certain so-called social reformers, Socialists, sociologists, suffragettes, and professional magazines are so fond of repeating for the multitudes who are only little less able than themselves to separate the truth from fiction.

Philadelphia. PHILIP R. MCDEVITT.

The Celt in Politics

To the Editor of AMERICA:

Of course, if I allow Mr. Russell to state my position as well as his own, he may rend his straw man limb from limb and slay his slain twice and again. But there is some danger that the dust from the destruction may obscure his vision. I shall be judged by your readers. In his first letter he pictured the young Celt of the present day winning his way in the business world. Needlessly he made his fling at the Celt of another day whose activities, confined to the field of politics, were characterized as "our shame." To this I took exception. In his reply to me he reiterates his former statement, and calls on me to admit "that these same political forbears, by their fondness for political place and power, placed a very serious obstruction in the pathway of their descendants." I will not, I cannot. Were it true that my father's politics were of the shameful kind, there is that in me which would make me remember only that he was my father, and my hand would wither ere I paraded in public print his and my political shame. But it is not true, nor ever will be, despite the dictum of our "best minds." I firmly believe that for the man who conceived and promulgated the idea that politics and politicians were *in esse* shameful and to be shunned, there is prepared, in the nether regions, a place of most exquisite torment.

In the employ of the municipality are many men of Celtic extraction. These men are "politicians." Common public opinion will have it so. If the term be not used in the invidious sense, it is true. Yet there are no descendants of the Celt in "the great army of commercial endeavor" more decent, more honest,

more able, more intelligent, better educated, truer Catholic gentlemen than they. Receiving their ideals from "their common mother" they are as faithful to them as are their brethren in "business." Shall any little coterie of "our best minds" point the finger of scorn at these, and cry "shame"? Reference is made to our recent municipal election. It is to be noted that a Kenney, an Attridge, a Collins defeated a Doyle, a Fitzgerald, a Conway.

Without reservation we agree that the mission to induce our young men to enter and possess the business world is deserving of success, and is to be fostered and encouraged in every legitimate way. We emphatically deny the implied proposition, contained in Mr. Russell's over-zealous epistle, that the descendants of the Celt should eschew politics. Politics have placed Catholic gentlemen in positions of honor and trust in all our municipalities. Politics have made them governors of great States. Politics have brought them to the front in the halls of Congress as the best type of the modern citizen. Politics have given them seats in the highest judicial tribunal in the land. May Mr. Russell live to see the day when politics call one of them to the first office in the gift of the nation!

Not by "business" alone shall we be saved. Nor by politics, I admit. But, O, Phaeton, *medio tutissimus ibis*. One may draw inspiration from the past as well as warning. History and historical data are useful things if you know your historian. We Catholics find it necessary to maintain a corps of the brightest scholars and specialists in research work to keep track of the romances dished up for public consumption as history. And if you say, in answer to the above, that you meant not that kind of "politician," you are like the man standing on the seashore, who, seeing the froth and foam over the shallows, marvels at the ocean, knowing naught of the deeps beyond.

Roxbury, Mass. THOMAS J. HURLEY.

Woman Suffrage

To the Editor of AMERICA:

It may be presumed that the arguments offered pro and con by Mrs. Avery and Sara McPike on the subject of woman suffrage have a legitimate purpose in their efforts to win readers to their point of view, and if such is their purpose I am willing to hear both sides. Mrs. Avery has presented her case in a calm, dignified and forceful manner, calling only upon logic, reason and facts to support her argument; but her opponent has fallen into an error, and, strange to say, she is guilty of the very error to which she called attention in the first line of her last answer to Mrs. Avery. "When you have no case, attack your opponent's attorney!" is the way Sara McPike begins her argument, and then, as a conclusive statement, she informs us, speaking of the opponents of woman suffrage that "their chief support, both financially and numerically, is furnished by brewers, bummers, gamblers, grafters, white slavers, and the oppressors of the poor." There are many who are opposed to woman suffrage on grounds that satisfy their sense of justice and reason, and Sara McPike will make no converts to the "cause" by her description of those who differ from her.

Yonkers. JOSEPH A. MCGRATH.

To the Editor of AMERICA:

Kindly permit me to say, in answer to "M. E. S.," of San José, that the phrase, "man is the head of the family and woman the head of the home," is meant to express the two distinct qualities, masculine and feminine, of the living union whereby husband and wife become one, thus extending and maintaining the human race upon earth. The basic spheres of the sexes are distinct, and they have been maintained more or less in accord with nature throughout the ages. Man goes forth to secure means for the material upkeep of the home, and to defend, in battle, his hearth-stone. Man's sphere is that of political economy. The wife re-fashions and distributes the materials at her disposal, providing home comforts for husband and children, and maintaining social intercourse. Woman's sphere is that of household and social economy. The "old German" who claimed to be "head of the house" wherein he ungraciously allowed his wife a "seat" has not the power to set up sound standards of marital relationship.

Happily the natural law is God's law, and canon law is the law of the Church of God; unhappily, others beside the "old German" have the bad grace to defy both. Too true, it is, that "canon law and Church jurisdiction" count for nothing at all with the pagans of our day. Indeed they count for little with many who retain the name Christian. False ideas are so popular that "100 per cent of the students of a New England Divinity school belong to the Intercollegiate Socialist Society." Woman suffrage is an integral part of the "science of Socialism" in which canon law is laughed out of consideration. The reason, however, is not as M. E. S. is pleased to imagine, because "these results follow in the next world"; but rather because these results follow here and now, for canon law declares marriage a permanent state, and sanctions neither divorce nor its kindred evils. Hence canon law can reach and does reach the deepest "concerns of woman's province," namely, the home and society. When out of harmony with the Divine law, civil law may whiten the sepulcher and plaster over some of the ugliest aspects of our domestic life, but the man-made law leaves the moral wound entirely unhealed.

Nowhere have I declared that "suffrage is a male right." Mr. Charles O. Haines is mistaken. In substance I have said, that the unit of civil society under whatsoever form of government, aristocratic or democratic, is the family, not the individual; that woman suffrage adds nothing that is necessary to good administration, and that it does disrupt the political unity of the family. I am quoted correctly as saying that "female suffrage is a rebellion against the moral order," but this is only another way of saying that it is a social disorder. Here in a word is the full sum of its offence. Mr. Haines gives no argument, good or bad, for the statement: "If there is any social disorder connected with woman's voting there must be as much connected with man's voting." But since by implication this is a denial that the family is the primary form of human government, the fundamental unit, the governmental cell, so to speak, which no one may ignore who would reason rightly on the subject, Mr. Haines' opinion stands for what it is worth. If men were mothers this opinion might claim some respect.

The Catholic answer to the question, "What moral order?" is simple. It is God's order, and radicals, one and all notwithstanding, the only moral order that exists. The reason why "the voting man cannot menace" the stability of the family is the plain fact that man, by the constitution of things human, is the head of the family. Governments, in conferring suffrage on man, conform to the moral order; hence man normally represents the family at the polls. Certainly, since Socialism favors votes for women "that damns it at once," for woman suffrage is an integral part of the Socialist doctrine and not, like mothers' pensions, a mere vote-catcher. Poor man! "Nowhere in the Decalogue nor in the Commandments of the Church" can Mr. Haines find anything about the "family being the unit of the moral order." Three of the Ten Commandments of God, the Fourth, Sixth and Ninth, relate to the family, and the Sixth Commandment of the Church is designed to safeguard its integrity.

Boston. MARTHA MOORE AVERY.

Systematic Hymnals

To the Editor of AMERICA:

In the issue of January 8 of your periodical, Mr. Henry A. Doherty, Jr., says that "we sadly need a systematic hymnal, with hymns arranged according to feast and season," "as a means of keeping the laity in touch with the great messages of the varying feasts and seasons of the Christian year." This need has long since been supplied by some of our own hymnals. One of our older American hymn books, the "Roman Hymnal" of the Rev. J. B. Young, S.J., contains hymns for the seasons and festivals; and this arrangement appears even more clearly in books of more recent date, e. g., in the "Catholic Hymnal" of the Rev. Alfred Young, C. S. P., in the "Psallite" of A. Roesler, S.J., and in the "Hosanna" of the Rev. Ludwig Bonvin, S.J. This last mentioned excellent hymnal, with which the undersigned is well acquainted, begins with seven hymns for Advent, including two melodies for "O Come Emmanuel," particularly desired by Mr. Doherty; then follow fourteen hymns for Christmas, besides thirteen to Our Lord; seventeen for Lent; ten for Easter; two for Ascension; four for Pentecost; four for the Feast of the Most Holy Trinity; twelve for Corpus Christi, the Blessed Eucharist, etc. Among these are translations or imitations of the "noble hymns of the Divine Office of the Church," which, too, Mr. Doherty wishes to see in our hymn books.

We have no need, then, to envy the Episcopal Church for its hymns, nor is it necessary "to claim as ours all of its hymns which are worthy of our use. . . ." Comparing the "Hosanna" melodies with those of the Episcopal Hymnal we should hardly prefer the latter. "We have here, indeed," as a critic of the "Hosanna" justly remarks, "a choice selection of the most beautiful hymns that have been used by the Catholic Church since the twelfth century," and, what is a most important, though generally much neglected, feature in Catholic and Protestant hymn books, "the texts are really adapted to the melody and rhythm, with the accents, pauses and cæsuras placed naturally and properly, and this holds true of all the stanzas."

Buffalo. FREDERICK J. BUNSE, S.J.

Rational Athletics

To the Editor of AMERICA:

I rise to a point of personal privilege, which, I believe, takes precedence of anything short of an alarm of fire. Mr. Shortall, in your issue of January 15, has misrepresented me and my works, and I crave your indulgence for a little space in which to defend both. To begin with, I believe every word in the first long paragraph of Mr. Shortall's letter. But from there on we quarrel. Dr. Walsh is amply able to defend himself. As for me, when I talk athletics, I mean an integral part of the scheme of education from the fifth year of the elementary school, to and through the post-graduate schools of the university. I stand for one principle, namely: Make the "school team" eighty per cent of the register, thus at one "fell swoop" wiping out professionalism and proselytism, and giving the ordinary boy and the under-developed boy a chance to get some athletic training. And I have letters from Sargent, Anderson, Brown, Meylan, Wood, Storey, Wingate, Raycroft, McKenzie, and others, agreeing that this principle must ultimately be adopted by all educational institutions. My illustrations are naturally taken from the elementary school, for that is where I live and work. It is for others to work out the application of the principle to high schools and colleges.

Mr. Shortall says, "I am opposed to primary school boys being trained." I distinguish: If they are trained for individual, intensive competition of the present style, I agree. Mike Murphy said no boy under eighteen should be so trained. And Mike Murphy certainly knew his business. But to be trained in athletic exercises, as part of a rational scheme of physical development, instead of getting only uninteresting calisthenics, such as Mr. Shortall prescribes, is a horse of another color. Our boys get two forty-minute periods a week of physical training, consisting largely of running, broad and high jumping, hop, step and leap, shot putting and ball throwing, interlarded with development exercises such as chinning, trunk lifting, etc. And they take these development exercises, because they see the immediate application of them in their jumping, shot putting, and so forth.

We haven't any star athletes. We haven't any time to give to developing them. But we have several hundred boys who are learning the "form" of some interesting outdoor sports and gradually developing the strength and skill necessary to enjoy and to seek competition with any and all comers. Once a month, usually on the first Friday, we hold an inter-class meet, in which at least eighty per cent of each class takes part. There is no compulsion about this, however. In fact, no class is eligible for competition, unless at least eighty per cent have paid their dues for the month, five cents each, to the athletic association. But so interesting are the contests, that no class has yet failed to qualify. Once a month also, usually on the third Friday, we hold an individual meet, for the boys who think they are good. We give them a chance to show off a little. That is our concession to the instinct for hero worship. But the program for all of these meets is announced only a day or two ahead. No chance for specialization. There are ten events on the program. Any two may be chosen and the competitors must be ready. Again, we have challenged the boys' schools in our neighborhood to select any five of the ten events on our program, and we will meet them in competition on the basis of eighty per cent of the register on any or all grades from 5A to 8B inclusive. If that isn't rational athletics, what is it?

New York. FREDERICK J. REILLY.

International Aid

To the Editor of AMERICA:

Two years ago had there been international cooperation in preventing war, Europe would have been spared the tragedy of the ages. Similarly if there were at present world-wide organized aid thousands would not be dying of hunger and cold in various parts of the world, while thousands of others are wasting more than would have been sufficient for our unfortunate brethren. Such assistance should not be called charity, but a just equalizing of the pressure. If we are "one body in Christ" the heart ought to send its blood where it is needed, and be prepared for prompt action.

Why have twenty centuries passed since the Apostle commanded, "Bear ye one another's burdens" without his precept having been accomplished? Why have the last twenty months passed—months of destitution in Poland, Serbia, Mexico, and Belgium, months when the pity of it was before the world, and would have loosened purse-strings—without any adequate appeal or plan having been formed by State or Church? I hear many say: "I would give, indeed I feel uncomfortable that I have not done something, but I don't know where to send my contribution, nor can I always be sure of the honesty of the agencies." To conclude, what is necessary is a world-wide organization in which implicit trust may be placed. Individuals should be awakened to a realization that our brothers are dying in other lands for want of a moiety of what we squander on self. Agents should be appointed to receive our offerings who shall be easily accessible, and whom we can trust to distribute judiciously and honestly, the aid we give.

Baraboo, Wis. J. T. DURWARD.

AMERICA

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The Ohio Lesson

IF your employer steals from your wages and obstinately refuses restitution, you may choose between two courses. You may invoke the law, or you may lie in wait for your employer, and, having murdered him, destroy his property. The first means of redress is slow. It may right your wrong, probably will, but it may not. Legal procedure is tortuous, and justice sometimes falls to the weaker side with the better lawyer. Murder, on the other hand, is swift, but murder never rights a wrong. It does not restore your lost wages, and is therefore futile; it leads to the gallows, and is therefore foolish. Everybody loses, the community included.

But too often has labor, smarting under real injustice, adopted the second method. Inflammatory speech-makers have told the workingman that he is a slave, a statement not without an element of truth. By reiterated assertion, he has been persuaded that as a slave he has no day in court, a charge that is always an exaggeration and usually a falsehood. But the worker is a man, and man's endurance of wrong has limits. A final act of injustice or of what labor regards as injustice, and the dumb resentment, kept alive by agitators who make a comfortable living out of hatred and revenge, bursts into ravaging anarchy.

When will the workingman learn the lesson that two wrongs never make a right? The dead in two humble homes, the overflowing hospitals, the crowded jails, and the smoking ruins at East Youngstown are another proof of the pitiful futility of labor's recourse to violence. And when will municipal governments learn, that the protection extended to sordid sowers of discord under the title of "free speech and a free press," is the one way best fitted to protract the reign of social injustice?

The True Cause at Last

A RUSSIAN conductor of music who recently came to our shores has discovered once more the true cause of the present war. Strauss and Wagner, it seems, are most to blame. The popularity their compositions so long enjoyed not only in Germany, but, presumably, in the rest of Europe also, has been so constantly feeding the public mind, or better, the public ear, with martial sounds that to the discerning the cataclysm of August, 1914, was only a foregone conclusion. "The introductions of Wagner," explains the Russian musician, "with their tumult and blare of trumpets, infused a warlike spirit into the German nation and fostered it for generations." As for Strauss, the effect of his music on neutral hearers is considered so dangerous that the orchestral parts of the "Alps" which were being sent to the New York Philharmonic Society were recently confiscated, it is reported, by the British censor. As a little fighting is said to be going on just now in Alpine regions, it was to be expected, no doubt, that a symphony clearly menacing an American audience's neutrality should be seized by the vigilant censor. For if a line from a loyal Englishman's poetry, such as "The captains and the kings depart," was justly suspected of containing dark treason, how could a German composer's symphony bearing so offensive a title as the "Alps" possibly escape confiscation?

But if it be true, as our Russian guest would imply, that the popularity of Wagner's and Strauss's music has brought on the war, when peace is restored drastic measures must be taken to prevent composers from causing another European conflict. For this end an international congress of statesmen and diplomats should declare that after a certain date the publication of martial airs will be considered high treason, the playing or singing of them a felony, and the manufacture of trumpets, drums and bugles a very serious offense. A board of censors should then be appointed to examine carefully the national hymns of all the civilized countries of the world, with the object of deleting every martial note and warlike word they discover. Such stirring songs as the "Marseillaise," "Die Wacht am Rhein," "Scots Wha Hae," "The Minstrel Boy," and "The Battle Hymn of the Republic," will then sound like so many nursery lullabies. Not until laws like these are passed by the parliament of nations will the possibility of another war's ever beginning be really "unthinkable."

For All But Mexico

THE cry of distressed Europe has been answered in America. We have given of our best in food, in money, and in service. Empty hands in many lands have been filled by the generosity of American citizens privileged to lessen in some small degree the inevitable

barbarities of war. Following a humane precedent, the President of the United States has designated January 27 as the day on which special collections are to be made throughout the United States for the starving Jews in war-stricken Europe. No doubt, too, the recent appeal in behalf of the babies and little children of Germany and Austria-Hungary will meet a most generous response.

All this is to our credit. But from our generosity we have excluded a suffering nation nearer home. We have sent ships of mercy to many European ports; to the pleadings of Mexico, harried, outraged Mexico, in her sore need, we have turned a deaf ear. At this very moment, typhus is carrying off thousands in the City of Mexico. Thousands are dying of starvation throughout the land. Americans returning from various cities in that unhappy country report scenes of suffering almost unparalleled. With desolation is all the land made desolate.

As a people, what have we done for Mexico? Politically, we have done much for a Mexican revolutionary faction. But from the standpoint of charity, as a people we have done nothing, absolutely nothing. Here and there a few generous individuals and private societies have striven to alleviate the sufferings of Mexico; but that is all.

We eagerly embraced the privilege of succoring unhappy Europe. We have ministered without distinction of Jew and Gentile. We shall not lack our reward. Now let us have a day, appointed by the President of the United States, on which we shall gather our forces for the relief of desolate Mexico.

The Noblest Benefaction

FEW charities have won such golden returns in words of human praise as a donation recently made in Pittsburgh by Henry C. Frick. All the Carnegie books and buildings together, an enthusiastic contemporary remarks, have not brought so much genuine joy to so many persons nor been so directly helpful to the world at large as this single gift.

Three days before Christmas the failure of the Pittsburgh Bank for Savings was announced. Among its depositors were 41,000 school children who had trustingly confided to it their early savings, the fruit of youthful thrift and economy. An arrangement had been made by the Board of Education enabling the bank's collector to pay weekly visits to the schools and gather the penny savings of the children. Half of this money was now hopelessly lost, it appeared, and the other half might be restored, if all went well, only after a long period. At this juncture Mr. Frick appeared upon the scene. The children were not to lose a penny of their savings, the money lost was to be refunded at once. Mr. Frick's words were good in currency, and 41,000 homes were made happier in consequence that Christmas season. Faith in humanity was not lost, the incentive for economy and work was not blighted in the bud, the country was saved from "a new crop of potential agitators, anarchists and I. W. W's." Such was the comment of the press.

The action of Mr. Frick deserves all the praise it has received; but while on this occasion American editors are so much concerned about the life-long effect that the disillusionment caused by the bank's failure might have had upon the impressionable minds of the children concerned, is it not marvelous that the same reasoning should not be applied where there is question of a disillusionment of a far more serious nature? The ideas of law, order and virtue are impressed upon the intellects of millions of children throughout the country without reference to God. Moral bankruptcy is only too often the result; belief in law and order and virtue are lost, and both the individual and the State suffer. No millionaires step forward to help solve this problem. Why should they? Money is powerless here. The solution of this problem lies in the prevention of the moral bankruptcy by bringing into young lives God and God's law.

The Real Issue

WITH all respect for the genuine good-will of the delegates to the recent North American Preparatory Conference, the deepest wisdom which that body has yet given the public is to be found in a remark by a Presbyterian member, the Reverend Doctor Roberts. "I wish right here," interposed Dr. Roberts, when reference to "the sin of schism" was made, "to object to any such expression as 'the sin of schism.' We Presbyterians have no apologies to make for the Reformation."

Dr. Roberts points the issue sharply. How can unity be secured if essential differences are ignored? Dr. Roberts believes that an act which the Catholic Church deems schism, may be an act blessed by God. The Catholic Church believes that the act which she terms schism is under all circumstances an act of itself meriting eternal damnation. The Conference, however, compromised by substituting the words "the fact of schism," for the offending phrase, or, in other words, calmly ignored the very point at issue.

It is not possible to agree with a man's opinions, or to dissent from them, if you do not know what these opinions are. But many Religious Unity Conferences are, apparently, founded on the extraordinary theory that the three hundred-odd creeds in this country can be brought into essential unity when every Church, for conference purposes only, sedulously omits all mention of its fundamental principles. Yet as far as the Catholic Church is concerned, "the many problems of unity" which perplexed the recent Conference may be reduced to one. "I alone am the Divinely-appointed teacher and guardian of truth," she proclaims. "Are you willing to submit?"

Examens After Reading

THOUGH Charles Lamb was not a particularly pious man, he was much averse to confining the practice of saying grace exclusively to meal-times. "Why have we none for books, those spiritual repasts?" he asks, "a grace before Milton, a grace before Shakespeare, a devotional exercise proper to be said before reading the Fairy Queen?" Elia's suggestion is an admirable one and could be profitably followed by old-fashioned folk who still find Elizabethan authors worth reading. But for the sheep-like multitude of today who care only for what "everybody is reading" and whose intellectual pabulum consists for the most part of Sunday supplements, cheap magazines and "best sellers," an examination of conscience after reading would doubtless be more profitable than grace before that exercise, particularly as the quantity of thankworthy matter to be found in the average popular novel is very meager indeed.

Suppose, then, that after milady has breathlessly finished the last chapter of her favorite author's thirty-ninth and latest "success," she devotes ten minutes to recalling what she has just read and to asking herself these questions: How much innocent enjoyment did the book give me? What characters in the story do I admire, and why? What effect has the perusal of the book had upon upon my highest ideals, my moral standards and my spirit of Catholic loyalty? What is the novel's literary, educational or cultural value? Can I profitably or even safely read another story by the same author? Would it be right to recommend the present volume to my friends?

The young gentleman, too, who is passionately fond of devouring illustrated magazines, might put himself through a somewhat similar questionnaire after he has passed an empty evening reading the dozen flaming monthlies that were "just out" that day. After a sober appraisal of the moral and intellectual benefits he derived from his five hours' submersion in a wild sea of print and pictures, perhaps he would reach the same conclusion as milady, and wisely decide that devotion to the "popular" literature of the day is not only downright folly, but in many instances is a far worse sin than "a mere waste of time."

LITERATURE

XVIII—Charles Lamb

"THE world will never see again," wrote Walter Savage Landor, "two such delightful volumes as 'The Essays of Elia'"; Lamb's "Letters" in the opinion of many of his admirers are equal to the "Essays"; regarding Lamb's critical acumen, "he hardly ever pronounces a judgment that has not been endorsed by posterity," for "in the veracity of his literary criticism he was seldom mistaken"; and Hazlitt who knew him intimately calls Lamb "the most delightful, the most provoking, the most witty of men," whose life another describes as "one of simple human charity and renunciation of self." Should not an author who has deservedly won from good critics such tributes as the foregoing have a place on the Catholic's bookshelf? "Yes," the cautious reader may answer, "provided such high praise was really merited. But was it?" Let us see.

It is quite probable that many a young reader has become violently prejudiced against Lamb because they have been forced to study some of his essays in a collection of "school classics." For it could easily happen that even such charming papers as the "Dissertation on Roast Pig," "Old China" and "The South Sea House" have become so unpleasantly associated in some minds with tiresome exercises in paragraph-structure, with the feverish quest for metaphors, or the heartless detection of Elia's archaic words and veiled quotations from Elizabethan poets and sixteenth-century prose-writers, that the gentle Lamb instead of becoming his readers' cherished friend, remains merely an undesirable acquaintance. But could Elia have foreseen that his writings by being made a "classic" would one day produce such a deplorable effect on the young, it is not hard to picture him frantically destroying every copy of the "Essays" he could lay hands on and then sending Manning or Coleridge a whimsical letter containing twenty-five excellent reasons why he made the sacrifice. For all sincere admirers of Charles Lamb are agreed that though you may begin his works expecting to find merely an author, before reading far you have made a friend, and this is because "The Essays of Elia" are largely autobiographical in character, and because no letters ever written smack more of the author's amiable traits than do those of Charles Lamb.

Those then who would acquire or renew an admiring appreciation of Elia should pick up the "Essays" some quiet hour and open them, say, at the highly characteristic paper on "Imperfect Sympathies," and let the author tell in his charming, confidential, anecdotal way just why he "cannot like all people alike." He begins by explaining that his "constitution is essentially anti-Caledonian," and goes on to describe several diverting adventures he had with hard-headed Scots who are wont to "stop a metaphor like a suspected person in an enemy's country." Equally antipathetic to Elia are those of the circumcision. "I cannot shake off the story of Hugh of Lincoln," he confesses. Quakers, however, he likes, though not "(as Desdemona would say) 'to live with them.'" "I must have books, pictures, theaters, chit-chat, scandal, jokes, ambiguities, and a thousand whimwhams, which their simpler taste can do without." The essay ends with an amusing account of the supper Lamb once had at Andover with three very grave and very canny Friends.

Then to find Elia in another vein turn to "Dream Children; a Reverie," and observe the clever and artistic use he makes of "indirect discourse," as he tells little Alice and John "how religious and good their great-grandmother Field was"; how "handsome and spirited a youth" Uncle John was, and how much Elia missed him when he died. Then follows that poignant autobiographical passage in which Lamb tells:

> How for seven long years, in hope sometimes, sometimes in despair, yet persisting ever, I courted the fair Alice W—n; and, as much as children could understand, I explained to them what coyness, and difficulty, and denial meant in maidens, when suddenly, turning to Alice, the soul of the first Alice looked out at her eyes with such a reality of re-presentment, that I became in doubt which of them stood there before me, or whose that bright hair was; and while I stood gazing, both the children gradually grew fainter to my view, receding and still receding, till nothing at last but two mournful features were seen in the uttermost distance, which, without speech, strangely impressed upon me the effects of speech: "We are not of Alice, nor of thee, nor are we children at all. The children of Alice call Bartrum father. We are nothing; less than nothing, and dreams."

Further progress in Lamb's friendship may be made by opening his "Essays" some other day at "Distant Correspondents," a

paper which is outlined, as many of Elia's are, in several of his best letters. "Epistolary matter" he lays it down, "usually compriseth three topics, news, sentiment and puns," and he then proceedeth to prove to admiration, how impossible it is to transmit them intact and unimpaired to a friend who lives in Australia. For if Elia writes, for instance, that their common "friend P. is at the present writing (*my Now*) in good health, and enjoys a fair share of worldly reputation," by the time a letter reaches Sydney, P. "may possibly be in the Bench or going to be hanged, which in reason ought to abate" something of the Australian's transport at hearing P. was well. Let the aspiring admirer of Lamb then read in that same essay the delicious page in which Elia gravely dicusses how the wife of Will Weatherall, formerly a humble servant maid, ought to be received. He advises "an abstemious introduction of literary topics before the lady," questions "how far jacks, and spits, and mops could with propriety be introduced as subjects" and decides "in what manner we should carry ourselves to our maid Becky, Mrs. William Weatherall, being by: whether we should show more delicacy, and a truer sense of respect for Will's wife, by treating Becky with our customary chiding before her, or by an unusual deferential civility paid to Becky, as to a person of great worth, but thrown by the caprice of fate into an humble station." Elia then descants feelingly on the fate that is likely to befall his "agreeable levities" those "twinkling corpuscula which should irradiate a right friendly epistle," by the time they reach the Antipodes and ends the paper by inquiring with great concern about the predatory habits of the exiled islanders.

Fresh tastes of Lamb's quality may be found in "The Superannuated Man," "The Old and the New Schoolmaster," "Grace Before Meat," "The Two Races of Men," "The Convalescent," "Poor Relations," "Mrs. Battle's Opinion on Whist," "The Old Benchers of the Inner Temple" and some of the "Popular Fallacies." But if the reader cannot discern in the foregoing list of essays the author's engaging playfulness, smiling pathos, sparkling wit, moral health and literary sanity, all expressed in a singular purity of style and thought and altogether free from Rabelaisian excesses, Lamb is not for him. He should take his intellectual food from an author who is less whimsical and quaint than Elia, from one less saturated with the works of England's greatest poets and prose-writers.

But those whom the careful reading of the "Essays" has made Elia's intimate friends, will then eagerly take up, no doubt, his delightful "Letters," particularly those he wrote to Barton and Manning, men who would now be almost forgotten had they not been so fortunate as to be Lamb's correspondents. It is in his letters, also, particularly in those written to Wordsworth and Coleridge, and in his admirable paper "On the Tragedies of Shakespeare" that Lamb's unerring critical acumen is most in evidence. Wordsworth seemed quite incapable of distinguishing the metrical prose in his own writings from the true poetry they contained, but his friend Charles Lamb never made a mistake. The poems he called the best are so considered still. Thoroughly realizing, too, Coleridge's remarkable powers, his sometime fellow-schoolmate at Christ's Hospital strove earnestly, but in vain, to have the author of the "Ancient Mariner" produce many another literary masterpiece.

But even more winning and attractive perhaps than Lamb the essayist, the letter-writer and the critic, is the portrait which a literary tradition has handed down to us of Lamb the man. So devoted was he to his afflicted sister that for her sake he renounced marriage and always felt that there was "something of dishonesty" in any pleasure he took which she did not share; so loyal was he to his countless friends, among whom was numbered the "good Catholic" Vincent Novello, that few authors have had more affectionate tributes paid their memory; so fond was he of books that he would lovingly caress his old folios, and he became so true a child of London that he could not long remain away from the "sweet security" of its streets. Indeed Lamb had so many amiable traits that Thackeray has enthusiastically canonized him, calling him "Saint Charles." But perhaps the novelist was not aware that saints as a rule are not addicted to Unitarianism and conviviality. The first of these infirmities Lamb got from Coleridge and the second was due to his own love of good company. For the mere sight of "a bottle and fresh glasses" left poor Elia quite powerless to resist temptation, so he sometimes went to bed much less than "half as sober as a judge." But this sin of frailty we can pardon and forget in our admiration for his unselfish life, amiable character and incomparable "Essays." WALTER DWIGHT, S.J.

REVIEWS

Isabel of Castile. By IRENE PLUNKET. New York: G. P. Putnam's Sons. $2.50.

It is dangerous for a writer to attempt a task already accomplished by a master hand. The reader will almost unconsciously institute a comparison between the two compositions, and the newer work will necessarily suffer in the process. Such is the case with "Isabel of Castile." It recalls a popular classic of American literature. That classic, Prescott's "Ferdinand and Isabella," though not free from errors and marked by anti-Catholic prejudice, is nevertheless a sterling and fascinating book. On Prescott's canvas, Isabella lives for posterity with something of her real greatness as a queen, and with all her admirable virtues as wife and mother. Miss Plunket has not entirely succeeded in giving the same relief and vitality to the picture she has drawn. The portrait is too neutral and pale. Yet some things have been well done. Isabella's dealings with her children are described with feeling and the siege of Granada does not lack interest and animation. If Torquemada gets more berating than is his due, the great Ximenes de Cisneros, the Friar Cardinal and Minister of State receives credit at least for his extraordinary virtues. But if the writer realizes the Queen's greatness and the influence she wielded on the destinies and the glories of Spain, she exaggerates what she calls Isabella's "bigotry" and "heartless cruelty." The severities of the Inquisition and Isabella's expulsion of the Jews are painted in too glaring a light. While the Spanish Inquisition has gained an unenviable notoriety, it must not be forgotten that according to Victor Duruy, a historian by no means favorable to the Catholic cause, "an inquisition more terrible than that of Spain covered England with funeral piles." It must also be remembered that heresy was not the only crime tried by the Inquisition. Polygamy, treason, contraband, the sale of munitions of war to the enemy were also amenable to its jurisdiction. With regard to the expulsion of the Jews, it is true that it deprived the country of many wealthy and industrious inhabitants. Yet it was followed not by the decline of Spain, but by the golden age of its greatness and world-wide empire.

The style of the book is with rare exceptions, clear and easy. The author is acquainted with the historical sources of the subject from the Curate de los Palacios and Peter Martyr down to the moderns. The final result, however, of the writer's researches and studies is lacking in historic depth and insight. The reader misses the rich and finished picture which Isabella the Catholic, the unifier of the Spanish nation and the co-discoverer of the New World, so fully deserves. J. C. R.

What May I Hope? A Look into the Future. By GEORGE TRUMBULL LADD, LL.D. New York: Longmans, Green & Co. $1.50.

This is a companion volume to Dr. Ladd's treatises on knowledge, conduct and belief, previously reviewed in the columns of AMERICA. Intimately connected with his work

on faith, it closely resembles the latter in grace of style and manner of treatment. In the first four chapters the nature, sources, rights, limitations, assurances and uses of hope are ably discussed, and, in the main, the conclusions reached are sound and practical. Thus he wisely insists that trust in God brings in its train all other reasonable and lawful hopes; that our hopes, if they are to be permissible, must spring from licit desires; that all true reform must begin with the moral amelioration of the individual; and that neither education nor social activity can afford to dispense with God. Referring to the hopes of science, he frankly concedes that the evolutionary hypothesis has been an utter failure, and he adds: "Now the cry is, not back to Darwin, or back to Lamarck, but back to the facts." Deservedly, too, does he censure as unpractical the vaunted dreams of Socialism, and well does he observe that Christianity, though in truth it goes a far way towards remedying and removing human ills, is essentially other-worldly in its aims and ideals.

But exception must be taken to some statements contained in the chapters on the "Hope of Immortality" and of a "Divine Kingdom." Leaving aside much that is ambiguous, the author does not make clear what he understands by the human soul. His contention that "The conceptions of the earlier day as to what it is 'really to be,' to be a 'substance' in the metaphysical sense, no longer satisfy either physics, or psychology, or ethics, or the philosophy of religion" is untenable, unless the "conceptions of the earlier day" be accepted in a very restricted sense. Dr. Ladd's context places no modification. Again, when he admits that scientific investigations have cast doubt on the proofs for the soul's immortality which were satisfactory to the theology and philosophy of the past, he is departing from the truth, and the success of his own attempt to establish the belief in immortality on other foundations may be readily questioned. Finally, when he maintains that Christ did not institute the Church as a religious society, and that the standard for membership in the Kingdom of God as conceived by Jesus "was spiritual, a change of mind, self-surrender, and a loving trust in Divine Grace, rather than any technical mode of worship or legal conformity," Dr. Ladd is manifestly at variance with well-authenticated facts of history. D. J. C.

Aladore. By HENRY NEWBOLT. New York: E. P. Dutton & Co. $1.50.

"Aladore" is a delightful fairy tale written for grown people. The quaint and supposedly medieval style in which it is told, the frequent poetically descriptive passages that are woven into the narrative, the delicate symbolism that peeps from behind the different events in the story and the many real touches of nature that greatly help to make the world of elfland akin to the grown-up world of knowledge and experience, all combine to produce in the reader's imagination a vivid interest in the adventures of Ywain, the hero knight, who forsakes his worldly possessions to go in quest of transcendent pleasure. The one literary defect in the book is that the idealization of human nature, in it, is too privative. Instead of merely prescinding from the actual, the author is led at times to a negation of it. This is due, manifestly, to the spirit of neo-paganism that pervades the story which will not allow the author to recognize, as truly inherent in human nature, much that Christianity, in its enlargement of that nature, has revealed as essential to it. The key and climax to the story is given in the words of Ywain to the Archbishop of Paladore: "We all seek for the land of our desire, and we build therein a city and a house for our abiding. And you call your city Paradise, and ours we call Aladore, for of our own dreams is it builded and upheld."

M. I. X. M.

Michael Freeburn Gavin; a Biography. By BASIL GAVIN. Cambridge: The Riverside Press.

To one who has sat with the present reviewer in the amphitheater of the Boston City Hospital and watched Dr. Gavin operating, or strolled behind him as he made his morning rounds through the various wards attached to his surgical service, this biography will recall many interesting memories. Of the book itself it may be said that though it is a work of filial piety, the relationship of the author to his subject simply enables the son to give a more truthful and intimate portrayal of his father and of his home-life than could otherwise have been secured, for Dr. Gavin stands out from the pages of the volume just as he was: a kind, skilful physician, and "a gentleman of the old school." He belonged to a type of medical man which today is practically obsolete. He was both a general practitioner and a surgeon, and it is difficult to say in which branch he was more eminent. He was everywhere celebrated for his skill and prudent judgment in surgery, and yet he seemed to be naturally fitted for the rôle of the family physician. He was house officer at the Boston City Hospital almost from its very beginning, when he was not yet twenty years old, and for the rest of his life, with but few interruptions, he was closely associated with that famous institution as a member of the surgical staff, and at Carney Hospital he was visiting, or consulting, surgeon for thirty-five years.

Dr. Gavin was a man of broad sympathies and was actively interested in almost every Catholic organization in Boston. From those who were devoting their lives to the service of religion, the Doctor would never accept any remuneration for his services, and the following extract from a letter written by him to the superior of a convent which he attended, is quoted as being characteristic of the man and his religious instincts: "You and yours are spending your lives in the service of the poor, the sick, the needy, and the afflicted. If any small skill of mine can ever aid you, it is yours at any hour of the day or night. Never speak of my 'kindness' in seeking to help you; my 'privilege' is the proper phrase." Dr. Clarence Blake writes an excellent introduction to the volume, and scattered through the book are many tributes from fellow-physicians. F. J. D.

Sermons. By Rt. Rev. Mgr. THADDEUS HOGAN. New York: P. J. Kenedy & Sons. $1.50.

The Shepherd of My Soul. By Rev. CHARLES J. CALLAN, O.P. Baltimore: John Murphy Co. $1.00.

Mgr. Hogan, the well-known preacher of the Trenton diocese, has gathered together in this volume a series of sermons on the Church, her faith, her morals, her doctrines, and her devotions, the fruit of a long and useful life's experience in preaching the Word. How to know and to love God is the burden of each discourse. In a direct, forceful style, and with the thoroughness of the trained theologian, the writer masses his arguments for Catholic truth clearly and strikingly. The sermons should appeal to every thoughtful reader, Catholic or non-Catholic, and preachers will find in the volume much that is helpful and suggestive in matter and style.

Father Callan takes the twenty-second Psalm, the Psalm of the Good Shepherd, and gives a detailed comparison of the shepherd and his flock roaming the hills and plains of Palestine with the Saviour of the world shepherding human souls throughout life's journey. The author gives the Psalm's literal translation from the Hebrew, holding that it expresses more beautifully and exactly the different characteristics of shepherd life in the Orient than does any version from the Latin or Greek. The chapters of the book are divided according to the verses of the Psalms, and the author stresses especially the application of David's song to the relation between souls and the Great Shepherd of souls. It is by reflecting on this, the higher sense of the poem, that Father

Callan hopes to make his readers appreciate more fully and love more intensely the Shepherd who died that the flock might live. G. C. T.

Modern Austria: Her Racial and Social Problems. By VIRGINIO GAYDA. New York: Dodd, Mead & Co. $3.00.

This is a translation from the Italian made in England. The translators tell us that the author is "a keen observer and able student of political and social movement"; and they seem to expect us, therefore, to accept his book with blind faith. He, on his part, continually makes sweeping assertions; for which he condescends to give no authority, as, for example: "Among the 2,500 priests of the Galician Uniate Greek Church, there are at least 800 Russophils, who labor in silence to break slowly and gradually every link with the Latin Church, and to draw near again to the Russian. They begin by attempting to liberate the Church from all the Latin innovations of Rome; by imitations of the ritual of the Orthodox Church, by divine services with the Orthodox liturgical books, by the elimination of the name of the Pope from the liturgy." A statement bearing so apparently the marks of inexactness does not inspire confidence in Mr. Gayda's keenness of observation. Similar assertions are found on almost every page when there is question of the nobility, the clergy, the Christian Socialists and the court. Mr. Gayda is bitter towards Austria. Austria has problems to solve, and Austrians, high and low, have their faults. No one ignores the former or denies the latter. In Mr. Gayda's eyes the worst of both country and people is their Catholic faith, on which he pours out the quintessence of his bitterness. That Corpus Christi should be celebrated officially in Vienna, puts him in a mental state which is half contempt, half frenzy. His term for the Catholic religion shows both his hatred and his ignorance of it, for he calls it "the worship of the Catholic Cross." H. W.

Leerboek der Algemeene Geschiedenis. By J. KLEYNTJENS, Canisius College, Nymegen, Holland. Vol. I.

Leerboek der Neredlandsche Geschiedenis. By J. KLEYNTJENS, Canisius College, Nymegen, Holland. Second Edition.

The first of these valuable and interesting text-books starts with the earliest period of ancient history and carries the reader up to the beginning of the eighteenth century. Though judiciously condensed, the book is remarkable for its completeness as to leading events. The excellent grouping of the different periods, with each of them having its proper subdivisions, gives the student a clear perspective of the panorama of nations. Unlike most text-books of history, this gives considerable space to a succinct yet lucid review of the arts and sciences and also of religious, social and economic conditions among the various peoples during each succeeding period. The author is impartial in his statement of facts.

The second volume is a very clear and concise history of the Netherlands. It is well known that this part of Europe has been from the earliest period the scene of the most important battles in all history. The Low Countries have also played a leading rôle in the general development of the arts and sciences, of manufacturing and engineering, of commerce and agriculture. The author displays great skill in the grouping of events and remarkable acumen in judging of their import. He gives due prominence to the Southern Netherlands, whose activities in various lines up to the sixteenth century to a large extent eclipsed those of the Northern portion. Commencing, however, at the last named period the North forged ahead. The religious troubles during the sixteenth century and later are rightly set down as mere by-play in the great struggle of the Dutch during the eighty years' war to gain their independence from Spanish domination. A comprehensive description is furnished of the rise and growth of Holland's colonies, the vast extent of which a modern Dutch writer has compared to a string of emeralds along the equator. The description of the remarkable reclamation system that obtains in Holland and the century-old struggle of the Dutch against the encroachments of the sea calls to mind the familiar English proverb, "God made the sea but the Dutch have made the shore." By no means the least interesting part of the book is a detailed account of the present kingdom of the Netherlands and of the radical changes that have come over the country in the way of religious liberty and political enfranchisement under the Constitution of 1848. V. S.

Hellenic Civilization. Edited by G. W. BOTSFORD and E. G. SIHLER. New York: Columbia University Press.

In this large octavo volume of seven hundred pages, the authors endeavor by translations of extracts from well-nigh every Greek writer of antiquity to set before the modern reader in their native colors each phase of Ancient Greek life and civilization. There is an excellent introductory chapter containing a brief running commentary on the sources of Hellenic history together with valuable bibliographies attached to each period. The selections themselves from the ancients are in the main well-chosen and illuminating. Though of all such attempts to introduce the "lay" reader to the "veritable sources" of history, it must be said, that they labor under the very drawback they seek to avoid. Though these compilations of brief citations are made that the reader may not be obliged to accept the modern historian's view of the matter alone, but may have direct access to the sources, thus enabling him to judge for himself, nevertheless it must not be forgotten that it is the very view-point and personal psychology of the author that will determine the choice of the selections. For it is all one whether the historian himself assures his readers of a certain fact or adduces those writers who will give the same impression. Actual contact on a large and extended scale, independently of the author, with the "sources" can alone give us adequate and independent views of any period. Nevertheless such attempts at giving a glimpse into the sources have their value to the general reader as they often possess a piquancy and a naïveté missing in a later summary statement of the same fact. J. F. X. M.

BOOKS AND AUTHORS

In the *Catholic Mind* for January 22, Father Hull defines civilization as "an organized social and civic code, security of life, limb, and property, and a stable relation of mutual trust and confidence between man and man, based on the foundation virtues of justice, honesty, and truth." He then proves that the practical Catholic, "the man of the penny catechism" is the most highly civilized person there is. He demonstrates how successfully the Church promotes true culture and ends by making a striking comparison of Catholic with Protestant countries. In another paper Dr. Austin O'Malley writes in his trenchant way in defense of the "Large Families of the Poor," and the number concludes with Mr. Riordan's grave reflections on "Automobilia."

"Open the window—go to bed—and keep your nerve!" is the simple prescription Dr. Edward Livingston Trudeau, "The Beloved Physician" (Houghton, Mifflin, $1.00), used to give consumptives, says Mr. Stephen Chalmers, who has just written a good sketch of the lamented founder of the Adirondack Cottage Sanitarium at Saranac Lake. The open air treatment of tuberculosis, which Dr. Trudeau successfully tried on himself in 1874,

and which others began to take under his direction in 1884, is now in use in fully 500 sanitariums in the country and has cured thousands of cases. The author, who was a close friend of Dr. Trudeau, pays enthusiastic tributes to "The Beloved Physician's" courage, kindness, and optimism.

"Know Your Own Mind" (Cambridge University Press), a book of practical psychology, by William Glover, proves rather puzzling to the reader until the author's viewpoint is grasped. Unfortunately, however, a statement of this important item is postponed to the very last chapter, where, under the title "A Vital Postscript," the writer declares that he "has not hitherto mentioned the soul, simply and solely because the subject appears to be altogether outside the scope of a work on psychology." This strange exclusion of the soul from a treatise on the soul explains the great defect of the volume. On the other hand, the book is a clear and interesting exposition of Herbertianism, once so popular among a certain class of teachers.

"One Way of Love" (Brentano's), is the title of a little book of verses, more or less religious in character, by Cuthbert Wright. The following stanzas, miscalled, "The Immaculate Conception," for the author evidently means the Annunciation, are among the best:

He spoke; and one low organ peal
  Ran breathless down the ancient sky;
From hidden choirs began to steal
  The innocent and glad reply.

. . . . . .

The storm of great arpeggios
  Made the strong bars of heaven to sway;
But lilies leaned in silver rows
  Before one girl more white than they.

Mr. Wright seems remarkably fond of choir boys for they keep invading his verses now as "black-eyed" or "red-lipped" singers, again with "white faces" and "crushing golden hair" and once more with a "warm pallor" on their cheeks. In "Sanctus Puer" Our Lord is described tumbling into bed, "his prayers half said," as if He were an ordinary boy.

A new illustrated journal called *Ireland* and described as "A weekly periodical, devoted to the interests of Ireland, to encouraging interest in Irish art, industries, music, literature, and history, and more especially to supporting the Irish Parliamentary Party in restoring and preserving self-government in Ireland," made its first appearance January 8. The leading article is a letter from Mr. John E. Redmond, in which he "congratulates the publishers of *Ireland* on their public spirit and patriotism in starting a newspaper to give correct expression to the views of Ireland on the present momentous situation," then follows a sketch of the late Edward O'Meagher Condon, and considerable space is devoted to chronicling the valiant deeds of Irish soldiers, "the spearhead of the Army," in the present war. It seems that their achievements, however, have not been receiving enough official recognition, for Mr. Redmond complains that the "London Irish," who were the first to enter Loos, captured five guns there, led a charge and made victory certain, were described in the dispatches as "a certain Territorial Regiment." So there was no honor even for him "that died o' Wednesday." *Ireland* is published at No. 8 West Fortieth Street, New York. John E. Coyle, M.D., is president of the company, and the price of the paper is five cents a copy. AMERICA wishes *Ireland* a prosperous career.

In the volume "Als die Zeit erfüllt war" (Herder, $1.15) H. J. Cladder, S.J., offers a popular presentation of the Gospel of St. Matthew. After years of study he has sought to reproduce for others what has entered into his own heart and mind, so he follows the Evangelist faithfully, and supplies the reader of our day with all that would have been obvious to the Jews of Palestine in the time of the Apostles. The apparatus of learning has been laid aside and only the direct results are given, and the particular purpose that guided the first Evangelist is pointed out. The book thus combines in one continued narrative the Gospel matter with its commentary.——Many of our readers are familiar with the name recalled in the title of Wilhelm Kosch's interesting study, "P. Martin von Cochem" (Volksvereins-Verlag, M. Gladbach, 60 Pf.). Father Cochem's work on Holy Mass is one of the old ascetical books that still retain their popularity. He was among the great men produced by the Capuchin Order in the seventeenth century. His intensely active life was cast amid turbulent times, yet nothing could stay his zeal or embitter the genial temper reflected in his works. It is interesting to note that 1,500 copies of the first edition of his "Life of Christ" were sold within a year, and that is about as large a circulation as the "best seller" among the romances of that day enjoyed. In recent times 150,000 copies of the Bachem edition of the book on the Mass have been sold.

BOOKS RECEIVED

Catholic Truth Society, London:
Among the Saucepans, Father Carlton's Offerings, Don Filippo's Zeal, Driving a Bargain, Ever a Fighter, and The Kingdoms of the World. By Louisa Dobree; Anglicanism at the Front. By James Britten, K.S.G.; A Modern Miracle: the Case of Peter de Rudder. By the Rev. Felix Rankin, S.J.; Russia and the Catholic Church. By Adrian Fortescue; Dante. By the Rev. H. S. Bowden; More Stories of the War; St. Stephen Harding (c. 1060-1134). By Henry Tristram; How to Stop the Leakage. By the Rev. John H. Wright, S.J.; Oakendean Grange. By Mrs. Bancroft Hughes; The Doctrine of the Catholic Church Touching Indulgences. By the Rev. Hugh Pope, O.P.; Monsignor Hugh Benson. By Allan Ross; Pilgrimage and Relics. By Gregory Martin; The Neutrality of the Holy See. By the Rt. Rev. Bishop of Northampton; Gregory Martin: Translator of the Douay Bible (1540-1582). By Dyddgu Hamilton; The Duty of Prayer. By Dom Roger Hudleston, O.S.B.; His Comings, Simple Meditations for Advent. By Mother St. Paul. One Penny each. Hymns from the Roman Breviary. Translated into English by Various Authors and Arranged for Devotional Use with a Brief Introduction. By Alban H. Smith, B.A. Threepence.

E. P. Dutton & Co., New York:
The Quintessence of Capitalism: A Study of the History and Psychology of the Modern Business Man. By Werner Sombart. $5.00.

Duffield & Co., New York:
Songs of the Fields. By Francis Ledwige. With an Introduction by Lord Dunsany.

Harvard University Press, Cambridge:
The Poetry of Giacomo Da Lentino, Sicilian Poet of the Thirteenth Century. Edited by Ernest F. Langley. $1.50.

B. Herder, St. Louis:
Organ Accompaniment to the Parish Hymnal. Compiled and Arranged by Joseph Otten. $2.00.

Houghton, Mifflin Co., Boston:
The Old Testament in the Light of Today: A Study in Moral Development. By William Frederic Bade. $1.75.

Jewish Publication Society, Philadelphia:
The Jews among the Greeks and Romans. By Max Radin.

The Macmillan Company, New York:
A History of the Family as a Social and Educational Institution. By Willystine Goodsell, Ph.D. $2.00.

G. P. Putnam's Sons, New York:
Lectures on the History of the Papal Chancery Down to the Time of Innocent III. By Reginald L. Poole, Hon. Litt.D. $2.75; Columbine: By Viola Meynell. $1.50; West Point in Our Next War. By Maxwell Van Zandt Woodhull, A.M. $1.25. From Moscow to The Persian Gulf;: Being the Journal of a Disenchanted Traveller in Turkestan and Persia: With 160 Illustrations and a Map. By Benjamin Burges Moore. $3.00.

Charles Scribner's Sons, New York:
The Boy Scout Movement: Applied by the Church. By Norman E. Richardson and Ormond E. Loomis. $1.50.

The University Press of Chicago:
A Short History of Belgium. By Leon Van der Essen, Ph.D., LL.D. Professor of History in the University of Louvain. $1.00.

University of California Press, Berkeley:
Texas in the Middle Eighteenth Century, Vol. III: Studies in Spanish Colonial History and Administration. By Herbert Eugene Bolton, Ph.D. $3.50.

Joseph F. Wagner Co., New York:
The Blessed Peace of Death: A Little Book of Good Cheer. Adapted from the German of Rev. Augustine Wibblet. $0.75.

Woodward & Tiernan, St. Louis:
History of the Catholic Church for Parochial and High Schools. By the Brothers of Mary.

EDUCATION

Raffia Schools

THE conversation had veered to the subject of the curriculum. "If only you could see ten-year-old Johnny," exclaimed the assistant principal of a public school, "trying to make a doll's hammock out of raffia!"

"What is the dominating idea?" I inquired. "Does this process enlarge Johnny's social vision or coordinate his motor centers, or what?"

"I wish you could tell me," was the lady's tragic rejoinder. "I think it has some connection with motivation, but I am not sure. At any rate Johnny must do it, and I must see that he does it."

HUMBLE BEGINNINGS

The pearl was once a drop of water, the gleaming coral a bug, the Kohinoor in substance is a lump of coal, and the stately water-lily languidly sends deep roots into the ooze. Thus are nature's humblest elements transformed into things of beauty and perennial joys. Similarly modern elementary education springs aloft into the air like a matutinal lark, trailing strands of raffia from India, which is its home. I think it is India, but it may be Africa: the Oxford Dictionary gives no hint, for in that stodgy treatise, one reads, *s. v.* "Raffia":

> 1. A palm of the genus *Raphia.*
> 2. The soft fibre from the leaves of *Raphia Ruffia* and *Raphia tædigera,* largely employed by gardeners for tying up plants, cut flowers, etc.

But this, save for some quotations, is all. With typical English insularity, the Oxford Dictionary refuses to admit that raffia is the nineteenth century's greatest contribution to education. But we in America were quicker to recognize its worth. We have long set great store on raffia as a means of tying up the plants and cut flowers of our race.

THE MALCONTENTS

And yet even in New York, a few malcontents, ignorant persons, no doubt, such as parents, shop-keepers, editors and downtrodden teachers, are beginning to question with severity, the perfection of raffia and raffia methods in the schools. "My son can make a nice little footstool out of pieces of soft pine," writes a "Puzzled Parent" in the New York *Herald* for January 9, "but he can't spell, he can't do sums accurately, and he falters painfully in his reading. Business men tell me," continues this harassed parent, "that the products of our public schools—grammar and high—are most discouraging. They can discourse on the inner workings of a frog, but they lack the training that would enable them to write a plain business letter."

An experience in the office of AMERICA lends some confirmation to this last assertion. A nineteen-year old high school graduate on applying for a position as stenographer, was asked to take a very brief letter from dictation, then to type it at his leisure. This is a copy of his production:

> Kindly accept my sincere thanks for the enclosure which to my regret the editors find it unvaluable but I am not the least thankful to you for your couriosity.

Imagine the harrowed spirit of an author on the receipt of a communication so unfeeling! Again, like De Quincy's Toad-in-the-hole, the critics raise the cry, "What is the matter with the public school?" Let us listen to a few more wailing parents.

WAILING PARENTS

"My boy," wrote a father, in the New York *Herald* for January 12, "is about to graduate from a grammar school. He can draw a bull-frog, a beetle or a bird. He can take an ordinary oak leaf, trace out its veins, and tell me the history of that leaf from the acorn to its death in a coat of red and yellow in the autumn. But he cannot add correctly a column of figures three times out of five, he is a poor speller, and he cannot write a letter applying for a position that I would permit him to send out." Mr. Perley Morse, the head of a Broadway firm of expert accountants, states his valuation of raffia schools in terms marked and mathematical. "As an employer of people who are required to have a thorough education in elementary subjects," he wrote the Board of Education some months ago, "I find that there is probably only one in a hundred of the present generation now leaving the public schools who is proficient in the elementary subjects." "The cold blooded fact" comments the New York *Herald* for January 12, "is that the average grammar school graduate in this city doesn't even know his three R's, that many of them cannot add correctly a column of simple figures, that few of them can compose an intelligent letter, and that poor punctuation and faulty spelling are so common that among professional educators, it long ago ceased to be a matter of comment."

VALUE OF CRITICISM

It is perfectly true, of course, that parents and editors are not always well qualified to judge of the intrinsic value of a school system. Both private and public schools have often suffered from ignorant or ill-natured attacks by persons whose knowledge of what the school is actually doing and is trying to do, is very slender. Many present day parents regard the school as a machine, into one end of which Johnny may be inserted, to emerge at the other an Admirable Crichton. They do not know or will not admit, that the moral and mental training of any school is largely conditioned by the home which is made by Johnny's parents. Moreover, the task of the modern school is beset with difficulties quite unknown fifty or even twenty-five years ago, simply because in very many respects the life of the community itself has changed. Yet with all this and more admitted, it seems plain that the numerous and persistent complaints made against the public school cannot be wholly discredited. Parents are not setting themselves up as educational experts; they are merely judging the school by its finished product. That product is not satisfactory. The school is not giving an adequate return for the time and money lavished upon it.

EDUCATION, OLD AND NEW

In endeavoring very earnestly and very honestly no doubt, to fit the child to make his way in life, the school authorities have felt justified not only in departing from the old curriculum but from the principle upon which the old curriculum was founded. Training was aimed at in the older system; information is the goal of the new. The old school sought to develop the pupil's mind through the discipline of a few well-chosen subjects, a thorough knowledge of which was a practical necessity in life. It made much of "discipline," mental and moral, and inclined to be rigid and narrow, as in a measure, all training must be. The newer education holds, apparently, that the pupil must have at least some acquaintance with many subjects, distributed over a wide field of knowledge. The very phrase "formal discipline," it holds in abhorrence. It talks much of "individual freedom" and "individual gifts," as if there were an almost essential difference between individual members of the human race; and the serious faults which it does not seem able to avoid, are a lack of definite purpose and consequent mental dissipation.

THE THREE R'S

"The statement of careful observers," says the New York *Herald* for January 12, "is that the children come out of the public schools with a little knowledge of many things but without a thorough knowledge of any one useful thing. . . . That

reading, writing, and arithmetic are as essential as they ever were, is conceded by all. That pupils holding certificates of graduation are not grounded in these studies, has been proved absolutely." And yet nothing is resented more hotly by the representatives of the new school, than the charge that they neglect the three R's. Tables have been drawn up to show that the actual time now given these subjects is almost twice as great as that allotted in the school of fifty years ago. This may be true; but it is more than counterbalanced by the fact, utterly ignored by these statisticians, that the attention of the child, limited as it is, is now diverted by many subjects absolutely unknown in the school of our grandfathers. It is startling to learn that in some grades of the New York public schools, for instance, instruction is given and examinations held, in as many as fourteen different subjects! It is sheer nonsense to call a school of this kind anything but a promoter of mental dissipation. The common conclusion of critics in recent issues of the New York *Herald, Times, Sun,* and *Home News,* rests on solid facts. "Children in the elementary public schools are being jammed with the study of subjects of no practical use to them, to the exclusion of the three R's."

THE MORAL

The lesson which the critics of the public school are trying to force home has its moral, for our own educational establishments. It is difficult to withstand the lure of the new pedagogy, with its specious, over-stressed policy of "awakening the child's interest"; it is exceedingly difficult to live under the Reign of Raffia without being affected in some degree by its false and destructive spirit. Up to the present, the Catholic grade schools, as a rule, have kept themselves clear of the fatal fads and fancies advocated by educational adventurers and often forced upon unwilling teachers in the public schools. The good sense of Catholic educators will no doubt continue to be a sufficient guarantee against obviously unwise or untried innovations. Yet the beginning of educational folly is seen in a few Catholic schools which weakly advertise that "the course of study is that followed in the ordinary public school." To parents and to educators acquainted with "the ordinary public school," as it exists in New York and other centers of population, this is at best a very dubious recommendation.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The New Parole System

AN Act of the Legislature of the State of New York, passed on May 10, 1915, empowered the Board of Estimate and Apportionment of certain cities to provide for the creation of a Parole Commission, and in the event of this action, directed the local mayors to appoint the members thereof. Besides the Commissioner of Correction and the Commissioner of Police, who are included ex officio, the Commission is to consist of three appointees. Pursuant to this decree Mayor Mitchel appointed for the city of New York Miss Katharine B. Davis, who was largely instrumental in having the law enacted, Mr. Bertran de K. Cruger and Mr. Alexander McKinny. As the city has long been provided with a Board of Parole, the questions very naturally arise: "In what does the new board differ from the old? What is the purpose of the change? What will be the probable results?"

THE OLD SYSTEM; ITS RESULTS

In order to make the matter clearer it will be expedient very briefly to review the scope and workings of the former Board. Its function was to endeavor in the case of youthful delinquents sent to the Reformatory, to prevent a relapse into crime. The inmates were committed on an indefinite sentence, i. e., until the Board thought fit to release them on parole, they remained in confinement, but never for less than six months, or for more than two years. Did the magistrate give a definite sentence, four months or one year, the prisoner was no longer a subject of the Reformatory, but either of the Workhouse or of the Penitentiary, according to the gravity of his offense. Misdemeanants were consigned to the former prison and felons to the latter, although this exact classification was not always strictly observed. The age of Reformatory subjects extended from sixteen to thirty years. The practical working of the system was as follows: The condemned spent at least six months in the Reformatory; he was then eligible to parole, which was dependent on two conditions, first, on the nature of his offense, and then, on his behavior during his period of detention. If all the conditions were favorable, he was discharged, but was under the surveillance of a parole officer to whom he had to report at least twice a month. The officer questioned him on his conduct, and especially on his employment; he ascertained by inquiries made of parents and others the truth or falsity of his declarations. Should the person paroled neglect to report, or to show the requisite improvement, he was first warned, then after a month or two of grace, either his term of parole was lengthened, or a warrant was issued and he was rearrested.

The results were said to be fairly satisfactory. Some two-thirds of those paroled were released, the remainder, however, either for violation of parole, or relapse into crime were returned to prison, or were lost sight of. It is interesting to learn that a few refractory subjects were not conceded the privilege of parole, but detained in prison the full limit of two years.

THE NEW SYSTEM

The new system differs from the former, especially in three features: first, it includes the old as well as the young, felons as well as misdemeanants, in a word, the prisoners of the Penitentiary as well as those of the Workhouse and Reformatory; second, the parole is not determined as to its inception, but may begin at any time according to the decision of the commission; third, with regard to the termination of commitment to the Penitentiary, no limit is to be assigned except that it shall not exceed three years. Commitment to the Workhouse, on the other hand may be either indeterminate, with a two year limit, and is applied to misdemeanants who have relapsed, or determinate, and is applied to first offenders. The latter are subject to a term of detention extending from two days to six months, and are evidently outside the parole class.

ITS PURPOSE

The purpose of the new system is "to extend the reformatory and correctional functions" of penitentiaries, reformatories, and workhouses. It proposes to accomplish this by parole, but before this is granted the following conditions are requisite: (1) The prisoner must be in the best physical and mental condition possible in prison; (2) His past record must justify his release; (3) His conduct in prison must have been satisfactory; (4) He must manifest industry and skill as a workman; (5) Above all he must have the prospect of employment, or willingness to accept employment secured for him.

ITS EFFECT

It does not require a prophet to conjecture what the result of the introduction of the new parole will be. It will convert all our prisons into reformatories. Indeed, it is difficult now to discern among them any substantial difference. Accordingly it will produce the results of the former system but in a different degree. For youth is naturally plastic and formative, old age, fixed and unbending. It is a Utopian dream to imagine that unfortunate backsliders will be corrected, that the idle will be made industrious, the unchaste, clean. As in the past despite threats

and penalties, many have returned scores of times to prison, so in the future they will return and remain to the time limit. Despite good resolutions taken in confinement, the meeting of old "cronies" on release, a little conviviality or some other occasion, will bring about a relapse. Some of the more prudent, no doubt, will avoid danger and migrate to parts where if they are caught, a brief, definite sentence, rather than a two or three years' term, even though a portion of it be spent on parole, will terminate their captivity. For even when on parole the culprit is still in custody, and in a sense, is a prisoner at large. The bird is released from its cage, but its flight is hampered by a string fastened to its foot.

In the Act of the Legislature the words, "the intent of this Act being to empower magistrates and courts to commit persons under indeterminate sentences," (p. 9) would seem to mean that the new law increases the power of the judiciary. Does it do so in effect? The judges, it is true, are invited to sit with the Commission in judgment on the eligibility to parole of those committed by them to the Reformatory and Workhouse, and the parole of Penitentiary prisoners is not even permitted without the magistrate's approval in writing. But suppose they do not favor the indeterminate sentence. Is their power not rather limited than increased? However that may be, some of the judges are not giving sentence conformably to the new Act of the Legislature.

SOUNDNESS IN THEORY

Is the new system correct in theory and principle? The principle underlying the new system and the new prison administration in general seems to be that the only purpose of prison is reform. The past is to be consigned to oblivion. This is unmistakably suggested by the watchwords, "We must deal with the person rather than with the offense"; by the emblem lately emblazoned on the walls of the Penitentiary hall: "Forgetting the things which are behind and reaching forward to those which are before"; by the saying, "What is the use of a Department of Correction which does not correct?" The minimum sentence too has been abolished, and there is no longer, as formerly, any period of detention allotted before parole. Theoretically at least the authors of these systems would have to admit that a criminal guilty of some heinous crime, who showed signs of immediate reform, should be released at once. He has reformed; what more is needed? A Catholic cannot for an instant approve of such a theory. The purpose of a sanction is correction, not merely in the sense of reform for the future and observance of the law, but correction in the sense of retribution for the violation of law in the past, a restoration of the moral order; and lastly correction must subordinate the rebellious will to the authority which the culprit has attacked. Practically, however, much of this is included in the new system by the very severity of the conditions of parole.

HENRY A. JUDGE, S.J.

NOTE AND COMMENT

A clever journalist writing on the movement now under way to help the newsboys urges his readers to give bountifully "not to buy a corner in heaven for the giver, but in a spirit of pure good fellowship on earth." Though it has become the custom in modern philanthropy to take the high stand of absolute altruism, and to maintain that all thought of self is unworthy, Christians will prefer to follow the teaching of Our Lord, and while taking due account of good fellowship on earth, will not affect to despise the by no means contemptible "corner in heaven." True charity indeed does not keep a strict record against God of all its benefactions, but it does not confine itself to "pure good fellowship on earth." On this subject the Evangelists have recorded some very clear sayings of Him who was preeminently the friend of the poor. Fellowship on earth is a good motive, but brotherhood in Christ is better. It is all very well for those who refuse to have part with Christ to profess disregard for the reward He promised, but such professions ill become those who believe in Christ's Divinity. For them He is the supreme Teacher; and, far from condemning the hope of reward, He has approved of it as a motive for giving, in His name, even so slight a thing as a cup of water.

The New Zealand Catholic Federation recently sent a delegation to the Minister of Internal Affairs, Hon. G. W. Russell, calling his attention to the necessity of film censorship. The justice and prudence of its demands were heartily acknowledged by him and the Federation's work was approved as a great public service. "It had succeeded in focusing pre-existing public opinion," he said, "and it had brought together a powerful deputation which represented New Zealand." The deputation came before him as representing the people and the children in particular. He promised to recommend that there be established in Wellington a board to censor every film arriving in New Zealand and hoped that it would be declared a penal offense to screen a picture in any theater without permission of the aforesaid board. He believed that films should be divided into three classes: those which only adults should be allowed to see, which though of educational value would be objectionable for children; those which would be for general exhibition; and lastly, films intended to be shown chiefly at matinées for children. In censoring films it is important to bear in mind the truth so well expressed by the Catholic Federation of Santa Clara: "It is vain to advance the threadbare excuse about conveying a moral lesson. A mile of wickedness is not counterbalanced, much less neutralized, by an inch of morality at the end of the film." This obvious fact is too often overlooked in our day.

The Director of the Bureau of Catholic Indian Missions declares that "it is with a feeling akin to despair" that he is forced to call attention to still another falling off in the annual returns from the Society for the Preservation of the Faith among Indian Children. In 1914 donations amounted to $29,589.45, while in 1915 they have diminished to $26,063.33, a decrease of $3,526.12. The condition of our Indian missions is truly pitiful, owing on the one hand to an unjust and arbitrary interpretation of laws affecting the Indians, and on the other to the apathy of Catholics themselves. The Director of the Bureau thus pleads his case, which deserves an earnest hearing:

> The Indian calls to us for help. His cry should touch every Catholic heart. Under Government tyranny the children of some tribes cannot enjoy the benefit of their own moneys for educational purposes if they attend mission schools. Must the Indian be forced to stand by and see his little ones dragged down to hell because of the helpless condition in which he is placed by narrow-minded interpreters of our laws? This he will be forced to do unless his more fortunate Catholic white brethren speedily and far more generously than heretofore come to his help.

During the past year the money from the Society for the Preservation of Indian Children was received from the following sources: From membership fees, $11,884.31; from special appeals of the Bureau, $6,504.98; from the Marquette League, $4,755.04; from Mass intentions, $1,719.00; from interest on legacies, $900.00; from special donations for specific purposes, $300.00. The earnest plea of the devoted workers who are spending themselves with such generous self-sacrifice in the service of our Catholic Indian brethren should not pass unheeded. It is Christ's appeal for his little ones.

Archbishop Moeller of Cincinnati has recently been obliged to issue a public denunciation of the superstitious practice of send-

ing "chain prayers" through the mails. The country has apparently again been flooded by them, and in the opinion of the United States District Attorney there is no way of punishing the senders. Catholics, however, should be sufficiently instructed to destroy such prayers without further thought. The following is a copy of one of these prayers sent to AMERICA, with a request for an explanation:

> *An Ancient Prayer:* Oh Lord, I implore Thee to bless all mankind; bring me to Thee; keep me to dwell in Thee.
>
> In complying with the request of our mutual friend, am sending you this prayer as one of nine personal friends. This prayer is to be sent all over the world. It was said in ancient times that all those who wrote it would be free from calamity or misfortune. Copy it and send it to nine friends in nine days, and on the tenth you will meet with some great joy. Don't break the chain: send it to nine of your friends as a part of the general plan, and you may have the great joy mentioned in the letter and other good things come to you on the tenth day.

The prayer, as Archbishop Moeller says, is good in itself. The promise and the threat are the rankest superstition. "Any one who recites the prayer," the Archbishop writes, "and believes in the promise, sins against the First Commandment of the Decalogue." It is astonishing that in spite of the frequent explanations given on this point and the gross superstition implied in these letters, they should bring disquiet to any one. They are a palpable instance of the spirit of evil disguised as an angel of light, and this too accounts for the persistence with which they continue in their course.

A Catholic Employment Bureau has been founded in Chicago. It is the outgrowth of various efforts previously made in this direction by the Catholics of that city. These endeavors have now resulted in the effective union of all the various independent bureaus. Many branches of the great Catholic organizations of the archdiocese have interested themselves in the work and have pledged their members to the monthly assessment of one cent for its support. Since the total membership of the societies thus supporting the new agency is about 8,500, it is evident that at least a moderate allowance can be secured for the enterprise without great sacrifice to any one in particular. The *New World* sums up the work thus far accomplished:

> In the nine months of the Bureau's existence over 4,000 men and women have applied for work. Of this number 1,500 have been placed in positions. The last month's report of the work is likewise interesting and more detailed. There were 310 new applications for work filed, while 717 reapplied. Of this number it is positively known that 130 were placed in positions, while 70 were told of openings which they were fitted to fill, but from these no report was received as to their success or failure to receive work.

No charges are made by the Bureau to employer or employee. The applications are signed by the pastor of the applicant, as a recommendation, and are then placed on file. As soon as a suitable position is found, the applicant is notified.

At the San Francisco Convention of the American Federation of Labor the citizen soldiery theory was strongly endorsed. Summed up, its declarations consisted in a determined opposition to a large standing army and an advocacy of the present Dick military act intended to "promote the efficiency of the militia." The report of the executive council said in part:

> Our American traditions are wholesomely positive against the maintenance of a large standing army. We think it can be safely and emphatically stated that only a very small percentage of the American people favor the maintenance of a large standing army. It is our opinion that this small percentage will never be able to have their schemes adopted by the United States. This (the Dick military law) means, in short, the practical application of the theory underlying the traditional military policy of the United States; the intention being that the army, such as we have it, shall be adequately and properly equipped, and its personnel shall be of the highest possible efficiency—our American concept being the maintenance of a skeleton army to which men, properly developed, mentally and physically, may be quickly added when the country may be endangered. For the maintenance of such an army for conquest we would not pay one penny, but for defense we would gladly give all.

The council further demanded that the entire soldiery be democratically organized and controlled, so as to prevent the small standing army or the larger citizen supplements from being used "for or by any privileged class, either at home or abroad." Trade unionists were urged by the council to impress upon the administrators of the law that "they will not brook at any time unwarrantable interference with the citizen soldiery in labor's efforts to procure better and more profitable conditions of work." In view of the attitude taken by the English workers it is of interest to note the position assumed by the vast forces of our own organized army of labor.

That the Catholic Church will control the religious life of the majority of the American people, when the United States shall have reached the zenith of prosperity and power, was the prediction made by a non-Catholic writer, Mr. H. D. Sedgwick, in the *Atlantic Monthly* during the past year. His argument, based upon purely natural reasons, was drawn from the fact of the Church's cosmopolitanism, or as we should more simply call it, her catholicity. The United States, he reasoned, will be made up mainly of descendants of English, German and Irish stock, but there will likewise be many other races. So it will be the one great cosmopolitan country of the world. Since there is but one cosmopolitan church, he continued, it is evident that the Catholic Church, which always wisely reads the signs of the times, will meet with her most favorable opportunities and will duly avail herself of them. The writer of the article thus concludes:

> The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives all over the world. Her strength has been that she is the Church Universal. England recognizes the King as head of the Anglican Church; Russia, the Czar as head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a church for humanity. This has been the source of her peculiar attraction; and in the next century with the national barriers broken down, her claim to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king nor prostrate themselves before a czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom.

We gladly accept the prediction here made and hope that its verification will soon follow. But there is an essential defect in the argument. The cosmopolitanism, upon which it is based, would be the very reason for the Church's undoing and not the cause of her success, were we to argue from an exclusively natural point of view, as the writer does. Were the Church a purely human institution and not of Divine origin, supported by the abiding presence of Christ Himself, she would, within the course of even a single year, be split into as many creeds as there are races of men or as there are Protestant denominations today. The triumph of the Church through the centuries, and her hope in the present is founded upon her Divine origin, her Divine mission to teach all nations and the promise of Christ that the Gates of Hell shall not prevail against her. It is for this reason that the Church, as he writes, has in the past "achieved her greatest victories in the face of the greatest powers of the world," and has "succeeded in adapting herself to the varying needs of men for nineteen hundred years."

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CHRONICLE

Home News: Admiral Fletcher's Report—The Army. The War: Bulletin, Jan. 18, p. m.-Jan. 25, a. m.—Montenegro—Other Items. France: A Lost Leader. Germany: Men and Means. Great Britain: Conscription and Exemption—Taxation and Munitions. Ireland: Bishop and Censor. Mexico: The Massacre; Yucatan Protests. Portugal: Hunger Riots.....361-364

TOPICS OF INTEREST

Medievalism and the Minimum Wage—The Boys of Our City—National Superficiality—Spain and Military Reforms—A Voice from the Past. 365-371

COMMUNICATIONS

Woman Suffrage—Some Pertinent Questions—Rational Athletics—Conrad's Catholicism—Literary Biographies by Catholics—Catholics and the Public Schools—The Open Shop.....371-373

EDITORIALS

Academic Freedom — Can Catholics Be Loyal Citizens?—Circe's Banquet—Habington's "Holy Man"—Pleading for Vice—"Made in America." 374-376

LITERATURE

A Set of Shaw.

REVIEWS: The Romanticism of St. Francis—Aloysius Ignatius Fiter, S.J.—Directory for Catholic Sodalities—Frequent and Daily Communion—A Short History of Germany — Government and Politics of the German Empire—The Cup of Comus—Erklärung der Psalmen und Cantica—Songs of the Fields.

BOOKS AND AUTHORS: "Gribbling"—"The Meaning of Education" — "Columbine" — "The Tutor's Story"—"Stories of Thrift for Young Americans"—"The Dream of the Soldier Saint"—Some Recent Text-Books — Pamphlets from Mary's Meadow—"On the Scope and Nature of University Education"—"Christianity and Politics" — "One Year with God" — Two Historical Reviews—The January *Month*.....376-381

EDUCATION

Scholastic Philosophy in American Universities. 381, 382

SOCIOLOGY

Liberty and Law.....382, 383

NOTE AND COMMENT

A Chinese Catholic Daily—The Nations Engaged in the War—Scientific Interest in Lost Planets Waning—Railway and Street Car Accidents in 1914—Vague Yearning for the One True Church—Praise of Scholastic Philosophy at Harvard—Horse Meat for Food in New York.....383,384

CHRONICLE

Home News.—Some time since Admiral Fletcher, Commander-in-Chief of the Atlantic Fleet, made an official report to Secretary Daniels on the condition of the fleet. The Senate voted the document confidential, but in view of the fact that portions of it found their way into the papers, the seal of secrecy was later removed. The New York *Sun* gives this summary of the defects and needs of the fleet, as pointed out by the Admiral. Defects: shortage of officers; shortage of men; lack of fast armored ships and fast light cruisers; lack of aircraft; limitation of mobility and seagoing qualities of submarines; lack of radio direction finder; too frequent overhaul of battleships. Needs: full complement in active ships of the fleet; additional mining and sweeping vessels; desirability of mobilizing annually ships in reserve, with the active fleet; battle target practice at long ranges; increased facilities at fleet rendezvous; provision for division commanders, for mining division and auxiliary division; provision for more speed in design of fighting craft intended to operate with the fleet; anti-aircraft guns. The report has been called "a terrible exposure of carelessness or inefficiency or both." Secretary Daniels issued a statement denying that he was responsible for the conditions disclosed and declaring that he had already done much to remedy the defects pointed out. Editorial comment is particularly severe. The New York *Sun* remarks:

Admiral Fletcher's Report

. . . . . .

In his annual report the commander of the Atlantic Fleet complained of the shortage of officers and men afloat. One division lacked 1,350 men. Mine-laying ships and destroyers had only seventy-five per cent of their complement. The "battle efficiency inspection" revealed that a chief petty officer was in charge of one turret and an ensign just out of Annapolis of another. The Florida was short 29 officers, the Utah 28, the Michigan 21 and the South Carolina 16. Perhaps worst of all was the Admiral's discovery that a pay clerk and a yeoman were in charge of the plotting room of a dreadnought, in place of experienced commissioned officers. Admiral Fletcher, this is specially to be noted, said that in January, 1915, or a month after the report of Secretary Daniels was published, he complained of a shortage of 5,000 men, and it was even greater in the following summer.

. . . . . .

Now let us turn to the report made by Secretary Daniels in December, 1914. It will be understood at once why he did not want Admiral Fletcher's annual report a few months later to see the light. In almost the first paragraph Mr. Daniels said that "in every line of progress and achievement it [the navy] has demonstrated its steady advance and efficiency." The service, he declared, was "up to its prescribed quota in numbers." The United States had "a submarine flotilla relatively and actually very powerful." Our submarines were "on a par with any in the world." "More than ninety per cent of the effective fighting power of the navy is now fully manned," was another of the Secretary's positive assertions. Of the schools afloat against which Admiral Fletcher protested Mr. Daniels said:

"The navy is coming to be 'the biggest university in America,' as it has been termed since the broadening and deepening of its educational system. 'Every ship a school' is now literally true."

In the building program recommended not one scout cruiser was included, and only eight submarines, one seagoing, seven coast defence. Mr. Daniels interlarded his report with verses, quoted from Carlyle's "Hero Worship," spilled sentiment over page after page, glorified the Vera Cruz exploit, which he said has been "told in prose and poetry," and wound up by saying that "this has been a proud and solemn year for the American navy." But nowhere in his report did Mr. Daniels show an intelligent knowledge of the navy or seem to realize its limitations and shortcomings.

Evidently some kind of preparedness is necessary.

Just as the former report was being published, Major General Wood was testifying on the condition of the army before the Senate Military Affairs Committee.

The Army

He declared our coast defense useless, our militia system vicious and our volunteer system little better. The General advised that the following steps be taken immediately to improve our national defense:

> The modification of the enlistment act to provide for a short term of service with the colors and service with the reserve corps. All the increase possible in the regular army, especially in infantry and artillery. Authority and money for the formation of an officers' corps of 45,000 men, a matter of imperative necessity. The accumulation of a reserve of material.

Then he suggested that the army within the United States and our colonies be increased to 210,000 men, advocated an enlistment law to pave the way for the establishment of a trained reserve of twice that number of men and finally proposed a system of universal military service for all citizens. The Australian system was suggested as the best model for imitation. If this were applied there would be 500,000 recruits a year and before long an army of 3,500,000 men would be trained for war. According to General Wood, at least 2,000,000 trained men are required for war purposes; and in his opinion a reserve force of 45,000 officers should be maintained. Just how the American people look upon these startling suggestions remains to be seen.

The War.—The week has been one of unprecedented inactivity throughout almost all the theaters of war. In Belgium and France the fighting has been restricted practically to artillery fire. On the Dvinsk front there have been only minor engagements. The Russian offensive against the Austrians has made no progress, although violent attacks are reported east of Czernowitz, especially at Toparoutz and Boyan. The Italian positions remain unchanged. Along the Greek frontier there have been no military operations. In Armenia the Russians have encountered the Turks near Erzerum and claim to have had success. Neither British nor Russian armies have announced any marked advance in Persia.

Bulletin, Jan. 18, p. m.-Jan. 25, a. m.

Reports concerning Montenegro and the progress of peace negotiations are so contradictory that the exact truth about the matter cannot at present be ascertained.

Montenegro

According to one set of reports Montenegro has broken off negotiations and is again at war with Austria. This, however, is by no means certain, as other official reports state that the offer to surrender has not been withdrawn and that the disarmament of the Montenegrins is steadily proceeding. That the armies of King Nicholas have not been able to offer effective resistance to the Austrians is clear from the fact that the latter have occupied Niksitch, Danilograd, Podgoritza, Antivari, Dulcigno and Scutari.

Both Austria and Germany have officially reported to the United States that neither Government had part in the sinking of the Persia. As the investigations of our Government brought no evidence to light that is conclusive, it is generally believed that the crisis which arose between Austria and the United States as a result of the sinking of the Ancona, but which was in a fair way to be settled when the loss of the Persia interrupted the negotiations, will soon be amicably settled. The Austro-Hungarian Government has lodged a formal protest against the seizure of the Greek Island of Corfu by the French. The protest has been disregarded, and the Serbians, for whom it was taken as a place of refuge, have been arriving there in considerable numbers.

Other Items

France.—*La Croix* of Paris pays a well-deserved tribute to the memory of a great Catholic leader, F. de Ramel. A member of Parliament for more than thirty years, F. de Ramel followed the traditions of the school of Chesnelong and De Mun. Although a royalist he had long represented as deputy in the Chamber one of the more important mining districts. The cause of labor always found in him a wise and generous advocate. Worn out by incessant toils he passed away a short time since. His son had been killed at the front in one of the battles in Champagne not long ago. The death of "this great Parliamentarian," as Senator E. de Las Cases calls him, "is not only a poignant sorrow for his friends, it is a national loss. His religion and his country never had a more chivalrous, more loyal or respected champion." As a debater and an authority on parliamentary law, De Ramel had from the beginning of his career won a reputation which constantly grew with his long years of service. In social legislation and in measures intended to better the lot of the working man, he invariably took a leading part. As a lawyer he was constantly in demand for the most difficult and intricate cases before the *Cour de Cassation*. He was not perhaps a great orator, but in the Chamber, before a popular audience or a jury, his sincerity, refinement, urbanity, wit and the clearness and precision of his diction seldom failed to win his cause. F. de Ramel considered it a duty for educated French Catholics to take an active part in the life of the people. As Mayor of Alais he devoted a considerable part of his busy life to the civil, industrial and religious interests of the little town. He never attained to high office, yet, says his friend, De Las Cases, he would have been an ideal Minister of Justice or Labor. This great Catholic had the virtue of modesty and asked but one favor, that of doing his duty, no matter how humble or inconspicuous it might be. The strong piety and faith which dominated his whole life made him entirely unselfish. At such a crisis France can ill spare so sane and competent a leader.

A Lost Leader

Germany.—Recently the German papers have been discussing the report that Germany must suffer, in the near future, from a shortage of men. These papers in-

Men and Means

sist that conclusions based on lists of casualities are apt to be misleading, for these lists contain the names of every one whose wounds have been dressed, no matter how slight they may have been. About eighty-two out of every hundred wounded return to the front within three months. So that only eighteen per cent are permanently disabled. Moreover, 500,000 young men annually reach the military age, and these go a long way in filling up the gaps in the ranks. One paper recently asserted that Germany has about 8,000,000 men in uniform, and that an extra 4,000,000 troops could be brought into the field by calling out the men from 45 to 50 and from 18 to 20 years of age. There is consequently no question of a want of soldiers for a long time to come. The careful husbanding of food and of war materials has often been referred to and the main problem in regard to the former is one of distribution and of prices, though shortage along particular lines, as in the case of milk, is said to be serious. A well informed writer in the New York *World* says:

> Census of hogs, cattle, sheep, goats and horses have been taken. Every fruit tree has been counted. Stock inventory has been taken of every pound of nickel, copper, brass and lead. Every copper utensil in the kitchens, so much used in German homes, every brass or bronze doorknob, light fixture, faucet or plumbing in bathrooms has been listed and the Government knows to the ton how much of this material is in the Empire in case of need. Similar measures have been taken in regard to the food supplies.

While a shortage of men, food or other material in the near future is hardly to be contemplated, critics look toward a disruption of Germany from within; but the spirit of German unity and determination seems for the present to be sufficiently manifest from the attitude even of the Socialists themselves, who have thrust Liebknecht, the arch-agitator against the Government, out of their ranks for "continual and gross offenses against the party."

Great Britain.—In a signed interview, Lord Derby states his opinion that the continuance of the voluntary enlistment plan will leave very little necessity for drastic

Conscription and Exemption

conscription. "The success of this scheme," said the Minister, "means that we shall not be obliged to live from hand to mouth, as it were, for the men are here, and the War Office can call them up as they are needed, to replace any future wastage. I believe that the number refusing ultimately to enlist will be very small." Four groups, comprising unmarried men between the ages of nineteen and twenty-two, and numbering about one hundred thousand, have been called to the colors. In order to avoid congestion at the recruiting offices, the draft will continue for a period of fifteen days, each draft being assigned to active training on the successive days. A warning was issued, that all failing to report at the appointed time would be treated as deserters. According to the London *Universe*, one of the five exempted classes announced by the Premier is composed of "men who at the date of the passing of the Act are in Holy Orders, or regular ministers of any denomination." Despite Lord Derby's interview the Compulsory Bill passed the House of Commons on January 24, by a vote of 383 to 36, and was then sent to the House of Lords.

A suggestion presented by the Labor Party, that the Conscription Bill be followed by a measure providing "limited conscription" of all surplus wealth and landed

Taxation and Munitions

estates, met no favor in the course of the debate on military affairs in the House of Commons. The Premier declined to consider the matter, and reminded the Labor leader, Mr. William Anderson, that "surplus wealth" was already bearing the burden of the income tax, the super tax and the excess profits tax. "I need hardly say," he added, "that although it may become necessary to impose further burdens of this character, I cannot anticipate measures which may be proposed in the future." The proposal to amend the Munitions Act, whereby semi-skilled and unskilled workers may be used in munition factories, has been presented by Mr. Asquith. This step is in keeping with the recent recommemdations of Lloyd-George, and despite opposition from the extremists of the Labor Party will probably be adopted.

Ireland.—Almost every prominent Irish paper quotes with approval the bold protest made in the Cathedral, Killarney, by the Bishop of Kerry, the Right Reverend

Bishop and Censor

Dr. Mangan, against the arbitrary conduct of the Government censor. That official had opened letters of a private and confidential nature addressed to the Bishop, and letters of a similar nature addressed by relatives to members of the Sisterhoods in his diocese. In his protest the Bishop said:

> . . . . Considering the sacred office I hold as your Bishop, I feel that I should be gravely wanting in my duty to it and to the Faithful committed to my charge, if I did not here, in this Cathedral, enter a solemn protest against treatment of this kind. My relations with the people committed to my charge are largely of a spiritual character. Every day brings me letters sacred to the writers, and sacred and private with me. If these letters are liable to be read by every irresponsible Government official, the religious relations existing between a Bishop and his people would be at an end. I may say for myself that I am not going to abdicate my position or to submit tamely to such action on the part of the War Office, or, for that matter, of any other Government Department. The anomaly of the situation is this: that while the Foreign Office has considerately offered safe conduct of our letters to Rome, our letters in Ireland are ruthlessly opened by irresponsible officials of the War Office. . . . Again, Brethren, the religious Sisterhoods of our country have made willing sacrifices of their lives for the education and nursing of the poor. I speak from close personal knowledge of many of our convents and need not tell you that these sacred sanctuaries are not revolutionary centers. . . . It is within my knowledge that some at least of these convents are actually and gratuitously engaged in Red Cross work in making bandages for the wounded soldiers. We should expect then that the let-

ters addressed to them by their nearest relatives should at least be free from the gaze of the vulgar censor. Not a bit of it. Their letters are as ruthlessly censored as if the Sisters had been the blackest enemies of the Empire. I feel that it is a duty on my part to enter a solemn protest against such ungracious treatment and in registering this protest I am confident I may count on the sympathy and support of the Catholic people of this diocese.

The Irish press believes this protest proper. It is looked upon as a vindication of liberty and of the recognized right of a bishop to carry on official correspondence with members of his flock without interference.

Mexico.—At present there is no certainty that anything has been done to avenge the massacre of Santa Ysabel. There have been numerous dispatches from El Paso during the week, but absolutely no reliance can be placed on them. An inspection of these reports shows that Villa has been captured three times, surrounded once, killed twice, and married once. His marriage took place after his second death. On Sunday, January 23, a wire from El Paso stated that Villa not only declared his innocence of the massacre, but affirmed he would avenge the crime. Meantime the Mexican bandits have shown their respect for the United States by murdering another American. Persecution of the Mexican Church is more violent than ever. A letter from Mexico City to AMERICA confirms once again the very worst reports. This communication will be held over this week to give place to the following protest, which speaks for itself:

The Massacre; Yucatan Protests

We, the Catholics of Yucatan, stirred to deep indignation by the unspeakable outrages which have been and are now perpetrated against our Catholic religion, by the very men who boast that they have bought liberty for us, cannot but raise our voices in loud protest to the First Chief of the Constitutionalists, to the Mexican Republic, and to the whole world, against the sorrows and miseries that have been heaped upon us by the Constitutionalists. Yet we cannot make public our protestations either in mass meeting or through the press, because the Government allows no public meetings and is in control of the newspapers. We are obliged, then, to have recourse to the foreign press, in order that the world may have information about these matters, that the history of Yucatan may record in its pages our protest so that our honor and glory may not be tarnished before our sons and that the authors and accomplices of these outrages may be shamed forever. Since the time when we accepted Constitutionalism in our hospitable country, without opposition or struggle, we have seen developed a series of persecutions against the Catholic Church which are worthy rather of barbarous times than of these days of progress and culture. Over a year ago, all our Spanish priests, many of them most virtuous and learned, were banished from Yucatan. Since then the churches in the cities and even in the country towns have been closed or converted into rationalistic schools; the parish priests have been ruthlessly expelled from the country. In accordance with a decree, "Appropriations for the Sake of Public Utility," issued on December 15th and published in the *Diario Oficial* of this State on December 17th, all Catholic colleges, both incorporated and private, have not only been closed and suppressed, but their very buildings, libraries and laboratories have been seized in the name of the Constitutionalist Government. On the 24th of September, 1915, the Catholic Cathedral with its new and magnificent shrine, as well as two other Catholic churches, was looted and ruined. In spite of the fact that this wild mob was irreparably destroying works of art of the greatest worth, it met with no opposition on the part of the Government, which never attempted to restrain it. Since the latter date all the remaining churches have been looted and closed. The Church of Jesus Maria, situated in the heart of the city of Merida, and wherein is kept the venerated image of Our Lady of Yucatan, has been converted into a Masonic temple, in which members of the lodge now sit in close union with government officials plotting more of these outrages. All our Catholic churches have been closed recently on the pretext that the Government is making an inventory of their furniture. Not only have the foreign priests been banished, but the native clergy of Yucatan, many of them of venerable age and weakened by infirmities, have been exiled from this their native land. Thus is another sorrow added to hearts that are not already broken. Lastly, in that we have been forbidden the reception of the Holy Sacraments, particularly Confession and Holy Communion, we have been deprived of our liberty of conscience, a natural, constitutional and divine right.

We, the people of Yucatan, who have ever been most deeply Catholic at heart, protest with all our energy to the First Chief of the Constitutionalists, Señor Venustiano Carranza, to the Mexican Republic, and to the whole civilized world against these savage outrages, and we, the people of Yucatan, demand most emphatically the end of these persecutions, the restoration to us of our churches and colleges, the return of our exiled priests, and we assert most forcefully our right to the enjoyment of complete religious liberty as it is enjoyed by the people of every cultured country. THE CATHOLICS OF YUCATAN.

This protest shows the nature of the freedom of conscience and liberty of worship promised by Carranza.

Portugal.—For the last month or so unhappy Portugal has been in a state of turmoil. Oporto and the northern provinces in general have been disturbed by strikes and riots on the part of needy inhabitants who object to the exportation of grain and other products. An attack was made on the railway station of Portalegre, where cases of potatoes and olives were awaiting shipment; the infuriated rioters seized the goods and carried them back to the town. At Pinhel the men of the city intercepted carts laden with potatoes for shipment and forced the drivers to return the produce to the farms. While the men were at this work some of the women armed with knives and clubs surrounded the Mayor's house, others climbed into the belfry of the church and rang the alarm bell. When the soldiers arrived there was a pitched battle; in the end the local authorities were forced to sell the potatoes at a low price to the hungry populace. Premier Costa recently introduced the budget for 1916-17. It indicates a deficit of $3,000,000. The estimated revenue is $85,000,000, and the estimated ordinary expenses, $88,000,000. The budget fixes the sum necessary to cover all expenses, including extraordinary disbursements, such as those thought necessary for defense purposes, at $105,000,000. Not long after the introduction of the budget the great national arsenal was wrecked by an explosion, and thus a new burden was added to the already heavy load on Portugal's back.

Hunger Riots

TOPICS OF INTEREST

Medievalism and the Minimum Wage

THE idea of an "agreement in principle" is bandied about just now with a very dangerous facility. We are told, for instance, that even the capitalists today admit "the principle" of a minimum wage. It is characteristic of our time that very few people attempt to state what the principle is. It is even more characteristic of our time that these people seem to think that the conceding of a principle does not matter; that it is something too vague even to be a pious hope; a polite platitude before settling down to business. A "principle" binds you to do nothing, leaves you free to obstruct anything. The principle of a proposal ought to be its backbone; the hardest and most unchanging thing in it. With us it is the softest and most uncertain thing. To concede the principle of some working-people's demands, for instance, is felt as not amounting to much more than wishing them well. The same weakening of the strong conception of principle can be seen in many other words, which change their color in contact with our modern politics. Thus a "resolution" in parliamentary language means the exact opposite of a "resolution" in common language. It means, specially and distinctly, that the legislative body is *not* resolved; that it may have an opinion, but has no sort of intention.

Now I should like to inquire a little what the principle of the minimum wage really is, and why I "concede" that principle. First of all, it is quite an old principle. A certain labor leader said some years ago that the parade of force at the time of the English railway strike was "medieval." He might as well have said that it was simian; in fact, I dare say he would. In medieval times there was practically no standing army at all; the whole people was a sort of feudal militia, called out and controlled by a spirit of locality. The sharp difference between disciplined and armed troops and a democracy is a totally modern product.

Now if that man had wanted something that really is medieval, and, like most medieval things, highly disputable, I should say that the most medieval thing in economic theory going around just now is the principle of the minimum wage. I do not deem that everyone in the Middle Ages had proper pay and food; they most certainly did not. But I mean that by the inmost spirit of the society what pay they did have was fixed by custom and not fluctuating with competition; was settled by the manners and morals, not by market. Land, for instance, was held on tenures some of which were absurd, some of which were doubtless oppressive, but all of which had been made by king or abbot or parliament because they wanted to have the thing like that; not in response to an automatic pressure of economic law. That is why their despots often cut a good figure; they at least represented humanity dominating circumstance.

Now it seems to me a very sound idea, as well as a very medieval idea, that the whole people should will some law or custom fixing a definite limit to the sufferings of the poor. It is an idea which would displease men of the age and type of Malthus and Mill. But these men disliked the Middle Ages because they did know something about them, not like the labor leaders I have mentioned, because they knew nothing about them. Their theory was that the natural play of supply and demand, conducted as quickly and flexibly as possible, would in the long run produce as much prosperity as is permitted to mankind. The Middle Ages did not believe this. Nor did I: nor do you.

People talk nowadays of the deadness of custom; but indeed it is chaos, not custom, that is dead. The man who goes to church at daybreak is much more alive than the man who wonders what the deuce he is going to do with so dull a day as Sunday. It is exactly because the medievals were full of life that they could build colossal customs, like huge dams and dykes of stone, which diverted and defied the floods and ebbs of unconscious fate. It was exactly because Malthus was a pessimist that he was a pantheist, a worshiper of Nature. Of course, no government, medieval or other, can prevent economic waves breaking upon the State, but government can choose what shall suffer and what shall not suffer, though everything else suffers. Government can do this; and should do it.

Then there is a second application of the medieval idea to the minimum wage which I think extremely important. Most of the calls for settlement of strikes, for instance, involve one central idea. The politicians and the newspapers have said it again and again; that the Government is a third party to the dispute and can impartially preside over it. Now this idea also is a relic of medievalism. The medievals had, as well as a respect for custom, a vast respect for office; something entirely different from the modern respect for success. The King was different from other men, different from other rich men; the priest was different from other men, different from other equally powerful men. If a knight and burgher, quarreling, were told that the Pope or the King or the King's justiciary would settle the matter, they did feel that the judge was really a judge; a man apart from both of them. He might be an unjust judge, but he was quite as likely to have a spite against the knight as against the burgher. Now modern working-people do not feel this about the gentleman appointed by the Government who takes the head of the council table. They do not feel it, and I do not see how you can really expect them to. They know that there is no longer the sacred chasm between the King's servants and other well-dressed people. They know that there is still an extremely sacred chasm between well-dressed people and ill-dressed people. They know that the Government arbiter does not know, even if he really does care. They know that when he is nasty he is a snob; and even when

he is nice he is a gentleman. They cannot make that distinction between him and other rich men which was made when people believed in priesthood and the grades of chivalry. If our modern governments have any instinct for realities, they will not talk about labor and capital and government.

They will simply see that in any council the cloth caps have an equal chance against the silk hats. If they do not, then a pitiless war of poor against rich has already begun; and what will happen to all of us Heaven alone can tell.

G. K. CHESTERTON.

The Boys of Our City

TEN or twelve years ago, the Diocese of Pittsburgh, so far as saving the faith of dependent or neglected children was concerned, was pretty much in the same condition as all the other dioceses in the United States. The good pastors saw their churches filled from one to six times every Sunday by devout worshipers, their parish schools filled with children beyond the power of accommodation, and the Faith growing beyond their fondest expectation. Neither the clergy nor the laity realized there was a vast undercurrent of children being borne away from the Church. They did not know that their non-Catholic competitors had quietly organized to proselyte among the neglected and dependent children of the Church. They had no knowledge that the non-Catholic charitable relief organizations were making stipulations that if relief were afforded a poor Catholic family, the children must be sent to a public school and to their non-Catholic Sunday school. Neither did they know that the recently organized Juvenile Court, with its officers paid by the State, was being used as a vast machine to collect Catholic children and distribute them among non-Catholic people and non-Catholic institutions. The outlying mining and laboring centers had no one of the Catholic Faith to go among the people and gather the children into the Fold. The proselyters and social workers drove their trade unnoticed and unknown in the streets of the city, particularly among the foreign born. Hundreds and hundreds of Catholic children were thus being lost to the Faith every year, but no one knew it. A particularly atrocious case of proselyting called the attention of a few Catholic people to the Juvenile Court. That was the beginning of the awakening of the Catholic laity, and ultimately the Catholic priesthood, to what had been unknown to them. Since that time, a period of about ten years, inquiry and exploration have revealed much, and steps have been taken to meet the conditions, and, it is hoped, ultimately to remedy them entirely. What was discovered and what was undertaken to meet the problems, as they were unearthed from time to time, may be the best way of placing the true situation before the Catholic reading public, and may aid others in their endeavors to discover some means to meet like conditions.

The Juvenile Court was established in the City of Pittsburgh in 1903. The Catholics knew in a vague way there was such a court, but it never occurred to them that very many Catholic children were passing through it. The particularly atrocious case above mentioned caused an investigation to be made by the Knights of Columbus. They discovered there were over 1,000 children passing through the Juvenile Court each year, and about fifty-two per cent were dependent, neglected, or youthful offenders of Catholic parentage. The chief probation officer was a bigot of the worst stripe. The attorney delegated by the commonwealth to prosecute the cases and advise the court as to the disposal of the children was impregnated with the same bad quality. All of the probation officers were non-Catholic, and the children coming into their care had absolutely no one to speak a word in their defense and for the protection of their Faith, except an uninfluential, but zealous, obscure Catholic lawyer, who was paid a meager salary by the St. Vincent de Paul Society.

At the time in question, no salaries or expenses were paid by the commonwealth or the county to the probation officers. They were paid by voluntary contributions, solicited among the non-Catholics, who, of course, had a monopoly of the workings of the court in the placing of children. One of the judges was approached with a view to having a Catholic probation officer appointed. He was quite willing to appoint such an officer if the Catholics would undertake to pay her salary and expenses. The rules of court required a bond, with sufficient surety, to be filed to answer such purpose. The Knights of Columbus readily agreed to furnish such bond and advanced whatever funds might be necessary for the salary and expenses of the Catholic probation officer. Accordingly, one was appointed, and after a short time she reported that the most deplorable conditions existed in the court in respect to the placing of Catholic children. Good lawyers were secured, who agreed to render their services without remuneration, and a drive was made in the court to teach its officers that Catholics and Catholic children had some constitutional rights which they were bound to observe. As a matter of course, great friction arose at first and case after case was bitterly fought; but, by maintaining a fair attitude toward all, yet remaining firm in their demands, Catholics bettered conditions in the Juvenile Court, and today there is scarcely any trouble at all. In a comparatively short time it was discovered that one Catholic probation officer was insufficient, and another was secured. There are now three engaged in the task and as this article is written a fourth one is about to start to work and will have exclusive jurisdiction of the placing of Catholic children.

Money being needed to make the work successful, it was raised first by a committee of the Knights of Columbus visiting each Council in the county, and after explaining their necessities, taking up a collection. In a couple of years this was abandoned, and each Council agreed to assess members an amount not exceeding three

dollars each *per annum* to finance the work of the committee. A central committee was appointed to assist the probation officers in the discharge of their duties and to distribute the funds. Up to the present time, the Knights of Columbus have spent about $20,000 in protecting the faith of Catholic children who come before the Juvenile Court. Although ultimately a law was passed directing that the salaries and expenses of the probation officers should be paid by the county, the need for money became no less; the children were brought to the Juvenile Court without decent clothing, without shoes, in want of medical aid and dental care, and with defective eyesight. No provision had been made by the county to meet these expenses, and if the Catholics did not meet them, the non-Catholics would.

It was speedily discovered that there was a great dearth of Catholic homes for such children, and this had to be remedied in some manner. As an experiment, a house was rented and furnished with bare necessities, at a cost of about $150.00. A good matron was procured and placed in charge of it. The county agreed to pay $2.59 per capita a week for the board of the children. About twenty boys were placed in this home. Two or three months after it had been established, it became self-sustaining, paying the board, rent, fuel, and so on, and likewise a decent salary to the matron. The problem remained in regard to collecting clothing, etc.; so the local St. Vincent de Paul Conference was called in. The response of this society was generous and prompt. The amount which could be spared from the funds of the committee and the contributions of the St. Vincent de Paul Society furnished sufficient clothing, spectacles, shoes, and so forth, to keep the boys in good trim. The result on the morals of the boys was surprisingly good, and the plan proved such a success that ten such homes have already been established and are self-sustaining, and more will be established in the future. A home for girls of similar character has also been recently founded, and another one must shortly be started. From January 1, 1906, to January 1, 1915, 5,950 Catholic children passed through the Juvenile Court, and last year the Knights of Columbus spent $2,834.88 to carry on the work they had undertaken. It was discovered, however, that the Catholic institutions for boys did not wish to receive those from the Juvenile Court, the objection being that the boys from the Juvenile Court were usually bad and would contaminate the other inmates. So provision had to be made for a home that would receive delinquent children from the Juvenile Court and no other class of children. Through the efforts of the Bishop of Pittsburgh, thirty acres of ground were secured near the city. A modern and up-to-date building was erected at a cost of about $100,000. It will accommodate about 120 boys, and it is kept quite full all the time.

It was found also that the work of conserving the faith of Catholic children passing through the Juvenile Court did not end with their commitment. A good number of them were sent to institutions under State control or private institutions of a strictly non-sectarian character. One of these institutions at the present time has 123 Catholic boys, twenty or thirty of whom must be placed in Catholic families. Investigation showed that these children were being placed by non-Catholic officers. A request was made that Catholics be permitted to take charge of this work. The request was graciously and speedily granted. Not only were Catholics allowed to employ a person to find homes for the children, but an offer was made to appoint a good Catholic for such a position as a part of the staff of the institution. This offer has been accepted, and in a short time the conditions in this institution, at least, will be satisfactory. Other institutions must be approached in the same manner, and it is hoped that in course of time not one Catholic child passing through the Juvenile Court will be lost to the Faith.

Pittsburgh. CHARLES D. GILLESPIE.

National Superficiality

STATISTICS talk, and some lately offered by Robert McIntyre give a very significant lecture on our literary likes. We are informed that in New York, whose public library was recently forced to request the by no means modest appropriation of $811,000, those who read at the city's expense lean toward fiction and romance. Between fifty and sixty per cent of the books circulated are novels. This testimony of Manhattan, our most representative municipality, is a fair gage of our national taste for very light reading. There is much education, or pretention to it, in America. Schools abound. Also, however, there is much superficiality. We like reading; we prefer surface subjects and situations. Perhaps the cause may partly be traced to our educational system.

Our public institutions of learning give facts, but seldom the underlying truths which give facts a meaning. The average pupil slips over the field of knowledge, cursorily views the flowers, mayhap occasionally lingers long enough to pluck a few, but is never clearly taught whence they came and why the fairest and noblest of them have grown. There can be no adequate explanation of the higher achievements of men without an exposition of the spiritual verities which more often than not raised the men to the achievements. Education without religion is at best only a strip of something between two layers of nothing. The student does not know the alpha and the omega of his own being. He is plentifully presented with the Peloponnesian War and taught nothing about the great moral conflict which he must wage against himself through life; gorged with Cæsar and never so much as referred to Christ, beside whom Cæsar is only an historical shade; surfeited with quadratic equations and never approached with a statement of the great spiritual values. One wonders not that our high

schools have mostly become mere manufactories of human cash-registers.

Skeptical of a heaven, scornful of a hell, our country jabs her buildings into the sky and sinks her shafts into the deepest bowels of the earth; in a word, earns enough capital to keep Broadways garishly gay and Fifth Avenues elegantly splendid, many stomachs a little too full and more hearts much too empty. The top of the Woolworth building and the bottom of the Pennsylvania coalfields mark the limits of the American business of life, the sum of American depth and height. As a result we are the richest nation in the world superficially; the most indigent, spiritually. We are poverty-stricken in almost every sense which the word spiritual suggests. For the more beautiful and intellectual things of life obtain only in regions which have not lost their soul or which are trying to find it. True, in practical science we shine, but that is due to our keen interest in material things. While telephones, steamboats and "skyscrapers" are not to be despised, it is deplorable that we have no similar triumphs to show in the fine arts. Nor shall we, until we learn occasionally to sink below and rise above the coarse surface-needs and conveniences of life, or at least begin to be convinced that progress is not altogether a question of telegraph-poles.

Though Columbia is still quite young she is losing her energy. Why? Because it has been prodigally and wrongly applied. She has climbed the tree of life nimbly, tempted by the fruit of material gain, and, it would seem, has secured her purpose, but only to slip out of the branches. This is the reason she must spend such a goodly portion of her young days in a sick chamber, crowded with social physicians and surgeons. Had she devoted a due part of her time to the attainment of nobler things than the golden apples of Hesperides, she would today have a soberer mind as well as a sounder body. There is no need of pointing to such ugly bruises as Reno, "The City of Otherly Love," as an epigrammatist styles it. They are common and obvious evidences that the interior life of our nation is being sacrificed to the indulgences and excesses of the exterior, and, in their own way, corroborate the thesis that our country is superficial because she knows, loves and does chiefly what is superficial.

Columbia's hope for true height and depth is her youth; she has the future in which to grow spiritually, unless indeed her present extravagances succeed in robbing her of a future. It is as natural for young nations as for young children to prove their possession of abundant red corpuscles by hurling out energy in the most immoderate quantities. But as they get older, their verve becomes steadiness; their body, from master, justly descends to the rôle of servant of the mind. Columbia is likely to pass, perhaps is passing, through this desirable evolution. She has spent much time and exertion in her financial games, very noticeably and variously to her detriment; but, while scars are almost certain to remain, she may pass from the experience of folly to the wisdom of experience. The material foundation of the nation is already well laid: Columbia is even now free to find her soul and develop it with all the power and resource acquired in her race for lucre. Her dawning realization of the inability of mere temporalities to satisfy fully her cravings, argues that she will soon begin this new and noble adventure. When she does, if she manifests as much zest in the prosecution of religion, literature and art as she now shows in her games of dollars and daring, would it be meaningless rhetoric to suggest that she might become as dear to Jahveh as was Israel and as glittering in the eyes of the world as Ancient Greece? The worm which busily conceals itself in a miserable, self-evolved cocoon finally bursts bonds and comes forth a wondrous creature with wings. What may we not expect when Columbia at length emerges from her sordid, self-spun prison of gold? We have shown what we could do for Mammon; could we not accomplish equally great things for goodness, truth and beauty?

All this is doubtless legitimate optimism, but only the supposition that Columbia will take immediate and rational measures to heal her present disorders warrants it. She must obtain the right physician and the right medicine, else the future promises her no glorious growth but only decay. Our social afflictions, analyzed, are mainly moral. Because we ourselves go wrong, affairs go in the same direction. Morals will cure our ills as certainly as "immorals" have caused them. It surely befits Columbia, even if she is yet only a pleasure-loving, accident-meeting youngster, to attend some Sunday-school classes and commit to memory and heart the Ten Commandments and the Seven Beatitudes. If she begins by accepting and observing them merely as sociological specifics, she will in due time be so pleased with their efficacy that she will end by appreciating and accepting their deep spiritual significances. The godly precepts and instructions which long ago raised our barbarian ancestors across the seas from vice to virtue and from virtue to culture, plainly can rear America from spiritual indifference to religious fervor and from superficiality to a satisfactory knowledge of the whence and the whither.

It is devoutly to be hoped that we are nationally tending toward religion, which can take away our stigma of superficiality. Consoling signs that such is the case are now appearing but we shall doubtless continue to be more or less superficial for some time to come. And, so long as we are, light literature is bound to enjoy more than its due share of popularity among us. Libraries will simply have to supply it, for readers will simply continue to demand it. To stock our institutions solely with books of fact would be equivalent to closing their doors to nearly two-thirds of their visitors; to allow only a limited amount of fiction on the shelves would be to attract only a limited number of readers in excess of the serious one-third. No; there should be plenty of fiction, since the public partiality to it is so plain; but that plenty

should be good, since the public cannot rationally want what will work harm to society. As novels must be, why not let them be a source of good? Those which render virtue beautiful and attractive would be very important agents to hasten the great spiritual awakening of America. Parents would rest much easier, could they be certain that their children's minds were focused only on clean pages. If the parents themselves would focus their own minds only on clean pages, they would have purer children; absorbing virtue, they would inspire it.

At present, however, a library-card is a passport to a world of viciousness for anyone who cares to enter it. Such trashy and pernicious fiction is not only an insult to readers but also an injustice. The pleasure it gives the prurient is no justification for its presence on public shelves but a condemnation. Cities have a right to refuse appropriations for such sinful waste. The idea of New York's paying half a million a year for it is startling.

But it would be too much to desire or expect the works of our up-to-date novelists to be ignored wholly by libraries. They need not be; some of them are morally good. Still these institutions could curtail their expenses considerably, benefit their following exceedingly, and improve the spiritual tone of our distinctly American literature immeasurably, if they would refuse place in their catalogues to any work capable of bringing a blush to the cheek of youth.

EDWARD F. MURPHY, M.A.

Spain and Military Reforms

THE opening of the Spanish Cortes was fraught with the gravest difficulties and dangers for the now defeated Dato government. For some time the minority had been skirting a crisis and its position was so compromised that it was hard to conceive how it could remain in power. Were it not for the dread which everybody felt at becoming the political heir of Señor Dato, it is certain that a change of government would have taken place long before it did actually occur.

Let us briefly analyze the situation which defeated the Conservative Cabinet:

At the end of 1914, the government of Señor Dato, confronted by the urgent necessity of legalizing the economic situation for the year, forced Parliament to pass without review or debate, the War Budget for 1915. The various sections of the Opposition had to yield, but on the express condition that the Government would formally promise to present this year to the Chambers a plan of military reforms in conformity with the needs of the country, reforms affecting not only the personnel of the army, but its complete reorganization and our entire system of national defense.

The Government pledged its word, and dedicated the long months during which Parliament stood adjourned, to a thorough study of the promised reforms and to a preparation for them. This was the reason alleged by Señor Dato why Parliament did not convene until the beginning of November. The Government kept its word, but so clumsily and blunderingly that every one cried "trickery and fraud" when the required and much-trumpeted reforms were made known.

For several long years public opinion complained with much reason that the sacrifices imposed upon the country for the maintenance of the army in no wise corresponded to the results obtained. The nation lavished its gold without stint to supply the needs of the War Department. In spite of it all, year after year the same defects and shortcomings were met with in every branch of the military service. Progress, reform, were nowhere to be seen. Disorganization everywhere ruled supreme. Political corruption, which in Spain corrodes and kills everything, had not spared the army, where one might suppose it would never enter. The War Office, which of its very nature and character, should stand for something above the common and represent an ideal and a standard absolutely independent of political fluctuations and changes, superior to all party combinations, had become a temple or a shrine filled with the fervent worshipers of personal influence and power. How could the country fail to see without indignation that while money was lacking for armament, ammunition, fortifications, army maneuvers, strategic camps, and so on, we had thirty lieutenant-generals, eighty generals of division, and more than one hundred brigadier-generals, for an army which has only fourteen divisions? It is no wonder that the country loudly and eloquently voiced its indignation when the law concerning the building and upkeep of our strategic railroads was shamefully turned into a mere "Parliament-Railroad Bill." This means that what was intended for a work of national defense had degenerated into a political and partisan job.

Now, the military reforms laid before Parliament by Señor Dato were not the reforms which the country needed and which it so imperatively demanded. The plan brought forth was weak, fragmentary, incomplete. It did not go to the root of the matter. It could do but little good. The program outlined was not a national, but a party one.

Señor Maura gaged these reforms at their right value. In his eyes they were but so many ministerial formulas made by the Cabinet in the attempt to "keep things moving." Señor Maura on his part called for the creation of a central General Staff absolutely free from politics and truly autonomous. Its duties should be to study, devise and propose reforms and give a real impetus to every variety of improvement. Its one business should be the real and solid reorganization of the army and the whole system of national defense.

Every section of Parliament from the Republicans to the Jaimists unanimously proclaimed the necessity of such a staff in order to obtain practical results. These views made such headway and so influenced public opinion in Spain that Señor Dato, who began by threatening Parliament with his resignation from power if it did not give its approval to each and every one of the military reforms he presented, even before the review and debate of the annual budget, was obliged to take back his words and to agree to the creation of the staff and to a reduction in the age-limit for the retirement of general officers.

But even with this, the political situation was not cleared up. Many deputies, from Catalonia especially, did not conceal their disappointment and discontent at the scant attention and importance paid by the Government to our economic situation and interests. These after all are the most serious problems and they clamor for an immediate solution. Everywhere the hope was entertained that, taught by the stern lessons of the European war, the Conservative Government would devise a solid and practical economic program, a program that would give a vigorous impulse and development to our national resources, open up new horizons to our backward and decaying agricultural, industrial and commercial life, lift the country from its prostration, foster production and labor wherever their proper elements and factors could be found. Unfortunately nothing of the kind was done. National stagnation is now just what it was when the war began. The state of the national finances inspires the gravest doubts and fears. The financial estimates brought in by the Dato Government for the present year were

modeled on the same old pattern with the same old routine and blunders. Hence a widespread pessimism mantles as with a dark cloud the national soul and conscience, a pessimism which has found a stirring, nay almost startling, expression in Parliament itself.

A deputy from Catalonia, a retired officer of the Army Engineer Corps, an upright and energetic man, Don Francisco Macia, recently addressed the Chamber. After pointing to what he called the fallacy and the fiction of our parliamentary system, where everything is talk, rhetoric and empty artifice, after the most alarming surmises, nay prophecies, about the future of the country, after sorrowfully acknowledging that all noble efforts at reconstruction and regeneration seemed doomed to failure, defeated as they are by petty political egotisms and ambitions, he proclaimed before a startled House that he resigned his deputy's commission and withdrew from political life so as not to be a responsible accomplice in the disastrous results which must inevitably follow.

Did the Catalan deputy exaggerate when he so eloquently protested that God alone could save the country from the catastrophe which must surely follow the blunders of the late Government?

Perhaps. But it cannot be denied that the attitude of Señor Macia reflects a widespread sentiment. This explains the national indifference, the withdrawal of so many good and worthy citizens from any share in electoral campaigns and the activities of political life. It explains many other things besides, which at first sight would seem to be inexplicable.

NORBERTO TORCAL.

A Voice from the Past

THE appeal from India to America for missionaries, lately answered by the Jesuits, lends interest to the Far East. The call for workers in India was voiced not merely by living prelates and pastors, but by a long line of heroic *padres,* who having labored in that vineyard of the Lord, were pleading one and all, from their graves, that their toil, and bitter toil it was, might not come to naught. For centuries, ever since the arrival of Vasco da Gama in 1498, they had spent themselves not singly but in companies, for the Faith. Their lives, were they known, would astonish a heedless and complacent world. Unfortunately most of them left little or no personal records. Good works they did in abundance, but their names they deliberately wrote in water. There is, however, a happy exception, one whose name, with something of his life, is revealed to us in a great literary monument of which he is the author. But he is only one of many. Such men and such labors make an appeal that cannot lightly pass unheeded.

The present writer has had the honor to belong to the Madras Literary Society and Auxiliary of the Royal Asiatic Society, and was for some years a regular visitor at the Society's premises in Egmore, Madras. On such occasions my eyes rested with keen pleasure upon the picture of a man clad in the snowy *caftan* and winding turban of the East, a *chuddar* hanging over the left shoulder and sweeping forward in folds across the waist, a bound volume in the left hand, a pilgrim's staff in the right. The face that looks out from the canvas is of striking intelligence, sensitiveness and moral beauty. The eyes are dark and glowing, set under level brows, with a look in their depths that can best be described as one of singular comprehensiveness. This vital work of art, painted by we know not whom,—it suggests Zoffany, though it can hardly be his—is the likeness of the Abbé Dubois.

He was born in Provence, at Saint Remèze, Ardèche, in the year 1762; was ordained in 1792 at Viviers, and came to India during the same year under the guidance of the *Missions Etrangères* of Paris. He lived in stirring times in France, and long afterwards was heard to say that if he had remained there, he would probably have fallen a victim of the French Revolution, like many of the friends who shared his religious and political opinions. His first place of residence in India was Pondicherry, now a quaint settlement of white houses clinging to the blue sea's edge, but in his day, the jewel of France in India, a place which had been stubbornly fought for, besieged and captured, restored and recaptured, by the English, French and Dutch for upwards of a century. The Abbé Dubois arrived in time to witness its last capitulation, to the English, and we may note in passing that the keys of Pondicherry which were surrendered then are still hanging in Fort St. George, Madras, although Pondicherry itself was restored to France some twenty years later.

When the Abbé began his long career of usefulness in India, the *Missions Etrangères* at Pondicherry were extremely active, having been given charge, at the suppression of the Society of Jesus, of all the Jesuit missions in Southern India. Some special aptitude for the work the Abbé must have had, for he was still, comparatively speaking, a newcomer, when he was invited by Colonel Wellesley, afterwards Duke of Wellington, to come to Seringapatam, the capital of Mysore, to carry out a work of great importance. He went to Seringapatam about 1799 and remained there twenty-four years.

Seringapatam had had an exciting history, for times without number it had been under siege. Hyder Ali had taken it in 1761 and Tipu-Sahib after successfully defending it against the English in 1792, lost it to them in 1799. Tipu was the last Mohammedan to reign at Mysore, and the Abbé tells us he engaged magicians to help him defeat the English army, but hope was vain, for to this day the name Seringapatam is proudly carried on the banners of the regiments that went into action there. At the time of the surrender, the condition of the Mysore Christians was deplorable in the extreme, large numbers of them having been forcibly compelled by Tipu to embrace Mohammedanism. At Wellesley's suggestion it became the special mission of the Abbé Dubois to reconvert and reorganize the Christian community. The Abbé gathered together and reclaimed the poor apostates and established the Catholic Church on a permanent basis in Mysore. He also formed, for the relief of the distressing poverty that surrounded him on all sides, agricultural colonies similar to those that are being advocated at the present time. He promoted vaccination, then comparatively new and untried, to prevent the great epidemics of smallpox which periodically carried off thousands of the population. In recognition of these services he received a special pension from the East India Company upon his retirement. The company also showed its goodwill towards him by defraying the cost of his passage home, a very considerable item in those days.

So far as is known to the present writer, there are no memorials of the good Abbé at Seringapatam. Desolation has long since fallen upon that ancient city, and today it is visited chiefly by travelers who examine the breach in the walls, and visit the tombs of Hyder Ali and Tipu in the Lal Bagh and the little painted palace in the Darya Doulat, which was formerly occupied by Wellesley and is in all probability the very summer-house and garden to which the young priest went to confer on the distressed state of the Christians of Mysore.

During his Indian career the Abbé followed the Brahmin mode of life which the famous Jesuit, Father de Nobili, of Madras adopted in the year 1606 in order to bring about a *rapprochement* between the more enlightened Hindus and the Church. It is doubtful if any one ever followed this plan so carefully and over so long a period of years as the Abbé Dubois. Invariably he wore the Hindu dress and turban, and lived, not in a comfortable house in a Europeanized quarter, but in an outlying native *pettah* or village. He subsisted upon native food and he spoke none but the native languages. He disarmed prejudice by a strict

adherence to native customs, and literally became all things to all men, that so he might save souls. The natives held him in the highest esteem; so much so that although the shadow of a *pariah* or outcast, a class which includes Europeans, is sufficient to defile a Brahmin and all his belongings, nevertheless, when news of the Abbé's arrival preceded him, the house of a Brahmin was invariably prepared for his accommodation. In this way he lived for twenty-seven years, neither asking nor seeking anything for himself, but giving everything for the glory of God.

The Abbé Dubois was a holy man, but he was no dreamer. He could not hope to gain this ancient people whose traditions were older than the crumbling ruins of their glorious temples unless he made himself as one of them. St Paul had quoted the Greek poets on the Hill of Mars, and had referred with delicate sympathy to the religious spirit of a people who erected an altar to the Unknown God. The Abbé thought this an example worthy of imitation.

The circumstances of his life among the natives and his intimate association with them gave him an unrivaled opportunity of becoming acquainted with their ceremonial customs and observances. Accordingly, when the Honorable East India Company advertised for information that would tend to throw light upon such subjects, the Abbé conceived the idea of embodying his observations in manuscript. He employed his leisure in this manner for many years. The manuscript was written in French and its uncommon excellence having been discovered by Major Wilks, then Acting President of Mysore, it was submitted by him with a recommendation of the author to the Governor-in-Council at Fort St. George, who purchased it on behalf of the East India Company for two thousand star pagodas, a sum that is equivalent to about $2,750 at the present time. This manuscript was translated and published at London in 1816 under the title, "Description of the Character, Manners and Customs of the People of India," and has ever since been considered the most authoritative work of its kind. There was no other English edition down to the year 1897, when Henry K. Beauchamp, Esq., a gentleman residing at Madras, discovered in the archives of the Fort a later and more complete manuscript, which had evidently been prepared for publication by the Abbé in place of the first copy. The author, it appears, had revised the original manuscript and augmented it by means of new material, but before the Governor of Fort George could dispatch the revised copy to London, several months being required for transit, the original had already appeared in print and for the next eighty years, the corrected copy languished in the Madras files. Mr. Beauchamp considered it unfair that the Abbé should be known by an imperfect copy of his great book and set himself to the task of translating and editing the later manuscript. Professor Max Müller contributed a preface, and a copy of the Abbé's picture was obtained from the library of the Madras Literary Society for a frontispiece. With the publication of this fine edition, "Hindu Manners, Customs and Ceremonies," in two volumes, by the Clarendon Press, Oxford, the good Abbé may be said to have come into his own. Henceforth his fame as an author is beyond question.

The Abbé Dubois turned homeward to France on the 15th of January, 1823. He was a director of the *Missions Etrangères* in the Rue de Bac for some years and superior from 1836 to 1839. He never returned to India, but he retained his interest in that country and translated the *Pancha-tantra,* in order, as he humorously expressed it, that the Indians might be known for some invention other than *"l'apologue, l'échelle décimale et le jeu des échecs."* This work, dedicated to the Asiatic Society of Paris of which he was an active member, was published in 1872, long after his death. The good Abbé died at Paris on February 7, 1848, at the advanced age of eighty-six.

ROMILLY THORNTON.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Woman Suffrage

To the Editor of AMERICA:

Contrary to the views of Agnes Hull Prendergast not alone the "extremists" who "embarrass" the suffrage movement, but the suffragists together with the radicals in general are agreed as to their esoteric doctrine: that the so-called science of evolution has ruled out of consideration the authority of the Christian religion, founded by Our Lord, for the Holy Name is listed with the names of revolutionists who have lead the race to a perfect state of independence. If my critic belongs to the class of suffragists who deny that the radicals hold as a root-doctrine that the monogamic family is but one of the "evolutionary forms" in the progress of the race toward a democracy with complete sex equality, though she may well be in good faith, she hardly understands the principles of the movement. While "Catholic suffragists" are most welcome as propagandists, they are never found in leadership until they have taken the third degree. Novices, by insisting that the "Suffrage movement does not concern itself with any of these movements," may enter through gates that are locked to such as boldly and baldly teach the doctrine as it is. Thus are gathered raw recruits to swell the onrush against the Christian family. The radical movements have indeed their distinctive organizations, but their literature and platform utterances are in nowise to be distinguished when the topic of "sex rights" is up for discussion. Consult their poets or their essayists, their scientists, or their sociologists. Go to Morris, to Marx, to Bax or, I regret to say, to three of our leading female suffragists and you will find the selfsame sex-theme more or less viciously worked out. Mrs. Prendergast to the contrary, the suffrage propaganda directly concerns itself with "these movements." The organized Socialists and suffragists have marched together in all their great parades, in Washington, Chicago, New York and Boston. They appear jointly before State and national legislatures. A woman from Brooklyn should know that a Socialist of international fame has more than once led the New York delegation up to Albany there to hold the notable position of Chairman of the Suffrage Committee at the hearing of the Assembly. Dozens of like instances could be cited.

Certainly an "interested citizenship" is essential to a republic. However, Agnes Hull Prendergast fails to distinguish between citizenship and voting, as many suffragists do, though only common sense is necessary to sustain the opinion that the further extension of suffrage to women would mightily increase the uninterested voters, though American women be the best of citizens.

To the revolutionists the time seems near at hand when without God the majority will be right. Yet there was a time, and not so long ago, when our popular opinion assented that *one with God* is a majority. Isn't it a marvel that a Catholic woman can be found who considers "1,000,000" New York women and "540,000" voting men as proof of a just cause? When did numbers, large or small, set the standard of right or wrong? Was it when the multitude voted to set Barrabas free?

The "distortion of facts" deplored by my critic is but the straight-forward telling of the bad opinions and practices which follow logically in the wake of the false principles advocated by suffragists and others. Once this is realized not even one "well reasoned" article will be needed to keep all "splendid Catholic men and women" out of the movement which defends divorce, birth-control and the like. Though it is one of the most skilful assaults upon the Faith that the world has witnessed, yet the "justification" that it is an "anti-Catholic idea" is plain enough.

For it emphatically denies that the family is a moral body with the man at the head of the family government, a denial that is the ripe fruit of the Reformation. But wonder grows to gasping when a Catholic woman places warfare against Holy Mother Church and opposition to woman suffrage in the same category. This is a long distance ahead of "one religion as good as another." A rebellious sociological organization is as good as the Church of Christ, and should be treated as respectfully! How cleverly the scheme is devised! The enemy has long cried "Shame!" The followers of the Carpenter sold out to Constantine; and the priests have evolved a powerful political machine, keeping the lower classes in wage-slavery and the women in sex-slavery. Cockle was plentifully sown upon the Christian field and the family handed over to practical politics. The Church shall be gagged and the priests' hands tied, since the political aspects of woman suffrage fall under the domain of Cæsar, not within the province of ecclesiastical control. Exult ye big and little devils! With clerical hands made powerless, Progress may rush down hill to national damnation.

Boston. MARTHA MOORE AVERY.

To the Editor of AMERICA:

If I may be permitted a word in the Martha-Moore-Avery-against-the-field-controversy, I should like to present some evidence to show that the lady is all wrong. Yesterday I unearthed a positive proof. "Right Reason" is on the side opposed to the Boston lady. My evidence comes from expert naturalists whose honor, integrity, and unquestionable ability are vouched for by the leading suffrage weekly on this side of the broad Atlantic. I quote from the *Woman's Journal* for January 8, 1916:

EQUALITY RULES CHICADEE FAMILY.

Noted Naturalist Shows Votes for Women in Bird Life No Destroyer of the Home.

The chicadees, according to John Burroughs, the naturalist, are an example of equality among the sexes. The male and female bird have the same plumage and build their nest together. The male bird helps with the care of the young and the mother bird has a vote on all subjects. In spite of their equality, the mother bird rears the family tenderly. "Her equality is in no sense a menace to the home," says Mrs. James Burroughs of Plattsburgh, who is authority for the success of votes for women among chicadees. "And the male chicadee," she adds, "has not lost his chivalry. He is one of the most attentive of birds."

So great is the authority of the *Woman's Journal* on every question of a social, economic, esthetic or scientific nature that what may be termed the chicadee argument for woman suffrage will doubtless find Mrs. Avery unable to reply.

Boston. DAVID GOLDSTEIN.

Some Pertinent Questions

To the Editor of AMERICA:

Your protest addressed to the *Atlantic Monthly* must have come as a surprise to some of your readers. They will recall that during the controversy about a Catholic Writers' Syndicate and about the Catholic Press in general, we were told that among the editors and writers engaged on secular dailies and magazines are many Catholics eager to wield their pen in defense of Catholic truth and history. Why are these men and women so inconspicuous in resenting slanders and calumnies like the one AMERICA justly objected to? Why do our Catholic college graduates generally look on idly in such cases? In a Jesuit college of the Middle West the senior-class professor makes it his business to impress on the graduates the need of using their knowledge to combat falsehood and historical lies at every opportunity. Father K.'s most praiseworthy example might evidently be imitated. My experience is not conclusive. However, it is something more than a straw in the wind when the daily survey of at least half a dozen dailies and many magazines, reviews, etc., for a period of seven years, reveals only a few cases of protest against hundreds of misrepresentations, calumnies, vile insinuations, etc., concerning the Catholic Church, her doctrine, Sacraments, and history. If the many Catholics of education working for the secular press show such little readiness to sacrifice a leisure hour or two, in order to correct or refute a mischievous report or statement, how can they be expected to make the pecuniary sacrifices connected with the upbuilding of a powerful and genuinely Catholic daily press in the English language?

Dubuque. ANTHONY BECK.

Rational Athletics

To the Editor of AMERICA:

I was certainly tickled when Mr. Reilly's "alarm of fire" turned out to be a shriek. He surely did "rise." He began, "I rise to a point of privilege." Well, he should not "rise" to a point where he so far forgets himself as to accuse people falsely of having misrepresented him. He cannot cite a single instance of misrepresentation on my part. In Mr. Reilly's previous letter he bracketed himself with Dr. Walsh; whereupon, in my last letter, I pointed out that, while Mr. Reilly wanted to bring *everybody* into athletic competition, it was Dr. Walsh's contention that over-attention to athletics is, at the present time, ruining scholarship throughout the country. What was Mr. Reilly's answer? Why, he fairly tears down the scenery trying to get away; he replies: "Dr. Walsh is amply able to defend himself." Again, I said that a college should send out its *best* men to represent it; and immediately Mr. Reilly protests his entire agreement with my "every word"; yet in the next breath he cries that the "one principle" for which he stands is to make the team "eighty per cent of the register." Besides the eighty per cent team, he wants all students to go in for all-around competition, because he abhors "specialization." Just imagine an athletic meet where a number of colleges send eighty per cent of their students to take part in the games! The fact is that it is only because athletes "specialize" that we are able to hold athletic games at all. If all athletes wanted to start in every event, the program would have to be cut down, thus forcing "specialization," or be spread out over two or three days. Specialization enables more men to enter athletics. Why should an athlete exhaust and disgust himself by making poor performances as a jumper, when he could enjoy a good afternoon's sport, and possibly win the prize, by his ability as a runner?

Now let us go down the scale to the case of the little primary school boys. Mr. Reilly has not understood what is meant by the saying that no boy under eighteen should be trained. This statement just means that a boy under eighteen should not be trained, regardless of competition; nor should he be entered into competition against trained athletes. This does not mean that boys under eighteen should not enter into competition among themselves. On the contrary, such competition, if held out-of-doors, is the finest thing in the world for young boys, *provided* they do not train. Mr. Reilly says that he is "giving every boy . . . a good all-around training in running, broad and high jumping, hop, step and jump, putting the shot, chinning the bar, trunk lifting, combination dip, pitching a baseball, chest expansion and strength of grip," and he does all this for "several hundred boys" in "two forty-minute periods a week of physical training." That is indeed a wonderful performance, but it is not training. It is merely a little *indoor* exercise. Now, little

boys should get all the running and jumping they need out-of-doors. The fresh air is more necessary for them than all the training in the world. Moreover, little boys' tender, soft muscles should not be "developed"; that is the danger of training. Such exercises as chinning the bar, etc., should never be given to boys. They are drudgery even to the ambitious pugilist.

Great care should be taken of the boys' physical development. This, to my mind, can best be done by those wonderful exercises with the wand, indian clubs and dumbbells, which give proper direction to the growth of the body, and grace, skill and coordination to its movements. It is a delightful sight to see a large number of boys going through those exercises, where every movement of every boy is timed to the very second. Such exercises have many advantages. They show a boy that any inattention, neglect or sloth on his part will spoil the performance of his whole class. This teaches him that he is a "social being," that he has obligations to his class; it gives him the "community" idea, that his obedience to the law is necessary for the welfare of all. Another point is that a large number of boys can be put through these exercises in a very short time, thus permitting the exercises to be placed on the daily program. Also, every boy will get the benefit of every minute of the time. Furthermore, when a number of boys are doing these exercises, their bodies are being taught to respond to the eye so that everybody will do the proper thing at the proper time. Again, when the exercises are performed to the accompaniment of music, the ear is trained to catch the rhythm and beat of the playing, thus giving the boys both grace in movement and a little lesson in music. For the proper care of every part of the body, for an erect, manly bearing, there is nothing better than these exercises.

New York. ROBERT E. SHORTALL.

Conrad's Catholicism

To the Editor of AMERICA:

In your issue for November 13, 1915, I remember reading an excellent paper on Joseph Conrad by Michael Williams in which the writer appears to assume as a matter of course that the Polish novelist is a Catholic, and a correspondent in AMERICA for December 4, asserts that Conrad's "explicit credo . . . is that of the Catholic Church." But in the *Independent* for January 24, there is an article by Corra Harris entitled "Why We Should Read Books," in which Joseph Conrad is described as "a Polish Jew." I wonder what authority the writer has for that statement?

New York. B. L. D.

Literary Biographies by Catholics

To the Editor of AMERICA:

Permit me to make a suggestion about a subject which is of interest to all educated Catholics and especially to thousands of Catholic teachers of literature. Many of us are struggling under great difficulties in trying to impart to our pupils true literary ideals and correct views regarding the works of non-Catholic authors. To obtain a detailed criticism and interpretation of their writings, we are chiefly dependent upon Protestant or atheistic critics, whose opinions and judgments are often far from trustworthy. I know there are some excellent Catholic writers who have reviewed the works of certain English authors, and there are many fine articles on literary subjects scattered here and there through Catholic magazines, but it is difficult for the busy teacher to find them just when wanted. It would be a great boon both to our Catholic students and teachers if some of the many cultured professors, lay or clerical, in our Catholic colleges would prepare a series of biographies, such as the "English Men of Letters" series published by Macmillan, containing with an account of the lives of distinguished authors, Catholic and non-Catholic, a critical appreciation, from a Catholic point of view. Such a series, I am confident, would also be a financial success, as it would be eagerly bought up by every large college and convent in the United States and Canada.

Winnipeg, Canada. S. M. A.

Catholics and the Public Schools

To the Editor of AMERICA:

I am seeking some information. In *Harper's Weekly* for January 22, in an article on "Schools, Colleges, and Jews," by Norman Hapgood, is the following passage:

> The two great influences in the schools of New York are the Jews and the Catholics. The Jews desire only to have the places assigned according to examinations, but Catholic politicians and office-seekers have sought constantly to have them assigned arbitrarily so as to allow personal choice.

I am inclined to believe that this is not the case and that the author of the article was either misinformed or deliberately misrepresented the facts. I would be thankful for light on the subject.

Norfolk, Va. JAMES J. STEWART.

The Open Shop

To the Editor of AMERICA:

V. N. Daspit, in AMERICA for January 15, again quotes Pope Leo's Encyclical, without taking into account that it was written broadly with a view over the whole world and especially over southern Europe. Moreover, it was issued years ago, when the labor situation, even here, threatened the workers. If any people need papal intervention now it is the general populace, whose prosperity, welfare, and even safety the labor agitators menace. As an example of this last we may take England, where every one in authority from the King down has gone on his knees to the union leaders, appealing to their patriotism to allow the employees of the government plants to work up to their normal capacity; but, so far, such appeals have been absolutely barren of results beyond promises which were always broken. The average efficiency in the English government shops is twenty per cent of the normal in America; the employees there work on the piece price plan; therefore the wage earned is only one-fifth of what it would be if the union labor leader would "take the lid off" and give his dupes a free hand to earn all that they could as easily and with less real effort than is required to dawdle along killing time.

There is another object lesson to be learned from the tactics of labor unionism in England's extremity: union labor cannot be depended on to put forth the best that is in it and, should effort ever be needed by this country as it is in England today, not only would the unions hold out as they are doing there, but the men trained in their stinting philosophy would be found unequal to the generous action a crisis needs. Social regulation is a desirable thing and will be forwarded by every fair-minded, far-sighted employer. But it is not necessarily bracketed with trade unionism. A great deal of good has been effected by the Industrial Commissions of the several States in limiting the hours for women and children and fixing minimum wages for them. Commissions also ordain the conditions under which apprentices shall be indentured, and have the last word in settlements with employers for personal injuries; they prescribe conditions of safety and sanitation under which employees shall work, and, finally control the State free employment bureaus. So it appears to me that the day when the calamity howler can rant and breed discontent among those who toil is well-nigh past.

Milwaukee. T. J. NEACY.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Academic Freedom

IN a recent report on the question of academic freedom, occasioned by the Scott Nearing incident of a few months ago, the committee of the American Association of University Professors insists that the scholar within the university shall be at liberty "to set forth his conclusions be they what they may." The only restriction laid down by the professor is that the conclusions be "gained by a scholar's method and held in a scholar's spirit." With the general principle underlying this part of the report, the Church is in sympathy; she has always welcomed the certain results of true scientific research. She has absolutely nothing to fear from truth, for truth cannot contradict truth; indeed it has been her experience that new discoveries in the various fields of intellectual endeavor have tended in only one direction, the strengthening of her position. Theories, on the other hand, based on man's imaginings, clever and ingenious hypotheses with a transient working value, have been accepted by her at their own true worth and not rashly admitted to a place in her treasury of truth.

The form, however, in which the claim to academic freedom is worded, that the scholar shall be at liberty "to set forth his conclusions, be they what they may," emphasizes a danger that has long been patent to all who have followed the trend of thought in secular universities. No conclusions are too wild or too reactionary to be welcomed and entertained by professors, provided the findings are thought to represent "the fruits of competent and patient and sincere inquiry." The harm these vagaries do to thoughtful men may be infinitesimal. But those who listen to lectures in our universities are not ripe thinkers, well qualified to test the accuracy of the conclusions set forth; nor have they as a rule enough maturity of judgment to avoid mistaking brilliancy of style and personal magnetism for sound reasoning and orthodox doctrine. As is well known it is now becoming the fashion with a certain class of professors to create a sensation by advocating principles that contradict fundamental dogmas of the Christian Faith. Obviously that kind of "academic freedom" is very perilous to the students who are its victims.

Frequently professors merely think "new thoughts" aloud in the lecture hall, and later abandon them in their studies as worthless. Not so the student. He drinks in the poison but never receives the antidote. He goes out into the world, his head filled with flimsy objections, sometimes centuries old, against the Church and Christianity, and in the storm and stress of life he is blinded to the "Light of the World." Looseness of morals only too often, at least in the passionate time of youth, follows abandonment of Faith, and though age sometimes shows these shallow thinkers the folly of their ways, yet for many the result is permanent shipwreck. Catholics should bear in mind the frank expression of the committee of the American Association of University Professors. If parents insist on sending their sons and daughters to educational institutions where such academic freedom prevails, they should have no delusions regarding the peril to which their children are exposed, when they listen to a professor who shall be free "to set forth his conclusions, *be they what they may.*"

Can Catholics Be Loyal Citizens?

"THEY are Catholics and therefore not loyal citizens," is a stock phrase that for a century or so has often done good service, whenever revolutionists have taken the trouble to offer the world an excuse for their wholesale persecution and spoliation. The Mexican revolutionaries, the last but not the least of the Church's oppressors, have now taken up the cry, and to the strength of violent deeds are adding the weakness of false words. And the marvelous part of it is that well-intentioned and fair-minded persons in the United States accept the statement as true. But it is absolutely false. No one can be a good Catholic who is not at the same time a good citizen. Loyalty to the Church implies obedience to her commands, and one of the strictest of the commands of the Church is concerned with submission to lawfully constituted authority. No priest would give absolution to a man who refused to fulfil his essential duties to the State. At all times the Church has insisted with St. Peter and St. Paul that her children should be obedient to their lords as to Christ, that they should: "Honor all men. Love the brethren. Fear God. Honor the king."

How ready Mexican Catholics are to submit even to the present infamous régime, is evident to all who have seen the latest manifesto of the Mexican Bishops. But at present Mexican Catholics are living the life of the

Christians in the Catacombs; for although they love their country passionately, they are loyal to God first and above all. If they are not in favor with the dominant party, it is because they have been forced to make a choice between Christ and Carranza; and they are willing to leave the decision to all the world, when they say to the First Chief in the words of St. Peter and St. John, "If it be just in the sight of God to hear you rather than God, judge ye." They will obey any authority that is lawfully constituted, in all save sin; but when they are ordered to repudiate God's commands, they refuse like the martyrs of old, they prefer to give up all things rather than be guilty of such impiety. While deprecating, therefore, the injustice that has compelled them to make such a choice, we applaud their constancy, for it is clearer than the noonday sun that the repudiation of Christ would be for them, not the foundation, but rather the destruction of loyal citizenship.

Circe's Banquet

CIRCE, it will be remembered, was a lady who dealt much in drugs. She was also an ardent soul who scorned the shackles of "man-made conventionality." Having murdered her husband, a gross, irresponsive person, her subjects who had little regard for the current Gospel of Revolt, expelled her, and she took up her abode on a solitary island. Something of an animal herself, she loved company, and found it by luring seafaring men to her island-fastness, where she transformed them by drugs and incantations into animals. Swine appear to have been her favorite companions.

For these facts the world is indebted to the poets, witnesses notoriously unreliable, since they are wont to draw but an imaginary line between fact and fancy. But that Circes are still among us is a truth vouched for by those witnesses without peer and without reproach, the daily press. One of these ladies recently fell afoul, very much afoul, of the law by which the Federal Government strives, with unequal success, to maintain a fair standard of decency for printed matter transmitted through the mails. No one acquainted with modern penology need be informed that this defendant has been hailed as a martyr to the New Learning; but a dinner held last week at a New York hotel in her honor, surely equals anything the poets have written of Circe. Along with the customary toasts and musical selections, the guests who had assembled to discuss as a pleasant after-dinner topic the best means of violating an elementary principle of decency, were regaled by the reading of the passages which had formed the basis of the indictment by the Federal Grand Jury.

Left to its blind devices, evil ultimately takes the best way of defeating its own purposes. Public morality has little to fear from such abhorrent spectacles, for the greater portion of the human race is thoroughly decent, and decent people are repelled by Circe's banquet.

Habington's "Holy Man"

"SO remember, Children," said the discursive teacher of the physiology class, "that man is a vertebrate, which simply means that he has a backbone. Now can any of you tell me what an inebriate is?" Then the boys, of course, promptly answered in chorus: "A man without a backbone!" The definition is a good one and can be applied not only to the thralls of alcohol, but in a wider sense to all persons who lack the moral strength to avoid what experience has proved to be perilous temptations to them. Real "vertebrates," however, never turn into "inebriates," and shining examples of the backboned race are to be found in every age of the Church's history. The patient martyrs, vertebrates all, graced the early centuries of Christianity; the indomitable confessors, vertebrates likewise, adorned its later eras. The seventeenth century, for example, produced in England a vertebrate type of Catholic which William Habington, the "Recusant poet," describes in the following quaint prose:

> A holy man is onely happie: for infelicity and sinne were borne twinnes. Catholique faith is the foundation on which he erects religion, knowing it a ruinous madness to build in the ayre of a private spirit or on the sands of any new schisme. His impietie is not soe bold to bring divinitie downe to the mistake of reason, or to denye those misteries his apprehension reacheth not. His obedience moves still by direction of the magistrate; and should conscience informe him that the command is unjust, he judgeth it, neverthelesse, high treason by rebellion to make good his tenets, as it were the basest cowardice by dissimulation of religion to preserve temporall respects . . . . In prosperity he gratefully admires the bounty of the Almighty Giver, but in adversity hee remaines unshaken, for his happinesse is not, meteor-like, exhaled from the vapors of this worlde. Poverty he neither fears nor covets, but chearfully entertaines, imagining it the fire which tries vertue; nor how tyrannically soever it usurpe on him, doth he pay to it a sigh or wrinckle. . . . He cunningly searcheth into the virtues of others and liberally commends them, but buries the vices of the imperfect in a charitable silence whose manners he reformes not by invectives but example. In prayer he is frequent, not apparent; he every day travailes his meditations up to Heaven and never finds him selfe wearied with the journey. . . . To live he knowes a benefit, and the contempt of it ingratitude, and therefore loves, but not doates on, life. Death he is not frighted with, since it not annihilates, but uncloudes the soule. He therefore stands every moment prepared to dye; and though he freely yeelds up himselfe when age or sickness summons him, yet he with more alacritie puts off his earth when the profession of faith crownes him a martyr.

Habington's admirers maintain that the above passage is a good portrait of the author himself. That is plausible, for his contemporaries thought him a godly man. But what perhaps is more to the purpose now, the paragraph seems to contain an excellent description of the genuine, vertebrate Catholic whether of the first, thirteenth, seventeenth or twentieth centuries. The description could be pondered over with profit by the "wishbone" Catholics of our day.

Pleading for Vice

IT was never possible for any newspaper with the slightest claim to common respect, to defend openly the mass of commercialized iniquity against which the late Anthony Comstock fought with a fair measure of success. But a great many newspapers did the next best thing. They lost no opportunity of informing the world that while wickedness is to be deplored, men who fight it in earnest are also to be deplored. Moderation in all things, they preached, is the best policy; besides, too much zeal is apt to defeat its purpose.

It now seems that Mr. John S. Sumner has succeeded to Mr. Comstock's heritage of abuse as well as to the burden of Mr. Comstock's work. In a recent issue, a New York newspaper, usually rated high for the quality of its editorial comment, called attention to Mr. Sumner's general absurdity, simply because Mr. Sumner jailed the editor and publisher of an obscene magazine. On its own admission, this newspaper knows nothing of the case at issue; nevertheless, it has no doubt that the case in point proves Mr. Sumner the worthy successor of a dangerous zealot.

What has the New York press to fear from Mr. Sumner's activities that it seeks to discredit him without cause? Why should an ably-conducted newspaper herald its prejudice by condemning an action of which it boasts that it knows nothing? A truthful answer to these questions would form an illuminating commentary upon the "ethical code" of the modern metropolitan press.

"Made in America"

SINCE the European war has thrown us on our own resources, "Made in America" has become a popular phrase in this country, and Catholics of the United States would do well to apply the slogan to the production of priests for the foreign missions. Until now the supply and formation of apostolic workers has been left almost entirely to Europe. As a consequence the Church finds her foreign mission fields deprived of harvesters, with no hope of an adequate reinforcement for years to come.

It is well known that French priests make up the great majority of Catholic foreign missioners, and at the present time one-third of them, strong, zealous, young men, have returned to their native land for army service. Seminaries of the warring nations are largely empty, if not used for barracks or hospitals. If the war is forcing our captains of industry to realize the lack of home-made products, and of ships to carry our goods to the ends of the earth, it should at the same time open the eyes of American Catholics to the need of forming apostles and sending them to abandoned and waiting fields.

The conversion of the heathen is not a work of supererogation; it is a duty imposed by Jesus Christ on His followers, whatever be their rank in the Church or in the world. There is not a Catholic in our country who should not be put into touch with this movement, either by his parish affiliation or through such channels as the Catholic press and Catholic societies.

American Protestants are numbered by thousands in the mission fields where American Catholics are still most poorly represented. Protestant alms for foreign missions run into millions of dollars, while our entire contribution does not reach the half of one million. Hospitals, schools, and colleges mark the line of Protestant march in heathen lands, and the Y. M. C. A. has a foothold in almost every center of any note, often where Catholic strength is neither felt nor known.

A fine theme for sermons is ignored by priests; the splendid influence of true Christian heroism is largely withheld from the passing generation of American Catholics; the subject-matter of vital and inspiring editorials has been considerably neglected; and a field of effort for Catholic organizations is being overlooked by many. Perhaps one result of the European war will be to arouse in American Catholics the apostolic spirit. If this be accomplished, the future of Catholicism here will be assured.

LITERATURE

A Set of Shaw

MARGARET tossed the book which she had been reading to the floor and turned softly in her deep wicker chair. At her movement, her mother closed her book, and their hands met in the gathering dusk.

"I think," said the daughter, "that I shall have to make a decision soon."

Her mother nodded almost imperceptibly, allowing her eyes to wander through the deep bay window into the quiet street with its sedate homes and its gaunt patriarchal trees. She was a wise mother and she knew better than to stifle confidence with words. "Well, my dear?" she asked, the slightest upward inflection tempering her words.

"Jack has been on the verge of proposing, oh, at least a score of times; but I've fenced and fenced until he is perfectly savage and ready to become an out-and-out caveman. War club, you know, blow from behind, bride stunned, carried off to cave unconscious." Her voice trickled off in a somewhat hysterical laugh.

"You like him," remarked her mother, whose maternal wisdom impelled her to play the advocate for the absent suitor. "Father says he is bound to make himself felt in the firm, and the boys say that he is honorable even in the smoking-room and club. Perhaps there is something else——"

Margaret stooped again and recovered the discarded book from the floor. It was a plain, dignified volume, bearing a publisher's mark that is supposed to indicate quality and distinction. The daughter turned the volume over and over in her hand and then remarked almost listlessly and with seeming irrelevance:

"Do you believe, Mother, that a man's view of life could be materially affected by his admiration for an author?"

"I believe," came the cautious rejoinder, "that a choice of reading, if not a cause, is at least a sign of character."

"So do I," burst out the girl, impulsively flinging the volume into the recesses of the window, "and that is just what

holds me back from a positive decision. I could never marry a man in whom my confidence was not absolute; and with Jack, well, I just can't decide. You see, Mother, ever since I've known Jack, he has talked Bernard Shaw's cleverness, and Bernard Shaw's philosophy, and has quoted Bernard Shaw's epigrams until I have become almost sick of the man. I remember distinctly that was one of the first subjects he introduced when I met him at Grace's dinner; 'Fanny's First Play,' he was raving about then. You and I are a bit old-fashioned in our literary tastes, no doubt, so I didn't know anything about Shaw. But since Jack gave me that set of Shaw for St. Valentine's, I've wondered if an admirer of Bernard Shaw could make a good husband.

"Mother dear," she hurried on, "I think I should die if I were to marry a man who had lost his power to reverence. I shouldn't feel safe with him one moment. We women are so weak and men are so strong, that only our power to command their reverence and their power to give it keeps us from being slaves and them, beasts. I should always be afraid that he would strike me if I did not have his reverence, or perhaps that he would laugh at me. A laugh, the kind that rings cold with contempt, would cut to the core of my heart and strike love dead. I don't expect to marry an archangel, Mother dear; but I want my husband to be so big and strong that he will bow reverently before the innocence of children, read purity into the weakest of womankind, and blanch with wrath when any man sneers at women. Reverence like that would lift me up to heroic womanhood, I think. I could spend a life trying to be worthy of such respect.

"But Shaw, it seems to me, has lost the power to reverence anything. Why, he says nasty things about his own father and mother! He sneers at everything; everything excites his mirth. Home, family, religion, children, mothers; nothing is sacred to him. He throws them all in sacrifice before the gallery gods. He flings his poisoned darts as a savage might do, for the pure joy of killing. And it hurts to think that Jack finds amusement in the sneers of this cultured barbarian. I am not very old or very experienced, Mother; but if I did not know that the women of Bernard Shaw's plays are not typical of womankind, I should wish with all my heart that I were a man. And I should want to run away into some desert where I should be free from even the sight of such contemptible creatures. But Bernard Shaw lies, forgive the word, I know he does, when he makes his women all hard, loveless trackers of men, more interested in the capture of a husband than a hunter who stalks a rare elk. Possibly his own wife trapped him in her net: I do not know. But I should sacrifice a thousand times all thought of having a home of my own and babies who would call me mother, before I should throw away my modesty like Ann Whitefield or my womanly reserve like Hypatia Tarlton. Their pursuit of a husband makes me sick at heart.

"Do you suppose, Mother dear, that when Jack laughed at the women of Shaw who hunt down their husbands, he thought that typical of the womanhood I am to represent in his regard? Does he fancy that I lie awake nights laying snares for his capture? It makes me shudder to think that he finds that sort of humor amusing, and I wonder—But that is not all by any means. Shaw doesn't believe even in marriage. He says that married women are the only,—the only really wicked women. His Candida doesn't see any reason why she should stay with her husband if she loves his disgusting little poet better. Oh, no; he thinks that young people should not marry at all, or if they care to marry for convention's sake, the husband should be free to leave when he chooses and the wife too, if it comes to that.

"Jack talks so much about Shaw's clever philosophy; do you suppose he accepts that too? Could I trust myself, Mother, to a man who believes that he is bound to me and I to him with bonds that the slightest whim can snap? I'm afraid; I'm really cold with fear. For even if he does not accept those conclusions, it hurts to think such philosophy does not revolt his every atom of manhood. Mother dear, you and I have always been awfully good chums, and I hope that, if God gives me a daughter, I shall love her as you have loved me. So it makes me hot all over at the disgusting way Shaw has of laughing at mothers and children. His children simply despise their mothers, and their mothers are actually jealous of their children. He laughs at maternal love; he has no faith in the love of a child for its mother. I wonder if Jack enjoys that sort of humor too? Does he really think that if God puts a child into my arms I will not love it with the last drop of my heart's blood? Does he think that it could grow up, surrounded by love such as you have taught me to know, Mother dear, with coldness and contempt for me in its heart?

"Oh, it isn't clever to write plays in which parents and children slap each other with insulting jibes and fling chilling contempt into each other's faces. It would kill me, Mother, to forfeit your love, and it would kill you, too, I think, if I snapped my fingers at your wishes. Could Jack even smile at plays like that unless the fine edge were gone from his sense of reverence?"

"Perhaps I am too dreadfully old-fashioned to be a fair judge," replied this wise little mother; "but flippancy is so much in the air that it must be hard for Jack not to be affected by it. His enjoyment of these things may just be a sign of youthful thoughtlessness, and nothing more."

The daughter shut her eyes hard and thought silently for a moment. "I don't quite know," she said at last; "but there are moments when every person finds the laughter stricken from his lips. There are some objects so sacred that a jest about them causes not mirth but a cry of pain. I like to think that my husband will regard women and children and marriage as such. Can a man who has learned to laugh at women, even the most pitiable, and to smile while they are held up to contempt, ever give to any woman his whole soul's reverence? Can a man regard marriage as desperately serious, a real till-death-do-us-part contract, when he has hobnobbed with the clever scoffer who makes marriage a jest and worse? I do not know. Yet I have always dreamed that a man would come to me and, because I am a woman, would lift me to a pedestal so that I could draw him up to my level; a man who, when his lips said 'Till death do us part,' would in the depths of his heart cry, 'Amen.' Could I hope for that from Jack now?"

A long silence fell between them. The shadows in the street grew longer and broader, creeping up the fronts of the sedate homes and covering the gaunt trees in a somber sheath. At last the daughter rose and knelt beside her mother. "I think I shall stop fencing," she whispered. "I shall give Jack his chance to ask me." Another silence.

"Aren't you going to ask me what my answer will be?"

Her mother's hand passed gently over her head in silent benediction. "There is only one answer my pure, sensible daughter can give."

DANIEL A. LORD, S.J.

REVIEWS

The Romanticism of St. Francis. By FATHER CUTHBERT, O.S.F.C. New York: Longmans, Green & Co. $2.00.

Four sketches, distinct in theme yet united in their underlying ideas and spirit, make up this volume. "The Romanticism of St. Francis," "St. Clare of Assisi," "The Story of the Friars," and "A Modern Friar," carry their atmos-

phere, and are a sympathetic study of the Umbrian mystic, and of the spirit he embodied in his great Order. Where Paul Sabatier, in spite of his erudition and historical knowledge fails, Father Cuthbert succeeds, because he has read the soul of Francis and understands the motives of his conduct and his acts.

Different as are the thirteenth and the twentieth centuries, still the lessons which Francis taught his age closely fit our moral and spiritual needs. In the first study, the beauty and charm of Lady Poverty as they appeared to Francis are affectionately described, with the catching enthusiasm of a genuine son of the saintly Patriarch. The romanticism of Francis and his worship of poverty have been criticized as of "too ethereal a texture" to influence our age. To economists, millionaires, and captains of industry, they sound like a reckless challenge of their utilitarian principles. But, as the writer answers, wherever the romantic spirit is accepted as a principle or influence, men will gradually attune themselves to the Franciscan mind and ideals. The romanticism of Francis healed many a wound in his century. Sanely applied it would solve many of our own social and economic problems.

The Franciscan movement would have been incomplete, less inspiring, without St. Clare. Hence the second sketch, where the virtues already glorified in the Seraphic *Poverello,* wear on the brow of the Maid of Assisi a new grace and comeliness. Although one of the builders of the Franciscan Order, St. Clare led a life of internal rather than external activities. To her age she was a gracious revelation of the interior life; to us she is still "the prophetess of the Gospel message which Francis preached." Father Cuthbert has etched her figure with great reverence and tenderness. The history of Francis and Clare, with that of the Franciscan Friars during the two first centuries of the Order's existence, is to a large extent that of Christendom. Father Cuthbert has deservedly praised the virtues of his brother-friars. The London *Times* charges the author with closing his eyes to "a large quantity of damaging evidence" and with drawing too roseate a picture of the early Franciscans. But Father Cuthbert admits there was a falling off for a while from the primitive fervor, even analyzes the causes of that relaxation and marks its lowest ebb. But the exaggerations of romancers, satirists, and of prejudiced historians he does well to reject.

The last sketch proves that the true spirit of the friars is not dead. It tells the appealing story of an English Franciscan who died but five years ago, "Father Alphonsus." This extraordinary man, whose portrait Father Cuthbert limns with the love of a brother, seemed to be a reincarnation of some Umbrian friar of long ago. Yet he was thoroughly modern, and could easily pass from a discussion of Pusey's idea of the Church or the analysis of Seely's "Ecce Homo," to the solution of some practical educational or social problem. The story of this "knight-errant" of Christ proves Father Cuthbert's proposition, that the spirit of St. Francis, potent in the past, can still work wonders today.

J. C. R.

Aloysius Ignatius Fiter, S.J., Director of the Barcelona Sodality. By RAYMUND RUIZ AMADO, S.J. Translation edited by ELDER MULLAN, S.J. Rome: Vatican Press. $0.75.

Directory for College Sodalities. Practical Instructions. By CHARLES FRANCHET, S.J. Translated by M. J. R. $0.40.

Frequent and Daily Communion and the Sodalities of Our Lady. By Father JUSTUS BEGUIRZTAIN, S.J. Translated from the Spanish by M. J. R. $0.10.

AMERICA is privileged to have received copies of these books, which, besides their intrinsic worth, have an interest of historical value from the fact that almost the whole edition was lost when the Ancona perished in the waters of the Mediterranean. Father Elder Mullen, S.J., who has already done so much for the preservation and development of the spirit of the Sodalities of Our Lady, is the editor of these volumes, whose loss he must deeply feel. Unless a generous benefactor can be found to defray the expenses of another edition, the good that these books were destined to do must be buried with them. But the spirit of Father Fiter will live, for the good such men do never dies. Undaunted by difficulties that would have discouraged a less zealous nature, and fired with an ardent love of Our Lady that found expression in tireless activity, Father Fiter directed his famous Barcelona Sodality with a care of details that must have been as irksome as it was successful. Visits to hospitals, workingmen's centers, literary academies, catechism classes were some of the works in which his practical direction used to engage the members of his sodality. The author has told in an interesting way the story of Father Fiter's varied activities.

In the "Directory for College Sodalities" are contained practical suggestions and plans. It makes a convenient handbook for those who have charge of these college organizations, and an alphabetical index at the end of the book increases its usefulness. The pamphlet on "Communion and the Sodalities" suggests the best way for present-day sodalists to be of influence, showing as it does that at all times sodalists were the models for frequent Communion, and that now, when daily Communion is becoming more widespread, sodalists should lead all others in practising and promoting the devotion.

C. L. B.

A Short History of Germany from the Earliest Times to the Year 1913. By FRANCIS M. SCHIRP, Ph.D. St. Louis: B. Herder. $1.00.

Government and Politics of the German Empire. By FRITZ-KONRAD KRÜGER. Yonkers-on-Hudson: World Book Co. $1.20.

In the short space of 264 pages, Dr. Schirp has compressed a most interesting account of the German people. The book deserves a warm welcome, for though we have many brief histories of the Germans, this is the only one written in English from the Catholic point of view. Too long has German and English history been treated according to the Protestant tradition, as a vehicle for exposing the corruptions and usurpations of the "Romish" Church. If not the *assertio falsi,* then at least the *suppressio veri* has marked the traditional history of these two lands, while even the best non-Catholic writers have given us little better than unbalanced and one-sided narratives. In this little book the author has availed himself of Janssen and other monumental works, thus assuring us of the trustworthiness of his statements. The only fault, excepting occasional roughness in the style, is the book's brevity.

Dr. Krüger's work is the first to issue from the press of a series of "Handbooks of Modern Government," intended for the student and the public alike. In about 300 pages there is presented a comprehensive view of the constitution of the German Empire and of its Government in all departments, executive, legislative and judicial, together with a sketch of the nation's policy and the various German political parties; the whole illustrated by a wealth of information clearly and interestingly set forth. It is a pity that such a book should be marred by the author's unfortunate but violent bias against the Catholic Church, which manifests itself repeatedly throughout the work in half-statements of the truth, disparaging adjectives, etc., etc., and especially in his account of the Kulturkampf and the Center Party, which he insists on calling the "Clerical Party." The struggle to protect or win back the most elementary rights and liberties becomes, in the author's mind, a series of aggressions by these same unfortunate Clericals. He avows himself in sympathy with the

National Liberal Party, but could not a National Liberal conscientiously and vehemently oppose the Catholic Party without descending to misrepresentation and abuse?

J. F. X. M.

The Cup of Comus. By MADISON CAWEIN. New York: The Cameo Press.

This slender volume enshrines the pure gold of Madison Cawein's song. He was not a great poet; nor is the young mother softly singing to her baby, a great artist. But the world would be a dark and tuneless desert if all mothers' songs were hushed; if there were no poets like Cawein. He cared nothing for elemental, searing passions, for life's darker catastrophes. The flowers of his native fields, love, the longings of melancholy, tears shed in silent places, are the delicate, tender *motifs* of his songs. His paths are in the land

> Where love walks, silent, hand in hand
> With the spirit of God

nor is his love the wild force which bears all before it, but

> . . . . love so merely
> For tears and sighing made.

The poet's vision is clearest when his spirit revisits "the lovely inland levels of his Kentucky." As the stars pale

> In her vast church of glimmering blue
> Grey-stoled from feet to chin,
> Her dark locks beaded with the dew,
> The nun-like dawn comes in.

And when "day brims high" he sees in that beautiful country,

> Shrines, where like priests with worship vestured
> The forests bow, and heavenly-gestured
> Lift high the chalice of the sun,
> Intoning "Night is done!"

The poet asked that his epitaph might be "Death was his friend." Life, he thought, had been unkind; she had given him, "merely a song." But it was a very sweet and simple strain of music, singing in a night "sprinkled with golden star-dust" that was hushed, when Cawein moved silently "out of the darkness into the light."

P. L. B.

Erklärung der Psalmen und Cantica. Von PRINZ MAX. New York: Fr. Pustet & Co. $1.65.

The industry of Prince Max of Saxony along the lines of liturgical study is ever careful and effective. The present commentary on the Psalms and Canticles of the Roman Breviary consists of prelections which were given in the Diocesan Seminary of Cologne, and is quite in keeping with the author's past studies. Its purpose is in the main practical. The latest division of the Psalter for liturgical prayer is taken into account and recent ecclesiastical legislation receives due consideration. The introductory chapters treat of the use of Scripture, especially of the Psalms, in the liturgy of the Synagogue and of the Church. It is interesting to note the reason given by the "Liber Pontificalis" for beginning the Mass by a citation from a Psalm, for Pope Celestine I, in the fifth century, is said to have intended that, in this wise, the entire Psalter of 150 Psalms should be said once a year before Mass. Another point of interest is the order of the new Psalter. It would be wrong to think the fresh division of the Psalms had been made at random, for there is an historical or a liturgical background, as the author shows, to many of the new changes. His references to the various Western and Eastern liturgies and to the writings of St. Augustine throw great light on the liturgical setting of the new Psalter.

W. F. D.

Songs of the Fields. By FRANCIS LEDWIDGE. With an Introduction by LORD DUNSANY. New York: Duffield & Co.

The author of these poems is Lord Dunsany's "discovery," and is described on the book's jacket as an "Irish peasant" who was successively a farm laborer, a scavenger, a copper miner, an amateur hypnotist, but from the age of five a versifier. Just now he is a lance-corporal in an Irish regiment attached to the Mediterranean Force. The fifty poems in the book for the most part describe the sights and sounds of rural Ireland, and sing the charms of the seasons. But the religious note, though the author is a native of County Meath, is almost wholly absent. Indeed he seems to be a melancholy pantheist:

> For sometimes the thought comes that the brown tomb
> Is not the end of all our laborings,
> But we are born once more of wind and rain.

Mr. Ledwidge is at his best when praising the blackbird or painting a sunset. The lines:

> And wondrous, impudently sweet
> Half of him passion, half conceit,
> The blackbird calls adown the street,
> Like the piper of Hamelin.
>
> . . . . . .
>
> In the red West the twisted moon is low,
> And on the bubbles there are half-lit stars:
> Music and twilight: and the deep blue flow
> Of water: and the watching fires of Mars:
> The deep fish slipping thro' the moonlit bars
> Make Death a thing of sweet dreams, life a mock.
>
> . . . . . .
>
> Somewhere is music from the linnets' bills
> And thro' the sunny flowers the bee-wings drone,
> And while bells of convolvulus on hills
> Of quiet May make silent ringing, blown
> Hither and thither by the wind of showers
> And somewhere all the wandering birds have flown;
> And the brown breath of Autumn chills the flowers.

are good examples of his gift for vividly depicting what a poet's eye and ear can discern.

W. D.

BOOKS AND AUTHORS

Clement K. Shorter prophesies that the lexicographer of tomorrow will have to find room in the dictionary for the verb "to gribble," which will be defined as "The art of compiling biographies from previously published material and providing them with ingenious titles." Add to the definition: "And making the work acceptable to the readers of 'best sellers,' by stuffing in as much salacious scandal as possible." The new word is derived from the name of an English book-maker who keeps the wolf from the door by attacking with shears and paste the dust-covered biographies of the early nineteenth century and forcing them to yield enough material for a "new and popular" life, say, of "The Giddy Duchess," "The Rakish Regent" or "The Daring Princess."

"The Meaning of Education," by Dr. Nicholas Murray Butler (Scribner's, $1.50) is a new and enlarged edition of a former work in which the President of Columbia University discusses many phases of the philosophy of education. If nothing else, Dr. Butler's essays and speeches are interesting; nearly every paragraph contains some statement which the Catholic critic will either accept with alacrity or reject with haste.——"The Theory and Practice of Educational Gymnastics, Embracing Free Exercises, Rhythmic Steps, Track and Field Work, Games, Apparatus Work" (McVey, $1.50) is the complete title of a book William A. Stecher, B.S.G., the Director of Physical Education in the Philadelphia public schools has prepared for the use of teachers. The boys and girls of the grammar school's eight grades are divided according to age into three groups and the calisthenics each should practise are described, those that high-

school pupils can profitably use being added. Numerous photographs show just how the exercises should be done. Our parish school principals should find the book useful.

One remarkable thing about "Columbine" (Putnam, $1.50), Alice Meynell's latest story, is the utter absence from it of references to the present war. In an English novelist of today this indicates great self-restraint. Another of the book's characteristics is the delicate skill with which the author portrays the men and women she creates, and with which she describes little rural and domestic scenes. But discerning readers who finish the story will wonder why this Catholic novelist wastes so much literary ability merely in narrating with minute details the progress of a love affair between a frivolous dancer and a priggish writer, for the story's "ethical value" is very meager. Without a sacrifice of "artistry" Mgr. Benson used to write thoroughly Catholic "psychological novels" that everybody liked to read. Miss Meynell can and will, we trust, do the same.

"Lucas Malet," the convert daughter of Charles Kingsley, discovered last winter among her father's papers an unfinished novel called "The Tutor's Story." This she herself recently completed and gave to the *Cornhill Magazine* to publish serially. "The fact that the Yorkshire scenery, along with various names of persons and places," she writes, "is common to 'The Tutor's Story' and the opening chapters of 'The Water Babies,' leads me to suppose it was written before and, probably, put aside in favor of the latter book, which appeared in 1863." Another novel which Kingsley began is entitled "The Pilgrimage of Grace" and deals with the dissolution of the monasteries under Henry VIII. From "Westward Ho!" it is not hard to conjecture what the character of the story would have been. If Kingsley's Catholic daughter were now to finish that novel also, presenting a true picture of the time, the literary world would enjoy another of history's little ironies.

"Stories of Thrift for Young Americans" (Scribner, $0.50) by Myron T. Pritchard and Grace A. Tarkington contains a score of chapters that tell in a chatty, interesting way how William, Mary, Robert, Edgar, Elsie and several other children were taught the value of money and the advantage of thrift. It is a good book for the school library.——In a pamphlet entitled "The Dream of the Soldier Saint" (Loyola University Press, Chicago, $0.10) Leo M. Mullaney, S.J. has written a very readable sketch of Ignatius Loyola's career down to the time of the Society's foundation. The author shows from the Saint's life how a call to the religious state should be heeded, and teaches the sound principle: "To do God's will now, to keep to my plain duty from day to day, is the very best possible preparation for the future."

Here are some text-books that may be of interest to teachers: Those who have used "Notes on Acid Analysis," by Rev. George Coyle, S.J., (Skelley Print, Worcester), will welcome the second, revised edition of the work. Various changes in the individual tests, a more generous use of heavy type, the insertion of precautions in the form of footnotes and the addition of an index of tests, render this already acceptable book more satisfactory still.——"Elementary Latin," (Scott, Foresman & Co.) can be recommended to those who cannot give more than a year or so to the study of Latin and who accordingly wish to cover the most important parts of the grammar together with the essentials of system in the first year. There is ample drill-work provided in the forms that are of ordinary or frequent occurrence. The reading lessons cover the first two books of Cæsar in simplified form. It would seem to be better in a book of this kind to adhere to the usual names of the tenses.——A neat edition of Washington Irving's "Alhambra" (Ginn, $0.50), with good illustrations by Norman I. Black, together with a slight abridgment of the text, present this American classic in a very readable form.——"Everyday Number Stories" (World Book Company, $0.40), by Longan, Serle, and Elledge, especially appeals to the child's love for the concrete. The book leads the undeveloped mind through attractive pictures and objects and dialogues to a lively conception of the abstract and formal. The method seems clear and simple, and the drill work practical.

From Mary's Meadow, Ludlow, England, come three booklets that will interest our readers: Mrs. Armel O'Connor's "Life of Saint Peter of Alcantara" is a good sketch of the Spanish Franciscan who was St. Teresa's director. "Betty's Book for Very Little Children," with illustrations from the pencil of the youthful author, contains thoughts on the Blessed Sacrament by Mrs. O'Connor's adopted daughter, and "Thoughts for Betty from the Holy Land," which first appeared seven years ago, is out in a new edition. Mrs. O'Connor once made a "pilgrimage of penance" to Jerusalem, jotted down the pious reflections which occurred to her and then arranged them for Betty to read. Many who have been following that little girl's career feel great concern about her future. She is now so exceedingly pious that in a few years she may have to be dragged to church.

"On the Scope and Nature of University Education. By Cardinal John Henry Newman" (Dutton, $0.35) is the title of a recent addition to "Everyman's Library," but the word "Cardinal," of course, should immediately precede "Newman." It is gratifying to find this admirable book thus brought within the reach of a slender purse and Wilfrid Ward's introduction in which he describes the circumstances attending the composition and delivery of the lectures will doubtless give non-Catholics who do not know much about Newman the information they need. But Catholics will read with pain some of Mr. Ward's comments on Modernism and the Encyclical "Pascendi." Loisy and Tyrrell, in his opinion, were "goaded to extremes by total lack of sympathy in authoritative quarters." Well-informed Catholics, however, are agreed that the Church was singularly patient with these two men, for before taking extreme measures she strove hard, but in vain, to induce them to cease spreading the subversive doctrines with which their names are identified.

Christianity, as the word rings in many men's ears today, has an uncertain sound. To define its proper note and catch its real message to the world of political life is the purpose set himself by Dr. William Cunningham, the author of "Christianity and Politics" (Houghton, $1.50). His strictures on the inadequacy of every form and system of Christian polity that is purely natural in all but name are as well formulated as they are merited. But the ordinary intelligent Catholic will probably not pursue the argument beyond the opening chapter. The Archdeacon of Ely gave evidence of splendid powers of discernment when he turned to the masterly letters of Leo XIII for instruction as to the attitude of the Catholic Church towards the State and her problems. Why, then, did he not seek sources equally reliable in their own line for the history of that Church and thus save himself from the numberless blunders that mar his treatment of Christendom and the Reformation?

"One Year with God" (Angel Guardian Press, Boston), will be welcomed by priests who have entrusted to them the important task of giving the instruction at the children's Mass. The fact that Father Michael V. McDonough has arranged these talks for the Sundays and principal feasts of the year, indicates the diversity of the subjects treated. Besides being developed so as to rouse interest, the sermons contain all the proofs in

the theological treatise dealing with the same matter. The author tells us in a short preface that "simplicity was his lofty aim;" he has not gone wide of his mark.——"The Catholic Faith" (Herder, $0.15), by Rev. Ferreol Girardey, C.SS.R., is a booklet containing a series of articles on the Church which appeared monthly in the *Ligourian*. They are practical studies on Catholic truth for Catholics and non-Catholics which those who have charge of convert classes will find useful.

The winter numbers of our two historical quarterlies are at hand. The *Catholic Historical Review* begins Father O'Daniel's valuable sketch of "The Right Rev. Richard Luke Concanen, O.P., the First Bishop of New York (1747-1810.)" The author settles for good several questions regarding the early life of Bishop Concanen and presents interesting documents bearing on the foundation of our American Hierarchy. Dr. Fitzpatrick of the Congressional Library in an informing paper entitled "The Preservation of Ecclesiastical Documents," gives readers the results of his wide experience as an archivist; Dr. Weber writes on "The Rise of National Catholic Churches in the United States," dwelling particularly on the Pennsylvania German colonies, and Bishop Corrigan starts a series of papers on the "Chronology of the Catholic Hierarchy in the United States." The most interesting articles in the *Records of the American Catholic Historical Society* is that on "Don Augustin de Iturbide," which vividly describes the revolution that took place in Mexico early in the last century, and the "Diary of the Reverend Father Marie Joseph Durand," in which he tells a sad tale of religious conditions along the Mississippi about the year 1806, and of the hardships missionaries had to endure.

Father Keating, in an excellent paper he contributes to the January *Month*, in answer to the query "Are They Few That Are Saved?" thus sums up the common teaching of the Church on the question:

> (1) God wills all men to be saved, i. e., to end their probation in the sanctifying grace won for them all by Christ's redemption; (2) He does not permit anyone to be lost eternally, save through his own positive fault; (3) Salvation is wholly gratuitous and supernatural, a state beyond the power of mere nature to achieve or merit; (4) Since Christ's death the rite of Baptism is the normal way of attaining sanctifying grace; (5) Belief in Christ and consequent obedience to what He commands under serious sanction are normal prerequisites to eternal life; (6) The soul of man is immortal by nature, and its destiny for eternity is decided by its conduct in this life; (7) Christ's revelation of that destiny has reference only to those who have had the opportunity of knowing and fulfilling the normal conditions of salvation; (8) He *has revealed nothing expressly* about the fate of unbaptized infants and imbeciles, or of unbaptized adults who have not sinned grievously; (9) Consequently the Church which teaches with His infallible authority has found no occasion of developing His revelation on this point, but leaves room for her children to use their intellects on the data revealed; (10) No speculations on such data must contradict any known attribute of God.
>
> From these principles the following inferences are commonly deduced: (1) There exists an eternal abode of merely natural happiness, called Limbo, to which those are sent who have only original sin on their souls at death: (2) Unbaptized adults who have not sinned grievously nor attained sanctifying grace (if there are any such), will after expiating their venial faults experience a similar destiny; (3) But more probably each of the unbaptized who has attained the use of reason, but has not had the chance of knowing Christ, will be given the opportunity, at least once, of eliciting an act of pure love of God which, on account of the sorrow for sin, faith in Christ, and desire for baptism implicit therein, will have the effect of putting him into the state of grace.

In the same number Edwin Bonney has a good story about what happened to Brother John, and in "Trust the Church," W. P. F. Stockley has gathered together some striking tributes to Catholicism from Protestant pens. Till the war is over this very readable issue of the *Month* will probably be the last to contain 112 pages, for an increase of some seventy-five per cent in the price of paper forces the proprietors to reduce the size of the magazine by sixteen pages. News also comes that the *Athenæum*, the well-known English literary weekly, will hereafter be a monthly, no doubt because paper is so high.

EDUCATION

Scholastic Philosophy in American Universities

WITH the opening of the first semester of the present session, Professor Maurice De Wulf, Ph.D., Litt.D., formerly professor of philosophy in the University of Louvain, Belgium, inaugurated a series of lectures on scholastic philosophy at Harvard University. The occasion of Dr. De Wulf's advent to Harvard and the proposed course in this interesting subject will recall to the philosophical public the interesting and eminently successful lectures upon scholastic philosophy delivered, some years ago, in the University of Pennsylvania, by the Very Reverend Edmund T. Shanahan, D.D., professor of dogmatic theology in the Catholic University. It was most regrettable that press of duties at the Catholic University prevented the brilliant Dr. Shanahan from continuing this most instructive and popular course.

A NEGLECTED FIELD

With Dr. De Wulf's appointment at Harvard the realization comes to students of philosophy that scholastic philosophy has been accorded but scant consideration in the large universities of this country. From a formal and historical standpoint, this field of philosophy presents information of peculiar value, not only to the Catholic priest and layman, but to all earnest seekers after truth. There is no study more entrancing than the philosophy of the schoolmen, no epoch in the history of philosophy more replete with evidences of mental development and acumen than the period following the passing of the "encyclopedic age" and culminating with the wonderful brilliancy of the Angelic Doctor.

Despite the intrinsic and extrinsic value of the subject, there seems to exist a decided tendency among the non-Catholic colleges and universities to criticize unjustly and condemn scholastic philosophy and to relegate to "scholasticism" matters which are considered too frivolous for serious attention. This unjust attitude has been created largely through the influence established by so-called professors of philosophy, whose main claim to distinction lies in a continued readiness to criticize and ridicule a subject concerning which they are hopelessly ignorant. Scholastic philosophy and the scholastic period are passed over in the class-room as subjects unfit for the student of philosophy: the former because it is nothing but Catholic theology, and the latter because it was the age of superstition. Pressed by students familiar with the principles of scholastic philosophy and acquainted with the age of scholasticism, the modern professor of philosophy in our large universities retreats with a reluctant admission that he is unfamiliar with a subject which, if known, would make his work as a professor and as an exponent of truth worth while.

FUTILE ATTEMPTS

For many years the subject of scholastic philosophy has been ignored or caricatured in university training, nor were

attempts made by properly equipped instructors to introduce this subject welcomed. The paramount reason for this crass ignorance and refusal to permit the introduction of this course was that its establishment would be followed in short order by a withdrawal of funds contributed by many benefactors to the university maintenance. Lacking equipment in the actual work of instruction, and prevented by weight of influence exerted by friends of the institution, the university official who otherwise might intelligently recognize and provide for proper instruction in scholastic philosophy has been prevented from attaining his purpose.

CATHOLICS AT SECULAR INSTITUTIONS

It is a fact that a large number of Catholic young men attend lecture courses in non-Catholic colleges and universities. It is safe to assert that of this number, not one per cent can be considered equipped in the fundamentals of Catholic philosophy. On the other hand, the alleged philosophical education which they receive under the direction of poorly trained men and in an atmosphere of deep prejudice, makes it difficult for them to maintain their mental, and particularly their moral, equilibrium. Courses conducted in philosophy in a modern non-Catholic university present in capsule form various notions of thought for the young student to digest at his leisure, and this with no preliminary training of any nature. The result is a medley of theories, which only confuse the mind and render proper appreciation of correct principles practically impossible. In the eye of the law, manslaughter is an offense punishable with severity, but such "mindslaughter" as is every day committed in the lecture courses in philosophy of our larger universities has been elevated to the distinction of "advanced thought."

In a few of the larger non-Catholic universities attempts have been made in recent years to provide limited instruction in the history of philosophy in reference to the period of scholasticism. The work, however, has not met with marked success. Certain fair-minded professors of philosophy in institutions of note have admitted that they cannot procure a trained specialist in scholastic philosophy who is also trained in other departments of philosophy. Hampered by endowments from Protestant sources, and influenced by them, it is questionable if their efforts have been exhaustive.

PREPARING TEACHERS

It is impossible to prevent the attendance of Catholic students at many of our larger non-Catholic universities. Aside from the profit, or, in certain cases, the liceity of this attendance, it is a matter of grave concern for the Catholic colleges and universities to equip and prepare students for work as teachers of scholastic philosophy. Popular lectures and lecture courses in university extension work will awaken a spirit of inquiry into the truths of scholastic philosophy, not only among Catholics, but among the instructors in non-Catholic institutions. The learning of a Bonaventure and a Thomas Aquinas attracted admiring throngs in the palmy days of the universities of Paris and Bologna. We cannot say that the fundamental principles of life in those days differed from the true standards of today. Truth is one. The brilliant minds of that period taught and molded the young to live according to authority and law, because "obedience to law is liberty." Would that the old-time training in philosophy might rise again to drive out of our "modern-thought" universities the slavery of an independence that is making so many of our young men not merely indifferent and careless Catholics, but enemies of all religion.

LESTER B. DONAHUE, PH.D.

SOCIOLOGY

Liberty and Law

"GIVE me liberty or give me death," shouted Patrick Henry in the Virginia House of Burgesses, and the cry reechoed in thousands of hearts. Straightway the swords of patriots were hacking and hewing at the bonds of tyranny and to such purpose that in seven years America was free. Then our national forbears sat themselves down, pen in hand, and did what no other body of legislators ever did so well in so short a time. They codified the spirit of a great nation. So thoroughly did they divine the character of the colonies that were, and of the mighty nation that was to be, that their work has come down to us practically unchanged. Liberty, they held, was a pearl of great price, and the spirit of liberty, a virtue. America was the proud possessor of both, and it was their office to safeguard both, for themselves and their posterity. Success was the guerdon of their efforts, for liberty is still the heirloom of the land of the free, and the spirit of liberty is still the virtue of the vast majority of her people. Of the vast majority? Why not say of all?

ALLOTROPIC FORMS

Precisely because such a statement would not be true. The spirit of liberty that quickens the pulse of not a few so-called Americans is decidedly not a virtue. It is a vice. Liberty, like so many other gifts of nature, is not without its allotropic forms. There is a liberty that exalts, stimulates, nourishes; a liberty that degrades, emasculates, poisons. This latter kind is in reality license. Such a characterization best describes the freedom ambitioned by present-day innovators who are menacing the stability of our social fabric.

"Freedom from all restraint" seems to be the only definition of liberty acceptable to an ever-increasing portion of our citizens. Yet freedom from all restraint is a misfortune, a calamity, ruinous alike to citizen and State. For both, it means dissipation of energies, clashing of interests and other evils. This is recognized by men, except when religion and politics are in question. For instance, everyone admits that his favorite orchestra wins approval because it is strictly obedient to law. The pianist does not soar aloft in the "Marseillaise," while the cornetist revels in the "Wacht am Rhein" and the violinist grows passionate over the "Star Spangled Banner."

THE ENGINEER'S LIBERTY

As I have said, in the purely practical affairs of life, there is little difficulty in this matter. Did you ever converse with a railroad engineer who had an exceptionally good record for bringing his train in on time, and who did not let you know about it in the course of conversation? Yet the engineer did not frame the schedule. It was framed for him by others; he was bound to follow it and he was proud of his fidelity. How much of the glamour that surrounds the soldiers' lives in the popular eye can be explained in no other way than by the fact that they are by profession "men subject to authority." These are only a few aspects of the *splendor ordinis* of the ancient sage that still engage the modern mind. Yet men there are, and in high position too, who laugh at the thought of being bound by the universal laws of nature, when the physical sanction of those laws is not in immediate prospect; they despise civil legislation except in so far as its bony fingers threaten their purses, their personal freedom or their lives.

THE PERFECTION OF LIBERTY

Only too many Americans entertain the mistaken notion that ability to choose evil and reject the good, pertains to the perfection of liberty. Such ability does not even pertain to the essence of liberty, considered in itself; it is rather an imperfection attendant upon the exercise of liberty by creatures who, though willing the good, are not averse to taking that good mixed with a superabundance of evil. True, in the present order of Providence, should a man lose the power to do wrong, he would also lose the power to do good; both powers are linked like the two sides of tapestry, one beautiful, the other ugly. This fact but accentuates the necessity of restraint. The spirited horse, with power for service and destruction, requires the curb more surely than the whip, else he will dash down the avenue, the wreckage of the carriage trailing behind. What the runaway horse is in the physical order, such is the man in the moral order, if he is not amenable to the dictates of authority. Without obedience to law, it is impossible for him to avoid grave errors, both in his personal economy and in his intercourse with others. Hence, when he attacks the principle of authority, he is merely vindicating his right to turn himself and the world topsy-turvy.

LIBERTY AND OBEDIENCE

The false view, that obedience to authority is not only unnecessary but also a positive disgrace to human nature, is shared unequally by two classes of men. First comes the knight of the red banner, who spurns authority and defies it when defiance lies in his power. Of him or to him we do not speak. Our present concern is rather with his first cousin, the man who has contracted the habit of feeling sheepish when caught following out the dictates of superiors; the man who is not unwilling to bend his neck to the yoke, but takes ample precautions not to be photographed in the act. His name is legion; you meet him every day. You recognize him by the deft way he has of tinting over the dull drab of obedience with the more brilliant hues of artificial but more popular motives. He begins his shifty tactics when still a high-school fledgling. "You are not on the football squad this year," he is reminded. The emergency has been foreseen: "Well, when a fellow's mother has a weak heart, and she gets an attack every time she knows that he is playing football, I don't see much choice left him about joining the squad." Paragon of filial regard! Down deep in his heart he knows that his real reason for not joining the football squad is, that his parents have forbidden him to do so and his sense of duty rather than any other consideration compels obedience. He has won the crown of virtue, but he is ashamed to wear it, for he thinks it the symbol of slavery. He is a good boy, but certainly not a brave one. How long he will remain good is a problem which will depend largely on environment for solution.

THE INDIFFERENT ATTITUDE

Suppose, however, that the answer is somewhat in his favor, yet in after years how often will he protest against another's infraction of law, human and Divine. "What is the use of protest?" he will say: "it does not pay." This is not the reason of his silence; he knows it is not; his conscience is annoying him, but he is ashamed to confess the possession of so "unmanly a thing." He is playing false to self and State and God. It may be that such men as these do greater, because more insidious, harm to the general spirit of reverence for authority than the anarchist who strikes down an executive. The latter is electrocuted or hanged and his body is buried in quicklime, that men may shudder when they think of him and his deed. The former lives a life of high honor, enjoys prestige, and when he acts as if subjection to authority were an indifferent or a shameful thing, he illustrates a doctrine that fructifies in anarchy.

THE MORAL NECESSITY

Obedience, however, is neither an indifferent nor a base thing. It is both necessary and noble. A man does not barter the least portion of his birthright of liberty by putting himself, or rather leaving himself, under the happy moral necessity of doing right and avoiding wrong. He does not degrade his manhood when he submits his intellect and will to the teaching of a Divinely established institution which says, "This thou shalt believe, that thou shalt do." He does not become a groveler when he speaks with reverence of his country's laws and refuses to violate them even when occasion promises secrecy and security. He is not less an American for such action, but rather more, for his liberty is of the purest grade, unmixed with dross, a liberty which tends only onward and upward, and can never bring him down to the lower reaches of shame and of spiritual ruin.

HUGH P. O'NEILL, S.J.

NOTE AND COMMENT

The *Field Afar* brings the news that a new Catholic daily has been established; not the long-expected American Catholic daily in the English language, but a Chinese Catholic daily in China. The good tidings comes from Tientsin; and the daily, to judge by its name, is evidently to be abreast of the times.

> The journal is called *The Social Welfare, Yih Shih Pao,* and is connected with a weekly, the *Public Welfare, Kwang Yih Pao,* which is edited by Father Lebbe. The weekly issue is designated especially for Catholics, but the daily paper will have for its principal object the presentation of Catholic ideas to pagan minds.

The enterprise has been launched by a Catholic association and its founders were content to begin the new publication with an initial subscription list of two thousand names.

A brief conspectus of the number of nations engaged in the world war and the varying number of opponents against which each of these countries is under arms will be of value for a correct understanding of the European situation. Germany is at war with the following eight States: Russia, England, Belgium, France, Monaco, Montenegro, Serbia and Japan. Austria-Hungary adds Italy to the same list of foes. Bulgaria is at war with the six Powers: Russia, England, France, Italy, Montenegro and Serbia, although no formal declaration of war has actually been made in regard to the first of these belligerents. Turkey is in conflict with the same six nations. On the side of the Allies: Russia, England, France, Montenegro and Serbia are at war with all the four Central Powers; Belgium, Monaco, and Japan, with only Germany and Austria-Hungary; Italy with Austria-Hungary, Turkey and Bulgaria. The total number of nations engaged is thirteen. The actual number of separate wars of one nation against another, which together make up the great world war, is twenty-nine.

Scientific interest in the lost planets is waning, according to the London *Chronicle*. As for the new planets, astronomers are "bagging" so many that they are now seriously bethinking themselves of discontinuing their hunt for them.

> The planet Ambrosia, which has just been rediscovered after being lost since 1879, at the Barcelona Observatory, is not the only lost planet. There are quite a number which have never been seen since they were discovered, and of late years the annual "bag" of these

> planets, in some years over one hundred have been found, has so increased that astronomers have seriously considered the desirability of letting them severely alone, and utilizing for more important purposes the time and patience now to a large extent wasted on locating them.

The staff of one German observatory in particular, we are told, devoted itself before the war to the mathematical elucidation of the elements of the new discoveries, "but so fast were the new planets tumbling into the photographic nets set for them that this observatory was becoming snowed under."

The Census Bureau's summary of the statistics of railway and street car accidents in 1914, which has just been issued, shows a notable decline in casualties. The death rate from railway accidents and injuries is the lowest on record. Including the fatalities resulting from collisions between railway trains and vehicles at grade crossings, it totaled 7,062, or 10.7 per 100,000 inhabitants of the registration area. In 1913 the number was 13; during the period 1906-1910 it averaged 15 per 100,000. Street-car accidents likewise reached their minimum, falling from 3.7 and 3.2 to 2.5 per 100,000. Nothing is said of the injuries and deaths caused by automobiles which have doubtless taken a very large toll of human lives. It is gratifying to note that serious efforts have evidently been made to reduce the mortality due to accidents. We may mention in this connection that the country's fire losses, as given by the *Insurance Press* have likewise been considerably reduced, and during the past year were about $40,000,000 below the average of recent years, though still amounting to $172,670,000. In New York City there were some 1,000 fewer fires last year than during the preceding year which appears to have been a banner year for conflagrations, for the total loss in the United States amounted to $220,000,000. The statistics here quoted indicate that accidental loss of life and property can be greatly reduced by proper vigilance.

Touching and full of vague yearning for the one true Church are the words of Reverend Ronald A. H. Knox, Chaplain Fellow of Trinity College, Oxford, as quoted by the *Irish Monthly*. The following is the conclusion of one of his sermons:

> It is not for us, the glamour of the Seven Hills, and the confidence of membership, living and actual, in the Church of the Ages; we cannot set our feet upon the Rock of Peter, but only watch the shadow of Peter passing by, and hope that it may fall on us and heal us. We shall bear the reproach of the Catholic name, without enjoying the full privileges of the Catholic heritage. And yet, even now, we are not left without hope. Our needs have still a place in the compassionate heart of Mary, where she sits by her Father's side; she has not forgotten her children, just because they have run away from their schoolmaster, and unlearnt their lessons, and are trying to find their way home again, humbled and terrified in the darkness. Some of us have forgotten her, nay, blasphemed her; but she does not pray the less for them.

What, we wonder on reading these pathetic words, can prevent the writer, and those similarly disposed, from returning at once to that Mother whose arms are outstretched to receive them? Why wander in the darkness without when confessedly they have no other goal than final return to her? There can be no peace, no fulness of joy, until that union has been effected, until they rest once more, like truant children, upon her mother's heart. Why then delay the time of the reunion? The way to her is clear and open, her love for them is as ardent as it is sincere.

As noted in another column, one of the far-reaching effects of the war is the presence at Harvard of a Catholic professor of Louvain, who is giving a series of lectures there on medieval philosophy. Among the "detached notes," which one who has been attending the course translated and sent to the *Evening Transcript,* is the following encomium of scholastic philosophy:

> Scholastic philosophy, when all is said, constitutes a brilliant form of human thought, because its doctrines are founded on prudence and moderation. It is really a middle path between the thought of Plato and that of Aristotle. It corrects, with its Augustinian idealism, any tendency toward excess which might arise from the naturalism of Aristotle. The more one considers from every angle its compact body of doctrine, the more one is struck by the fact that it always escapes extremes and delights in middle solutions. Moderation characterizes its dynamism, for the principle of perfection which underlies the specificness of natural bodies is implied in extended matter. Moderation characterizes its realism, for it reconciles the individuality of existences with the abstract and universal character of ideas which attain to reality. Moderation characterizes its theory of science, for while it recognizes in intelligence a capacity for understanding the external world, it defines carefully the boundaries of human knowledge. And moderation is the keynote of its moral system in that it reconciles duty with happiness. For all these reasons and many others, scholastic philosophy is a humane philosophy, in which respect of human personality and love of clear ideas are striking and fundamental doctrines.

Though the facts were carefully suppressed by the authorities, it is whispered that while the above papistical doctrine was being taught, the grave of Harvard's Puritan founder was seen by trustworthy eye-witnesses to stir uneasily, and his statue to grow perceptibly grimmer.

Considerable comment has been aroused by the legalizing of the sale of horse meat for food in Greater New York. That no sound or scientific argument can be urged against this action, is the stand taken by Dr. Haven Emerson, the Commissioner of Health. Horse meat, he informs us, is an article of food among many European nations and is even preferred to Argentine beef by the inhabitants of Brussels:

> While the Health Department does not exactly recommend the eating of horse meat, we can see no harm in its use. The horse never has tuberculosis. It practically never communicates a malignant disease to human beings. We shall take special care to prevent its being sold as veal or beef. If horse slaughter-houses are established they will receive the same careful inspection as others.

A spokesman for "our dumb animals" violently reprobates the action taken by the New York Board of Health; but it is difficult to see what objection can be urged against it from his point of view, since no cruelty would be practised in fattening the otherwise starving animals now destined to serve further human needs. A Socialist editorial prefers to deal with the law in a sarcastic manner, aiming its blow as usual at the entire existing system. It sees in the new enactment a piece of obnoxious class legislation favoring exclusively the poorer elements of our population, without considering the rich. It is true that poverty or economy would be the main reason for utilizing this new "privilege," which is suggestive of extreme distress to the American mind. A general preference for horse meat over beef is not likely to be developed very soon. The *Christian Herald* writes:

> The average American will have to take some time to come up to the scientific ideas of the New York Health Board, and buy in the market, as a substitute for a fat steer or tender lamb, a rib roast of the record racer, or a sirloin steak of the coach horse of the millionaire, of Old Faithful, tired out at the ash cart, or of the hero who ran himself to death going to the fires.

The intimate association of the horse with man creates in most minds a natural repugnance to the further use of the outworn animal for human food. Yet this sentiment must not be confounded with a moral law.

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CHRONICLE

Home News: The President's Activities. The War: Bulletin, Jan. 25, p. m.-Feb. 1, a. m.—Other Items. Germany: The Emperor's Birthday—Great Britain—Parliament Prorogued—The Bristol Labor Congress. Mexico: Letters from Mexico—Extracts from Letters—Radicalism. Spain: Sympathies in the War.....385-388

TOPICS OF INTEREST

"Nipping Revolutions"—The Rights of the Child—Electrons versus Religion—On False Pacifism—Farmer Ownership in Ireland—Peace Tribunals and Movements of the Past.....389-396

COMMUNICATIONS

The Guardians of Liberty—A Christmas Masque—The Celt in Politics.....396,397

EDITORIALS

The Pope and the Pact of London—Try It on Your Own Child—"Catholic" is Enough—Art and the Law—Shifting the Issue—Our Country's Narrow Escape 388-401

LITERATURE

XIX—Father Tabb.

REVIEWS: Poetical Works of Lionel Johnson—The Fringes of the Fleet—The World Decision—L'Allemagne et les Alliés devant la Conscience chrétienne—Within the Tides—Ethics in Service—The New Hudson Shakespeare.....

BOOKS AND AUTHORS: The Proposed National University at Washington—December's "Best Sellers"—"Newman's 'Gentleman'"—Europa's Fairy Book"—"The New Missal in English"—"Hand-Book of Ceremonies"—"Three Hills"—A Batch of Novels—"The Hero Priests of the War."

BOOKS RECEIVED 401-404

EDUCATION

The Mysterious Child.....405, 406

SOCIOLOGY

The Catholic Child in the Children's Court. 406, 407

NOTE AND COMMENT

Prosperity After the War—Colors of Distant Stars—Heroes of the Confederate States—Racial Elements in the Modern American—Reform in the "Movie Industry"—Responsibilities of an Editor—Causes of Deaths During 1914..407, 408

CHRONICLE

Home News.—On January 28 the President nominated Louis D. Brandeis, of Boston, for Associate Justice of the United States Supreme Court, to succeed the late Justice Lamar. The appointment came as a complete surprise to the public and is meeting with some opposition. As Mr. Brandeis is a Jew, the racial issue has been unhappily injected into the controversy, by a group of men signing themselves "Southern Gentile Democrats." In general, however, the objections are expressed by such words and phrases as "a radical," "an advocate," "a propagandist without the judicial temper." The appointee's professional conduct is also assailed. The predictions are that the appointment will be confirmed by the Senate, and thus for the first time in our history, a Jew will sit on the Supreme Court Bench. A second topic of discussion during the week was an amendment to the Philippine Government Bill, introduced by Senator Clarke, after consultation with the President. This amendment was substituted for another which provided that the Philippines should be free in two years from the passage of the Act and directed the President to begin negotiations at once for an international agreement which would pledge the Powers to respect the freedom and neutrality of the Islands. The Bill as finally amended calls for the independence of the Philippines within four years after its passage. If, however, toward the end of the fourth year the contemplated freedom appears inexpedient, the President is at liberty to ask Congress to defer the execution of the Bill. After some slight changes, a favorable vote on the measure is expected in the Senate; the attitude of the House is doubtful.

The President's Activities

On January 27, the President made four speeches in New York. Two were unimportant, viz.: one to the suffragists and one to the conference of the Federated Churches. In the former he reaffirmed his opinion that the enfranchisement of women is an affair to be decided by the individual States, not by the Federal Government. In the speech to the ministers he deplored the recrudescence of religious antagonisms and affirmed that he always accepts, perhaps by some impulse of his "native blood," the invitation to fight. The third speech was delivered to men and women engaged in the motion picture industry. This address contained an item of importance about Mexico. Mr. Wilson declared that he "found out what was going on in Mexico in a very singular way, by hearing a sufficiently large number of liars talk about it." The liars are not specified; and from the context it is impossible to tell whether the President was referring to his special agents sent to Mexico, or to the other Americans consulted, or to the Mexicans who gave their opinions. Neither is there any indication whether the liars furnished the information which led to Carranza's recognition. The most important address of all was that given to the Railway Business Association. Here the President defended his policies and pleaded for his preparedness program. The chief items of the speech are thus given by the New York *Sun:*

> I cannot tell you what the international relations of this country will be to-morrow. I would not dare keep silent and let the country suppose that to-morrow was certain to be as bright as to-day. There is something the American people love better than peace. They love the principles upon which their political life is founded. They are ready at any time to fight for the vindication of their character and honor. I would rather surrender territory than ideals. The minority leader of the House of Representatives delivered a speech that showed he was ready, and I take it for granted that the men behind him are ready, to forget party lines that all men may act with a common mind and impulse for the service of the country. Let

no man dare say, if he would speak the truth, that the question of preparation for national defense is a question of war or of peace. I have sought to maintain peace against very great odds. . . . I am ready at any time to use every power to prevent such a catastrophe as war.

Shortly after delivering this address, Mr. Wilson returned to Washington, and after a brief rest began a speech-making tour in defense of preparedness through the eight States, where the power of the pacific Mr. Bryan is strongest, Illinois, Indiana, Iowa, Kansas, Missouri, Ohio, Pennsylvania, Wisconsin. The speeches are, for the most part, similar to the one on preparedness delivered in New York. The New York *Sun* marks off these important items from three of the addresses:

Country faces danger because of the world war. Time might come when the President of the United States could not keep out of war and maintain honor of the nation. New circumstances have arisen that make it necessary that the country should prepare herself for national defense. Dangers are infinite and constant. Wherever there is contact there is friction. Wherever the ordinary rules of commerce at sea and of international relationships are apt to be thrust aside and ignored, there is danger of the more critical kind of controversy. Exert fullest influence for preparedness. There are many differences between Republicans and Democrats, but not upon nation's safety. Sorry this is a campaign year. Seeks no personal profit out of defense. The only way you can maintain peace is by enjoying the thorough respect of everybody with whom you deal. We must defend life of this nation against any sort of interference. Willingness of young men of country to volunteer in proposed army is going to be test of preparedness. Has no anxiety on what Congress will do. World is on fire; tinder everywhere. Women feel the pulse of the nation more than men do. No difference between men and women when it comes to national defense. National Guard not instrument for immediate use.

The press in commenting on this tour speaks of it as a "bid" for renomination, and apparently this is its purpose.

The War.—Flanders, Artois, and the Argonne district have been the scenes of heavy mining and artillery operations. Many attacks and counter attacks have been made by the infantry of both the Allies and the Germans in the vicinity of Neuville-Saint Vaast, where the latter have made and maintained considerable gains. They also claim to have made progress in the Saint Laurent district, east of Arras. South of the Somme they have captured the town of Frise, and advanced about a half mile on a front of two miles. No change is reported from Bukowina, Galicia or Volhynia. In the Trentino and along the Isonzo only minor engagements have taken place. Calm still prevails along the Greek border, but the occupation of the Greek forts Kara Bar and Kum Kale by the Allies further strengthens the latter's position at Salonica.

Bulletin, Jan. 25, p. m.-Feb. 1, a. m.

Delegates from Montenegro have signed terms of capitulation for the Kingdom; the disarmament of the people and the occupation of the country is steadily proceeding with no further difficulty than that offered by some bands of Montenegrins, who are still carrying on guerilla warfare. In Albania the Austrians have followed up the capture of Scutari by the seizure of San Giovanni di Medua and Alessio. In neither case was serious opposition encountered. Further south, however, the Bulgarians are said to have suffered defeat at the hands of the Albanians.

The Russians announce slow but steady progress on the Caucasus front and in Persia. In Mesopotamia the Turks have halted the advance of the British forces that were marching up the Tigris to the relief of their comrades at Kut-el-Amara. With regard to the position of this relief expedition, Great Britain has officially declared that its former official statement was a mistake, and that General Aylmer is now within twenty-three miles, not six, of Kut-el-Amara.

No settlement has been reached in the matter of the Lusitania controversy. Germany's latest proposals, according to reports from Washington, failed to include two points which the United States regards as essential. Accordingly the German Ambassador has forwarded to his Government the tentative draft of a new proposal which would meet acceptance from the United States. Our difficulty with Great Britain over seizure of the mails remains unsettled. Parcel post articles have been taken from neutral vessels at sea, and at times all letters, including sealed communications, have been brought into port, these letters have been seized, censored and at times held. Against this practice, which the United States characterizes as unlawful and an improper assumption of jurisdiction, a formal and vigorous protest was sent to London, that pressed for "a discontinuance of these unwarranted interferences with inviolable mails." In an *ad interim* reply Great Britain calls attention to the magnitude of the issue involved and states that time is needed for consultation with the Allies before a final and complete answer can be framed.

Other Items

Germany.—The Emperor's fifty-seventh birthday was celebrated with religious services throughout Germany. Cardinal von Hartmann was particularly honored on this occasion by being appointed a member of the Prussian Upper House for his entire lifetime. A characteristic message was sent to the Bavarian King Ludwig in acknowledgment of the birthday congratulations received from him. The Emperor wrote:

The Emperor's Birthday

Trusting in God, in the determination of our heroic troops to win the victory, and in the self-sacrifice of the entire German nation, we can look forward with confidence to a victorious end of the bloodiest struggle of history. All hostile assaults will break to pieces upon the power of a clean conscience, with which Germany, together with her faithful allies, is waging war for existence, honor and liberty.

Herr Adolf Wermuth, Burgomaster of Berlin, maintained in a public speech on this occasion the impossi-

bility of any peace negotiations under existing circumstances:

It is peculiar to this world war that whenever the enemy abandons an effort on account of defeat he claims an immortal place of honor in history. Whenever the Central Powers conquer new territory our enemies seek to explain it by our despondency and weakness. Therefore our country does not talk of peace, does not yearn for peace, but fights and works for peace.

The newspapers of Berlin again reminded the people that their Emperor had maintained peace for twenty-five years. "Now that war has come attempts are being made to present the Emperor in the false light of calumny." They express the hope that, as in the case of Abraham Lincoln, the truth will finally be recognized by the world. Among the messages of congratulation received by the Emperor was one from President Wilson.

Great Britain.—With the passage of the Military Service Bill and the Trading with the Enemy Bill, Parliament was prorogued until February 15. The King's Speech of Prorogation, read by the Lord Chancellor, Baron Buckmaster, is one of the briefest on record. After referring to "the struggle in defending our common liberties and the public law of Europe against unprovoked encroachments by the enemy," the Speech proceeds:

Parliament Prorogued

I am sustained by the determination of my people at home and overseas to carry our flag to a final, decisive victory. In this struggle, forced on us by those who hold in light esteem the liberties and covenants which we regard as sacred, we shall not lay down our arms until we have vindicated the cause which carries with it the future of civilization. I rely with confidence upon the loyal and united efforts of all my subjects, which have never failed me, and I pray that Almighty God may give us His blessing.

The proceedings of the Bristol Labor Congress have served to bring out clearly the position of organized labor on the Military Service Bill. Labor's real fear was stated briefly when Mr. William Anderson announced: "We cannot have forced military service without forced industrial service." From what can be gathered from other speeches at the Congress, it would seem that labor apprehends this forced industrial service, not only during the war, but after its conclusion. Mr. Frederic Harrison who has always been known as a friend of organized labor, believes this fear groundless. "Veteran anti-militarist as I am," he wrote in an appeal to the trade-unionists, "I say positively that the measures proposed by the Government are fair, honest, and practical, that they do not endanger genuine trade liberties, and will not lead to any encroachment upon labor's privileges and rights." But for all this, in its first resolution, the Congress declared its opposition to the general principle of conscription in the following resolution:

The Bristol Labor Congress

Resolved: That this National Labor Party protest emphatically against the adoption of conscription in any form, as it is against the spirit of British democracy and full of danger to the liberties of the people.

This Resolution was adopted by a huge majority, and with its mind thus stated, the Congress deliberated upon a second resolution, embodying its attitude toward the Military Service Act. The following resolution was proposed:

Resolved: That this conference declare its opposition to the Military Service Bill and in the event of its becoming a law decide to agitate for its repeal.

The resolution was moved by Dr. Marian Philips of the Women's Labor League, who held that the Bill was not only unnecessary but an actual violation of the very principle of liberty for which the country was fighting. The Congress, however, voted the resolution down by a small majority. Briefly, the action of this Congress assures support to the Government, but with certain reservations.

Mexico.—The first letter printed below brings news direct from Mexico City, and is so significant that it needs no comment or elucidation of any kind.

Letters from Mexico

The news is as ever, hunger, dirt, disease, persecution. The residence of the Archbishop of Puebla has been stripped bare; the magnificent university has been looted; everything is gone, books, pictures, statues, apparatus from the laboratories, everything. Confessionals have been destroyed and Mass is permitted on Sunday only, at eleven o'clock; this hour was set to make Communion difficult. Sisters have been treated as puppets, driven here and there according to the whim of the bandits. In Guadalupe Hidalgo the chapel of the Sisters of the Blessed Sacrament was looted, some three months since. The Superior was ordered to appear before the commandant. She went, accompanied by all the Sisters, forty in number. The commandant was angry and ordered them to disperse to private houses. The soldiers followed them to take note of locations. Six Sisters evaded the ruffians and went to the convent chapel to carry off the ciborium. On their return to the street the Sisters met a procession of soldiers robed in the Mass vestments and singing the Litany of the Saints, each invocation being responded to by "Viva Carranza." The grand Cathedral of Morelia is now used by the I. W. W. as a meeting place. You know what that means. In Mexico City typhus has been raging for four weeks. The soldiers and the women camp-followers are infested with vermin which spread the disease. A reliable physician assured me that there are 30,000 cases in the capital alone. Meantime famine is playing havoc amongst the poor. Some of the poorer Sisters are suffering greatly; two small groups on Via Guadalupe have been facing starvation for some time. Well-founded report has it that five or six of these poor women have become insane from hunger and anxiety. I regret to say that, despite denials, the worst reports about crimes against Sisters in the past are true.

The following extracts are taken from letters from Yucatan:

. . . (1) On December 27 the Masons went in procession to the Church of Jesus-Maria, where a great celebration was held, accompanied, we hear, by a banquet. While this incident

Extracts from Letters

was fresh in our minds this news came that the "Third Order" (i. e., the Church of the Third Order) has been given to students as a meeting hall. Recently there was an all-night dance in the Teresians' convent. Meantime the revolutionists are tearing down the iron rails round the churches and selling them as junk. Priests are threatened with the death penalty for hearing Confessions and giving Communion. Mass is allowed on Sunday only, at eight o'clock.

(2) . . . The priests are still being sent into exile. Twelve more have been expelled. Not a single priest is left anywhere in the State, outside of Merida, and there are very few here. The bandits are tearing down the towers of Jesus-Maria; a new façade is being put on the church, so as to destroy all appearances of a sacred building. As you no doubt have heard, the "Third Order" (i. e., the Church of the Third Order) is now a hall for students. There was a speech from the pulpit the other night to the effect that thereafter fanaticism and ignorance would not come from that pulpit, but light only. The sacred pictures have been replaced by pictures of Carranza and the other bandits. When the church was given to the students the commandant ordered their leaders not to touch the furniture; that belonged to him, he said. Another of our fine churches has been turned into a storehouse. Alvarado says we should be grateful to him, for he has rescued us from darkness. . . .

The most violent radicalism is at present dominant in Yucatan. The newspapers, groups of students and of teachers, men and women, are giving expression to it in various forms. As usual, most of this radicalism is concerned with the sex question. *La Vox de la Revolución,* of January 14, 1916, describes Yucatan's first "Feminist Congress," in a style that stirs mirth. According to this paper the Yucatan woman is aroused:

Radicalism

> Her culture, out of harmony with time-worn traditions and biblical errors, has enabled her to spurn in a few months, yes, in a few days, all the routine of the past. . . . People believed woman a slave to the clergy and, lo! before the iconoclastic blows of the revolution, she lifts her voice and breaks forth into a hymn of praise of this same revolution. . . . Women are foremost and most gallant in breaking through old restraints and marching direct toward the future, their minds made up to solve their problems, and above all to rise above the traditional conditions which hamper them.

After this outburst there is a description of a debate precipitated by the grossly immoral paper of one Señorita Hermila Galindo. After a long discussion, the presiding officer, Señorita Zavala gave the queer decision that the paper should be rejected as an official part of the program because of some lectures delivered in Merida, by Señorita Galindo, adding rather quizzically, that if the substance of the author's remarks was not immoral the form was! *La Vox de la Revolución* for January 13, 1915, announced a course of lectures to the "Students' League," by Ramirez Garrido, Chief of the Department of Education. Under date of January 16, 1916, the same paper stated that the first lecture had been given in the former Catholic Church, "Third Order." The bells were rung; the building was hung with banners and the pictures of Juarez, Cepeda Peraza, Ferrer, and other distinguished liberal heroes; a large number of students were present, together with many delegates from the Feminist Congress. The description proceeds:

> The theme which Colonel Ramírez Garrido had chosen, "Jesus Before the Moral Law and Socialism," was clearly, forcibly and eloquently developed. He spoke of Jesus of Nazareth; made a serious study of His doctrine, subjecting His views and words to a reasoned and scientific criticism. He did not look upon Jesus as a Socialist, an innovator or a true moralist. For Christ, he said, preached only conformity, submission and obedience to others, conditions and states of mind which the individual must reject, indeed, his very instinct impels him to do so, and then secure his liberty and advancement through his own efforts and with all the energy of all his powers and faculties, ever aspiring to liberty in the present life, and not in another of doubtful existence. The orator proved in a manner that left no doubt that many of the moral principles which Jesus pretended to inculcate had been preached before by other philosophers and sages, or were found already recorded in the Old Testament. The speech of Colonel Ramírez Garrido caused a great sensation in the audience by the frankness and novelty of its exposition and the lofty and progressive ideas which animated it. For it tended to do away with the idea that Christ was a reformer, a Socialist, a moralist. With profound and well-founded arguments, the lecturer proved that He was none of these. He was nothing else but the founder of a religion of slaves and eunuchs.

Although this is by no means the worst that could be quoted, yet it shows plainly how thorough is the warfare waged against religion and decency by the revolutionists. Next week's chronicle will contain further revelations on the same subject.

Spain.—The European War has divided Spain into two distinct parties, one sympathizing with the Allies, the other with the Central Powers. The first group contains the Republicans, the Radicals, and to a great extent the liberal element, i. e., those who approve of the policies of the French Government. In the second group are to be found the Army, the Conservatives, the various sections known as "the Spanish Right," and the Jaimists or supporters of the Carlist traditions now represented by Don Jaime de Bourbon. Those belonging to the various groups composing this second party fear that a victory of the Allies would be followed by a religious persecution in Spain.

Sympathies in the War

From the beginning of the war, Spain proclaimed a strict neutrality. While Premier Señor Dato remained faithful to this policy, Count Romanones then Liberal leader and now Prime Minister, together with such men as Larroux, Blasco Ibañez and Melchiades Alvarez vigorously fought Señor Dato's program of neutrality and tried to change the current of public opinion in favor of the Allies, but without success. The "traditionalist" statesman and orator, Vasquez de Mella, strongly opposed the views of the Liberal chief, and the Jaimists also vigorously protested. Whatever may be the opinions and sympathies of individuals in Spain, neither the Allies nor the Central Powers can complain that the Government or the nation has been guilty of an unfriendly act.

TOPICS OF INTEREST

"Nipping Revolutions"

"NIPPING revolutions" has become a fine sport these days. It is profitable, too, politically and otherwise. It makes heroes over night, stalwart fellows who dip their pens, stir their imaginations, write a screed; and behold! a revolution has been put in bud and "nipped"; the creator and "nipper" thereof sleeps, a hero to his master. The New York *Evening Post* is a very prince at "nipping." It nipped another Mexican revolution last week. Why shouldn't it? These are stirring times; there are wars, and especially rumors of war, and in such emergencies every paper should take advantage of the opportunity to shape the course of history or fiction as the case may be. The *Post,* above all, should be preeminent in the great work; it has exceptional advantages just now, and hay should be made while the sun shines.

Of course, the wicked Catholic Church is involved in the new revolution that the *Post* nipped. That was to be expected, for the *Post* is quite a superior paper, and the Catholic Church is a vulgar institution at the best. The story is thrilling; the scribe must have panted with excitement as he wrote it. Once upon a time there was to be a new revolution headed by Diaz, promoted and financed to the extent of $15,000,000 by Catholics; the *Post* nipped it. There is the plot, a villainous thing to be sure, with Catholics as the devil and the *Post* as panoplied Michael. How thankful the master must be!

This Diaz had an agent, Larrea by name, and on January 3, 1916, the "naughty fellah" went to New Orleans with a letter to Archbishop Castellanos of Campeche, asking him to negotiate a loan of $10,000,000. The excitement grows: the money obtained, Mexico was to be invaded and the Catholic Party was then to supply Diaz with another $5,000,000 raised in New York City, before March 1. How this glows with color and truth! It is a masterpiece. Bravo, New York *Evening Post!* But the end is not yet; another detail is added. "One Somellera, the lay head of the Catholic party in Mexico, now said to be in New Orleans, and José Maria Mora y Del Rio, Archbishop of Mexico, now in New York, are said to be the principal parties behind the movement." There is the whole blood-curdling story of the dreadful revolution nipped by the *Evening Post.*

Of course, the *Evening Post* is sure of its facts; when writing about the Catholic Church for sordid political purposes, it has always been most careful on this score. That is the reason why in the present instance it tries the method of cheap, curb-stone insinuation, instead of employing manly open assertion. "It is said," is its favorite phrase.

But the facts? In the first place there is no Archbishop Castellanos. There is a Bishop Castellanos, a poor unfortunate exile who is entirely dependent on the charity of an American friend for food and clothing. And this man who cannot find money to maintain himself was chosen to negotiate a loan of $10,000,000 for revolutionists! A mid-summer night's madness! More than that; if necessary, $5,000,000 was to be raised in New York City before March 1, by the Catholic Party. Just imagine it; $5,000,000 in two months! A campaign of two years brought just $100 from New York City for starving priests, Sisters and layfolk. Strangers with no security to offer are to raise $5,000,000 in two months for revolutionists! No wonder the *Evening Post* "nips revolutions" so easily. And are Catholics so obtuse that they believe $15,000,000 necessary for a new Mexican revolution, when in fact two smiles from this side of the Rio Grande, twelve pairs of ragged breeches, ten rounds of ammunition, a church to be polluted, a priest to be shot or tortured, a woman to be outraged are all that are required? The *Post* is a peg behind its esteemed contemporary, the *Call,* which announced that the $10,000,000 had been actually raised. Now that the two papers are engaged in a similar campaign, the editor of the former might request the editor of the latter to keep him "ahead of date."

Suppose that Larrea bore such a letter to Mgr. Castellanos, what then? He bore the letter, that is all; surely the Bishop could no more control that stupid act than he could prevent the *Post's* cheap insinuation that therefore the Bishop is a conspirator. But Somellera, lay head of the Catholic Party, "now said to be in New Orleans," and Mgr. Mora, "Archbishop of Mexico (*sic*) "now in New York," "are said" to be in the plot. How suggestive the coloring given by the repetition of the word "said." It will amuse Mgr. Mora to learn that he is Archbishop of Mexico; it is all the same to the *Post,* however. The *Post* puts the broken old man in New York; that suits its purpose; a slight geographical accident, however, puts him in San Antonio; he is not and has not been in New York. Moreover, he, too, is so adept at raising funds that he is dependent on a benefactor for support. And Somellera, according to his intimate friends, has been living in Spain with his family these many months. But these are bagatelles, where politics are concerned, and revolutions are to be nipped.

The *Post* is so shrewd that one must admire it. There is nothing like it on this or any other continent; its artists rank with the very best journeymen whitewashers. Note this touch. Somellera is *lay* head of the Catholic Party. That goes home. There are two heads, you see; one is *lay;* of course, the other must be *ecclesiastical;* thus a political machine is created by a word of three syllables. And the tail? The *Post* is not skilled in zoology; it can make and nip revolution, but it is not so adept at making monsters. It forgot the tail; it began its work well though; it produced the front part of a two-headed creature, one head lay, the other ecclesiastical no doubt, both heads working together, a remarkable achievement

even in the pages of the *Post*. But of tail there is none; too bad the *Post* did not finish the creature, one tail lay, the other, ecclesiastical. Then the monster could be put in the same case as the *Post's* logic.

At this juncture the *Post* becomes sublime:

> What is of most significance, however, is the part the Catholic party in Mexico plays in the matter. What has been difficult for American Catholics to understand are the persecutions visited by the Carranza party on Catholics in Mexico prior to the recognition. Gen. Carranza is himself a Catholic by religion; so are ninety-nine out of every hundred Mexicans. Eliseo Arredondo, the Mexican Ambassador, for example, is a devout Catholic. His children are being educated in the parochial schools of Washington, but what the Carranza party indeed is fighting is this meddling in politics. Knowledge of the efforts of certain Catholics in Mexico to help Felix Diaz will undoubtedly rekindle the flames of animosity against Catholics innocent of political intrigue. Officials here think they have frustrated the plot.

There is the whole reason for this dishonest, contemptible article, an apology for brutality unequaled since Nero's time. And such an apology! "General Carranza himself is a Catholic by religion" (*sic*) exclaims the apologist. He is not. If he were, he could not be, except by religion. "Mr. Arredondo is a devout Catholic"—the inspiration grows more forceful;—"his children are being educated in the parochial schools of Washington." We know nothing of Arredondo; he is, no doubt, as Catholic as Carranza, otherwise he would not hold the office he does. Apparently Arredondo's progeny is numerous; it is "being educated in the parochial schools of Washington";—scattered through the classrooms of some twenty schools, maybe; two or more children in each school. These children, if they exist, are probably girls who are in convent schools—religion was always good enough for girls—and the *Post* is too ignorant to discriminate between the two kinds of schools.

According to the article under review "ninety-nine out of every hundred Mexicans are Catholics." True, and that is the reason why not more than 200,000 Mexicans were ever engaged with the bandits; in that, too, lies the reason why it is infamous to support the revolution in any way. One per cent dominating ninety-nine per cent! But a glance at an argument parallel to the *Post's* will be profitable. Here is the glance. Lucifer is an angel; 100 per cent of his companions are angels; hence they are all sweet, virtuous creatures, and hell is heaven. The *Post* will explain.

Finally, the Uriah Heep article insinuates that it has given sufficient explanation of Carranza's persecution of Catholics, "before the recognition." In passing it is well to note that the *Post* admits the persecutions, a point scored, in view of the fact that the aforesaid paper is a real mouthpiece these days, if not a brainpiece, though it may be that too. Does the *Post* find justification of the persecution of Catholics by Carranza, before his recognition, which took place in October, 1915, in a revolution inaugurated January, 1916? If so, the great "nipper of revolutions" has given to the world a new variety of hysteron-proteron, a fact of which it is quite capable. But what does the *Post* mean? Does it really mean that interference in politics at any time by Catholics explains or justifies the awful deeds enacted in Mexico? Great God! Imagine a paper so low on the midden heap of politics that it attempts to explain or justify blasphemy, desecrated churches, polluted altars, murdered or tortured priests, outraged women by a pretext so flimsy.

R. H. TIERNEY, S.J.,
Editor of America.

The Rights of the Child

TO entrust the rearing and education of a child to the two chance persons whom the world calls father and mother is, according to a phase of modern thought, to commit a crime against humanity. It violates the liberty of the child and endangers the welfare of the community. Such reasoning is typical of modern rationalism, which has cast aside as an outworn superstition all belief in the existence and Providence of an Almighty Creator.

The modern signers of the Declaration of the Independence of the Child are taken from many and most opposite schools of thought and from all classes of society. Their opinions, therefore, differ widely from one another. A well-known theory insists upon demanding for the child, as the least of its rights, the full and free development of all its natural instincts. It is a return, under the thin disguise of civilization, to the state of savagery into which nations or tribes have from time to time degenerated in the course of history. It is a pedagogic ideal whose application was found to exist in its greatest perfection among the most savage of the wild hordes that peopled our continent before the planting of the Cross here.

All such systems are necessarily based upon a complete denial of revealed religion with its doctrine of original sin. Their natural result is the unchecked development of the concupiscences within the child and the glorification of the ideal of brain and animality without a soul, the *bête humaine*. Give free scope to the instincts of fallen man and his lower nature will at once assert itself. No fact can be more scientifically established from its effects than the existence in man of those conditions described in the catechism as the consequences of original sin.

Beneath the surface of all this vaunted defense of the interests of the child, we find the most complete denial of its true rights. Paganism has never respected the rights of the child, and will not do so now. "That which is feeble is found to be nothing worth," was ever its maxim. Greek history tells us how during the classic days of Hellenic culture the children of a hostile State were enclosed within an empty stable and oxen driven in

to trample them to death. Woe indeed to the hapless orphan cast upon the mercy of that world in the heyday of its artistic and intellectual achievements. In Rome the very laws conceded to the father the power of life and death over his helpless offspring.

Paganism has not changed its nature in our day. We behold it casting forth its puny infants to destruction by the thousands in pagan eastern lands, while the Moloch cult of old finds its rival in the practices of "cultured" society in our own western civilization. The pagans, too, love their own, as Our Lord has said; but it is the selfish love of personal utility, of purely natural instinct or sentiment. The pampering and humoring of the child are only other forms of the neglect of parental duty, in their results highly disastrous. Now the soul of the child is flung to the devil, the world and the flesh with reckless criminality. What sacredness indeed can the new-born babe or the babe unborn possess for the pagan mind? What rights can it claim when religion is set aside? Our vaunt of progress and enlightenment, without faith, hope and charity, recalls the words of St. John: "Because thou sayest: I am rich and wealthy, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Again the Church, so much abused by the modern world, is the one champion of all the child's true rights, entirely disregarded by its futile emancipators. Their real achievement is merely to rivet more strongly with every day the chains that bind the child, handing it over at length to a life-long slavery from which only the severest struggle, and the strong assistance of the grace of God, can free it.

If radicals have gone far in their demands for the child, the Church has gone much farther. The rights of the child, as declared by her, begin to assert themselves at the moment of conception. They enjoin upon husband and wife a more perfect practice of virtue and religion. They impose upon the future mother, more imperatively than ever, the duty of guarding her fancies and shepherding her thoughts. They requisition for the new-born babe a mother's personal care, and a father's watchful provision and love. They lay upon parents and masters alike the task of teaching the virtues of obedience and submission to rightful authority, and the constant labor of repressing all evil instincts within the child entrusted to them, and of cherishing, as God's chosen gardeners, the seeds of good implanted by His hand, that they may grow and unfold like the rose in the sunlight of His grace. They finally place upon parents the obligation of giving to all their children a complete religious education, a Catholic training for the Catholic child, from first to last.

Not only does the Church acknowledge all these rights, but she proceeds even further in her demands for the newly-baptized infant. She asks for it what is not merely unknown, but entirely incomprehensible to the pagan mind: the deep reverence due to something holy, consecrated, and intimately associated with the Divinity itself.

The early Christian martyr Leonidas, the father of the great Origen, devoutly pressed his lips to the breast of his little child, regenerated in the waters of Holy Baptism, and exclaimed: "It is the temple of God the Holy Ghost!" In this incident is given the supreme reason for the reverence which Catholic parents must have for their little ones. Not only are they made to the image of God, but God Himself is tabernacled within their frail forms. They are now His adopted children, heirs to eternal glory, living a supernatural life and, in their baptismal purity, filled with the presence of God who wholly delights to dwell within their hearts. Woe to the man who would scandalize one of these little ones whose angels look forever upon the face of their Father who is in heaven.

Well may the mother be struck with awe even at the purely natural marvel that God has wrought within her and exclaim with the mother of the Machabees: "I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you." It was "the Creator of the world that formed the nativity of man." Yet how much greater than creation is the mystery of the supernatural life of grace in the soul of the child, newly cleansed in the precious Blood of Christ and purchased by Him at a price of infinite value. Well may the parents stoop and kiss with reverence the little ones whom Heaven has vouchsafed to them, whom a God-Man has redeemed for them, and in whom the Spirit of God finds His pure abiding place. Their faces are lit with the light of that star which led the Wise Men from the East, and around them is cast the sacredness of all the hallowed memories of the God-made-Man, the Babe of Bethlehem. They, too, are tenderly folded in the arms of the Virgin Mother of Christ. Such are the child's rights in the Church of God. JOSEPH HUSSLEIN, S.J.

Electrons versus Religion

POSSIBLY electrons and religion on either side of a "versus" look strange to the uninitiated. What in the world, he asks, have electrons to do with religion? The query is quite blameless. It implies no culpable ignorance of matters scientific, much less theological. It does, however, imply that the questioner has not been battening on the popular science of our current periodicals. Had he a taste for that sort of provender he would know that the electron theory has something to do with nearly everything, that it has, in fact, topsy-turvied almost the entire framework of human knowledge. Ideas to which we pinned our faith a decade ago, propositions which we regarded as very foundation stones in science, are fast fading from view in the light of this new luminary. The electron theory has flashed into the heavens, and account must be taken of it.

A recent number of a much-read journal launches forth its leading article under the racy heading "Religion's Challenge to Science." The writer records therein two interviews, one with a learned clergyman, the other with a celebrated scientist. It is the clergyman, of course, who thus flings down the gauntlet. "I say that science must now accept God, because I see that science has nothing else to do." Up to five hundred years ago, he declared, mankind had blindly accepted from priests a picture of God, and fitted its ideas of life and the world into the preconceived picture. But with the dawn of the modern scientific movement came a race of men who dared reverse this preposterous process. They began with a study of the visible cosmos, in order to rise from the things themselves to a knowledge of their causes. Following out this new method, science has accomplished a great deal, her last and proudest achievement being the electron theory. Already its truth has been established in the domain of physics. Next it will be extended to chemistry; then to biology, medicine, psychology, sociology, economics, law, and history, until finally the entire budget of cosmic phenomena will be reduced to its terms and formulæ, and will represent a system of knowledge "mathematically demonstrable at every point." All this the clergyman grants; but—and here comes his *coup de génie*—science has by this very process, forged the weapon which shall bring it to its knees before God. Whence comes the electron? There's the rub. "Science must accept God as the Creator of the electron. It has no choice left."

So spoke the clergyman. To which the scientist, smiling serenely, made answer. Such concessions, said he, in favor of our electron theory are generous to a fault. Out of courtesy I shall accept them. Yes, our fathers before the fifteenth century were a parcel of sorry simpletons. In that age men first thought of doing the obvious, starting with the facts, and from them rising to their causes. Right you are when you say we have made great progress during these first centuries of the new era; wrong when you attempt arbitrarily to set a limit to that progress. Our electron theory "explains every fact we know now, or at least can be made to explain them." Only give us time to work it out. Then, having accounted for everything else without appeal to the supernatural, we shall turn to the electron itself, and who so bold as to predict that we shall be at a loss to explain it also without such appeal? Wait until you see science up against a wall, unable to budge further within the precincts of the natural, before you drag in your theology.

This little debate, which the writer seems to represent as of actual occurrence, suggests a variety of animadversions. We are dealing with it, however, in so far as it sets forth what some men conceive to be the case between electrons and religion today. On the one hand stands the "broadminded" clergyman "who studies science instead of ignoring it," maintaining that the electron theory furnishes the first invincible argument against atheism; on the other hand is the atheist, who asserts that this same theory is a big advance towards doing away with God altogether. Let us glance at the clergyman's position, waiving for a moment all question of his concessions. Does the proof he lays down hold? To be sure it does, but neither he nor modern science had aught to do with fathering it. Men have always believed in God, not because visionary priests foisted on them a picture of God, but because they themselves looked about the world and asked the origin of the things they saw. Small difference whether the particular object be a mountain, a sea, a distant star, or the minute elements, call them what you will, of which these bodies are made up. The reasoning remains the same. Here is something which could not have caused itself to be; hence it must have been made by One who has within Himself the reason of His own being, God.

Now for the concessions granted by the clergyman. To the student of science who has confined himself to his standard authors and his laboratory, they are well-nigh unintelligible. He has been taught to regard the electron theory as a useful instrument in physics and chemistry, as an hypothesis, which within its proper sphere, is accorded by most scientists a fair degree of probability, because it enables them to explain, and especially to visualize, a great many facts which are otherwise very obscure. He never heard of responsible authorities accepting the theory as certain, any more than they accepted as certain the Kant-Laplace hypothesis, or the atomic theory in its developed form. His astonishment grows apace when he hears that the phenomena of biology, psychology, sociology and economics are soon to be card-catalogued, each in the electron formula, and he is bewildered at the prospect of having to put on paper a clause of the United States Constitution or a page of universal history in the same terms. From the days of Thales, there have been men who dogmatically assert that we must not go beyond matter for an explanation of anything we know. But these men speak as metaphysicists, not scientists, and their speculations can be but very incidentally influenced by the electron theory. The clergyman, therefore, has given his opponent ground to build on, which the latter, as a scientist, could never have claimed, and should not use.

As the scientist has grounded his whole reply on these concessions, we might fairly dismiss it without further comment. But his line of reasoning is so much in use that it deserves attention. He proceeds as follows: "the knowledge of the time" preceding the fifteenth century (i. e., of Dante, I suppose, and Albert the Great, and Roger Bacon, and Aquinas) "consisted of a lot of rubbish, comparable to the ideas that fill the minds of children today." Some statements are beyond criticism. This one will be allowed to stand, in all its fulness, as an eloquent testimony to a number of things! "The modern scientist," he continues, "having broken the Church's in-

sufferable a-priorism, is the first who approached the problem of the Supreme Being through a study of the cosmos around us." Yet the ancient Greeks, Anaxagoras, Socrates, Plato and Aristotle, centuries before the Christian era, had gone about it precisely in this way. Moreover, the Apostle of the Gentiles explicitly endorsed this form of reasoning. All the great theologians of the Church have expounded and developed it, and an ecumenical council has put upon this very proof of God's existence, from effect to cause, the gravest sanction. From contingent to necessary being, from order to an intelligent architect, from motion to a prime mover, from the universal belief of mankind in a Deity to the actual existence of that Deity, these have always been the stock arguments of the theistic philosopher, and every one of them proceeds from some fact which we see and experience, to its proportionate cause which we do not see, but which reason tells us must be.

Science, her spokesman points out, has made amazing progress. Granted; but toward what? Toward a better acquaintance with the elements and forces and laws of this great universe in which we live, with its vastness, its minuteness, and the marvelous correlation of its parts. Science has made no step in the direction of explaining away its Maker and Ruler. On the contrary, by bringing home to us more vividly the beauty and harmony of our cosmos, science lends new meaning to the classic argument from teleology. "How great God is!" Ampère would exclaim: "How great God is! and our knowledge is as nothing." Thus the electron theory, if true, signals another advance toward determining, not the origin, but the ultimate constituents of matter, and inspires an increased admiration for the amplitude of that Intelligence which, from units so insignificant, can mold the vast and magnificent fabric of this material universe. Men used to point to the splendor of the starlit firmament, and silence the unbeliever with the words of Napoleon: "Very well, Monsieur, but who made all that?" Now they may point to the tiniest particle of dust, and calling to mind that it embodies numerous spheres of infinitesimal electrons, wheeling about their centers, cry still more triumphantly: How came those there? Who made all that?

Lastly our pseudo-savant sagely advises us to have patience. Wait till science has ferreted out all that can be learned of the constitution and sensible causes of phenomena, then it will turn to the problem of their ultimate *raison d'être,* and he entertains no doubt that science will be able to solve that too without a God. If we bide such time, we shall be found still waiting at the final consummation, for the human intellect can never exhaust the knowableness of the smallest grain of sand. Suppose you were examining a splendid painting, and when you wished to learn who executed it, were told: "Have patience, man! Just go ahead with your examination. Wait till you have analyzed it down to its last line and shadow, till you have traced out every one of its vanishing beauties together with the arts by which they were produced. Then you may think about the artist; but by that time you will probably be able to show that there was no artist at all!"

At every step in his study of the works of God the scientist is brought face to face with the question of a Supreme Being. He may dodge it. He may shut his eyes against it. If he does, his labor is vain, for he is missing the primary purpose for which these works were given, to lead us to a knowledge and love of their Maker.

LEO W. KEELER, S.J.

On False Pacifism

TWO errors, garbed as virtues, are at present threatening the course of European justice. One of these is false pity; the other, false pacifism. Now whereas we wish to speak at length of the latter, a word may dismiss the former. False pity makes an appeal after this manner:

> Be merciful even to your enemy. Overcome him if you will; but be not overcome by what is worst in him. Conquer, but do not copy him. In the hour of victory forget your enemy's frightfulness. Forget even that he is your enemy, and remember only that he is your brother.

The errors latent in this appeal to the quality of mercy need hardly be dwelt upon, whilst one fatal quality swallows up the rest. The truth is that this gentle-toned pity is almost a superlative pride. It is so supremely self-conscious that in spite of the soil of one's enemy being still practically inviolate, it calmly foretells victory.

The false pacifism, which we other pacifists nowise confound with true pacifism, makes a brave show on platforms and on paper. It lends itself readily to the more moving forms of address. It appeals to the noble-hearted. It unnerves heroes. It deceives even the elect. Seldom does it preach its evangel of peace without direct mention of Him around whose cradle angels sang of "Peace on earth to men." It almost disarms criticism by beseeching Christian men to remember the Rock whence they were hewn and the Captain whose victory on the Mount was won, *non occidendo sed moriendo,* by dying, not by putting to death.

But the noble blunder into which these pacifists have fallen can be seen only by those who have the power of grasping, as the Scholastics would say, certain simple distinctions. Their first duty is to see the distinction between common virtue and heroic virtue. It was the Greek thinkers and heroes who first detected and proclaimed this simple distinction. Plato and Aristotle, who knew Greeks, divided them into normal Greeks and hero Greeks. The average man, whether Greek or barbarian, can risk his life in order to save his life; in other words, he can be brave in self-defense. Only a hero will risk his own life to save another's; that is, only a hero can meet death bravely that others may live.

This distinction between common virtue and heroic virtue passes into the classical Christian distinction between the Commandments and the Counsels. Until a man understands these two and the difference between them, he has not understood Christianity; and until a man understands Christianity, how can he judge of Europe in this year of our Lord, nineteen hundred and sixteen? This, then, is the distinction between Commandments and Counsels. A command is something that all must do. A counsel is something that none need do, but some will do. Thus unto everyone it was commanded: "Thou shalt not steal." All are forbidden to take what is not their own; and are commanded to give back what is not their own if they have taken it. But the Master has given a counsel: "Sell all thou hast." This is more than a command; not, indeed, more in obligation, but more in hardship and nobility. It suggests that the higher way, not over the earth, but through the air, is to those rare souls who have grasped the principle that "man's riches consist less in the multitude of his possessions than in the fewness of his wants."

Thus everyone is under the command: "Thou shalt not kill." By virtue of this a man may not take human life. Yet if another attempts his life he may defend himself by slaying the other. The average man, if attacked by another, could not be bound to forego all self-defense by force. Yet if a man *for some noble motive* did allow himself to be slain instead of slaying his foe, he would be giving an example of heroic virtue. But too much stress cannot be laid upon the sound ethical principle that "no one is bound to heroic virtue." The attitude of the Society of Friends toward war is undeniably a noble one; or it would be noble were it wise. But since it insists that everyone shall exercise the heroic virtue of non-resistance by force it lacks that touch of mercy which would make it kindred to mankind.

A last and most necessary distinction is between *meum* and *tuum*, that is, between our power over our own rights and our power over the rights of others. A man may quite lawfully give his purse up to the first stranger who asks it of him. But a postman who would give up a purse he was bound to deliver would be condemned for neglect of duty. In the same way an individual on the banks of the Meuse might resign his rights against trespass by allowing an enemy to pass through his garden. But if that individual is a soldier whose duty it is to defend the property of his fellow-countrymen, then to allow an enemy to pass through the garden would be a traitorous neglect of duty. Far from being heroic virtue, it would be the cowardice of treachery.

It is not a little strange that the men who so persistently preach heroic virtue in the matter of the commandment: "Thou shalt not kill," do not preach it in the far easier commandment: "Thou shalt not steal."

As we know, the commandment: "Thou shalt not kill" is the chief safeguard in a civilization that is dominantly *military*, whereas the commandment: "Thou shalt not steal," is the chief safeguard in a civilization that is dominantly *commercial*.

Now the counsel to defend no rights, even the rights of others, or our own transcendent right to live, by an appeal to physical force is the absolute or heroic in the commandment against killing. But the absolute or heroic in the commandment against stealing is: "Sell all thou hast and give to the poor."

How few there are to urge the latter among the men who look on war as a crime! Peace has it frightfulness no less than war. Mammon is a more sanguinary god than Mars. When men plead that Mars is red-handed, it may be well to remind them, amid their financial operations, that their counsels would be more effective if they themselves followed them in the lesser sphere of self-emptied riches.

VINCENT MCNABB, O.P.

Farmer Ownership in Ireland

"IRISH Land Purchase" is the one transaction in which Ireland has gained by her connection with Great Britain. Speaking broadly all Irish land had in former centuries been confiscated and parceled out among landlords, settlers from England, from whom the native Irish henceforth held the land at a rent, always liable to be raised, and on a precarious tenure. The land war of Davitt and Parnell changed all this. In 1881, it forced Gladstone to bring in a law by virtue of which the former tenants, the native Irish, became the real owners of the land. The former landlords from that time forth were only a sort of annuitants, with few of the rights of ownership, the amount of the annuity payable by the tenant to the landlord being in each case fixed by a public authority and being liable to variation every fifteen years in accordance with the circumstances of Irish agriculture. But this system had great disadvantages. The former landlords, now become in effect annuitants, were found to be encumbrances in a very literal sense; they were a hindrance to everything. After about twenty years, an ingenious scheme was devised for getting rid of them. In those happy days the British Treasury could borrow money at a very low rate of interest, about two and three-quarters per cent. The Irish tenant was given the benefit of this. The Government borrowed the money to buy out the "landlord-annuitant" once for all, lent it to the tenant at the same low rate at which it had borrowed it and allowed him to repay the advance by annual instalments which would wipe out the debt in about seventy years. Something like half the land of Ireland has been so dealt with. And the terms of the loan were so favorable that though the ex-landlords in most instances received very exorbitant prices for their interests, the position of the tenant after the transaction was in every case better than before. A free grant from the Government supposed at the time to come out of the pockets of British, but which has in fact come out of the pockets of Irish taxpayers, smoothed over difficulties and acted as a sort of bribe to the landlords to sell. Transactions such as that described have of course in the present state of the money market become difficult or impossible, and land purchase in Ireland, save for the clearing up of past agreements, is at a standstill.

But it has lately been suggested by Mr. A. Ennis, a well-known public man in Ireland, that the great fall in Government securities which has stopped land purchase may prove a boon in

another direction. The tenant who has "purchased," i. e., got rid of his landlord, in Ireland does not as we have seen really become an owner out and out; he is still liable to an annuity, payable to the Government, that will endure for three generations. In fact he differs from the "unpurchased" tenant across the hedge who has not taken the benefit of the Purchase Act only in three respects: (1) the amount of his "annuity" is substantially less than his former rent; (2) it is paid to a government department instead of to a landlord; (3) the amount cannot be either raised or lowered. Mr. Ennis now thinks he sees a loophole in the law by which the "purchased" tenant can redeem his annuity payable to the Government at a very low rate and thus make himself owner in the fullest sense. It has always been open to a tenant who has "purchased," instead of continuing to pay the Government advance by payments extending over three generations, to redeem these payments at any time, by paying down a lump sum once for all. The method of estimating the amount of this redemption payment is both complicated and peculiar. A sum of government stock equal in value to the redemption price must be purchased and handed over, but as the British Treasury Rules at present stand, while the stock can be purchased at the ordinary market price, which is now very low, it is then dealt with as if it stood at the average of the price paid for the stock since the coming into operation of the Land Purchase Act in 1903, which is of course a much higher figure, as the market has all the time been falling. This is the loophole through which Mr. Ennis believes the Irish farmer can enter into the joys of untrammeled ownership. He can pay off his debt to the Government with stock bought at a low price, which must then be treated by the Government, under its own rules, as having a fictitiously high value.

His figures are roughly as follows: Take the case of a farmer who five years ago got rid of his landlord and all his works and pomps, at a price of $4,000, advanced to him by the British Government under the Land Act. He will have continued making annual payments to the Government to cover interest and sinking fund ever since, and these will continue for three generations. The five years that are over him will have reduced his indebtedness to the Government from $4,000 to $3,904. If he, or his relatives in the United States of America, should now desire to clear off this indebtedness to the Government and leave the homestead completely free, Irish Land Stock to the nominal value of $4,425 must be purchased and handed up to the British Treasury to be canceled. This looks a big figure as the original Government loan was only $4,000. But $4,425 worth of stock can at present prices be bought for about $2,900, so that the farmer can be relieved of his indebtedness to the British Treasury and made the economical monarch of all he surveys at this greatly reduced figure.

Mr. Ennis's proposal has led to much controversy and has not by any means received general acceptance in Ireland. His facts and figures, however, have not been substantially disputed. The line of criticism has rather been that as money now brings in such a high return, five or six per cent, in absolutely safe investments, the farmer and his relatives could invest any surplus money they may have in some much more profitable way than in redeeming his annuity, payable to the Government. He could invest it, so as to have enough to pay the annuity every year and have a substantial balance in hand. In theory this is unquestionably true. But as against that the farmer has the land under his eyes; putting his money into it is a different thing from venturing forth without experience amid the quicksands of the stock market. Furthermore the peculiar virtue of owning a piece of ground as your own out and out is not always measurable in a mere calculation of dollars and cents.

A more serious difficulty has not yet arisen but may arise at any moment and probably will arise if the farmers take general advantage of Mr. Ennis's suggestion. That suggestion derives its force from the existing rules of the British Treasury. These rules can be altered. If the British Treasury thinks it is losing by them, they almost certainly will be altered. But for the moment, the opportunity, such as it is, is there. At least no flaw has as yet been discovered in the legal or financial reasoning. And if anyone desires to secure the absolute out and out ownership of his paternal roof-tree, he has, for the moment apparently, the chance of doing so on exceptionally easy terms. ARTHUR SYNAN.

Peace Tribunals and Movements of the Past

THE recent Ford peace crusade gives timely interest to what people of bygone centuries thought and did along similar lines. The first known instance of an organized peace movement took the form of celebrations held by the Amphiktyonic Councils, the great religious synods of Ancient Greece. These bodies were composed of representative men of the tribes that dwelt around any famous temple. The most celebrated councils were the assembly of Delphi and that of the Isle of Kalaureia off the coast of Argolis. As there were times when delegates of all Greece took part in the religious functions of the Council, this body gradually assumed a political character and more than once an Amphiktyonc body acted in the name of united Greece. The members' duties were not unlike those of our ambassadors and they strove to put bounds to the horrors of war as waged by Greek against Greek.

In the eleventh century the peace movement took the form of the "Truce of God," a witness at once to the ferocity of the times as well as to the deep love for peace that is in men's souls. Clergy and laity alike felt that the state of things which they saw daily before their eyes was sinful, repugnant to humanity and to the precepts of the Christian religion. A movement on behalf of peace and good will toward men could not fail in those days to assume an ecclesiastical form and, therefore, a series of Christian synods strove by means of decrees and censures to limit if not entirely to prohibit the fratricidal conflicts of Christian against Christian. The movement began in Aquitaine in 1034 and at its announcement was rapturously received. Bishops, abbots and other preachers of the "Truce" were met with a universal cry of "Peace! Peace!" The world was weary of carnage, weary unto death. So men made a vow to God to abstain from all wrong and violence and engaged solemnly to renew the obligation every five years.

From Aquitaine the movement spread through Burgundy, royal and ducal. Toward the end of the eleventh century, in 1081, Henri de Verdun, Bishop of Liége, convoked a meeting at Liége of the principal lords of Lotharingia and proposed that they elect a supreme judge in whom should be vested the right to punish all those who, in future, might render themselves guilty of war-excesses. Those who presented themselves were the Duc Godefroid de Bouillon, Duc Gui d'Ardennes, Herni de Limbourg, the Counts de Namur, d'Insembourg, de Louvain, de Hainaut, de Juliers, de Montaigne, and so on. They elected the Bishop of Liége and his successors as judges in perpetuity of the *Tribunal de Paix,* and swore to conform themselves to the prescriptions set forth in the charter of erection, to which they affixed their signatures. Bishop Henri de Verdun has merited from history the appellation of "Henry the Pacific" for having practically been the promoter of this worthy institution in one of the darkest periods of the world's history. The charter ran:

> Let no one presume to trespass upon or invade the property of his neighbor; let no one carry weapons that can cause injury or death. If a freeman render himself guilty of such a thing, he shall be deprived of his fief, of his goods, and banished from the dominion. If a serf do so, his right hand will be cut off. Both will be excommunicated. The freeman who is accused of having broken the law of peace (*la loi de paix*) may, however, justify himself according to

the old Germanic custom, namely, by appearing before the judge with twelve witnesses (*conjurateurs*), to attest his innocence. Regarding those who do not belong to the class of freemen, they must accept the sentence of the judge or undergo the judgment of God.

A palace was erected for the specific purpose of settling disputes. The ordinary sittings of this peace commission took place on Saturday, but the council could be convoked any time. As soon as an infraction of the law became known, the clergy, the nobles, the mayor and the counsellors of the towns and villages, would come to the red door of the episcopal palace, and one of them would lift the great copper ring attached to the door and let it drop, so as to produce a resounding noise. When this was repeated three times the Bishop would appear. The spokesman would then say: "Monseigneur de Liége, the country is in a state of terrible disorder. Will it please your Lordship to tell us the day you will preside over the 'Peace Tribunal?'" "Most willingly," replied the prelate, "you may fix the day yourselves."

On the day appointed for the meeting, the Bishop dressed in his pontifical robes, went to the Church of Notre Dame and took his place in the middle of the choir. Near him, fully armed, was the military commandant, and around him his fellow-judges. At a signal from the prelate, the commandant advanced a few steps and thus addressed the multitude that filled the church: "Citizens of Liége and of the diocese: If there be one in your midst who wishes to appeal to the Tribunal of Peace, he may do so now loudly and without fear." Ordinarily a confused murmur of many plaintive voices would answer the invitation so that it was difficult to understand anything clearly. The judges would then hear the plaintiffs one by one, the commandant calling out the name of the accused persons, so they might come forth to exculpate themselves: "Chevalier, or citizen, behold here a man," he said, "who accuses you of a crime and dares attack your honor. Come, therefore, and justify yourself before us." After hearing both sides, two men of well-known probity were selected to conduct an investigation at the place where the supposed injustice was committed. They would report their findings at one of the successive sittings, after which sentence was pronounced according to the merits of the case. If, after seven successive appeals, the guilty one did not appear, he was at once excommunicated and banished from the diocese. Very often, however, he presented himself but refused to submit to the authority of the tribunal, demanding the judgment of God. "As thou wishest the judiciary duel," said the commandant, "we grant this to thee and order that thou be at the usual place in six weeks. It shall take place according to the law of Gaul and of the Empire. We shall be there to see that no violence be committed but justice done to everyone.'

On the appointed day, a space of twenty feet square was fenced off on the *pré l'évêque* (bishop's meadow), which separated the church of St. Lambert from the episcopal palace. The multitude, always anxious to witness such spectacles, crowded the place outside the barrier, while the peace judges, the commandant, the mayor, and his assistants, occupied special lodges, erected and gaudily decorated for the occasion. Then the duel between the two contestants commenced. If their condition was that of noblemen or knights, the lance and shield were used, but, if serfs, they had to fight with ordinary sticks. The innocence of one of the contestants and the consequent guilt of the other were then proclaimed by the judges according to the issue of the combat.

Though peace was the desideratum of the Middle Ages, it seems to have been gradually found that its permanent establishment on earth was hopeless. After seven years from the first preaching of peace, we find the requirements of the apostles of the movement greatly relaxed. All that was now attempted was to forbid violence of every kind by a Truce of God or temporary suspension of hostilities, from the evening of Wednesday until the morning of Monday. It was in this shape that the Truce was preached outside Aquitaine. The days consecrated by the "Last Supper," by our Lord's Passion, His rest in the grave and His Resurrection were to be kept free from strife and bloodshed. Later on Advent and Lent were added. As it may be readily seen, the sanctification of Sunday and other days celebrating the great Christian mysteries was really the germ of the Truce of God. The institution gradually spread from France to Italy and Germany. The Ecumenical Council of 1179 extended it to the whole Church by Canon XXI, *De treugis servandis*. Thus an impetus was given to the peace movement, and gradually royalty, the *Landfrieden,* or leagues of nobles, and the communes joined together to restrict war to international conflicts. In the Middle Ages there existed too the "peace of God," or "peace of the sanctuary." By this such places as churches, cemeteries, monasteries and their dependencies, as well as consecrated persons, such as priests, monks, virgins, cloistered widows, were to be protected from warfare and as far as possible, from the effect of war. This privilege was gradually extended to the protégés of the Church, namely poor widows, orphans, pilgrims, Crusaders and even journeying merchants. The peace of the sanctuary gave rise to the right of asylum, an immunity or permanent concession made by a legislator outside of the common law. This aimed at safeguarding the murderer or homicide from summary punishment at the hands of mobs or from the arbitrary measures of petty tyrants. Though the right of asylum was universally established in the Middle Ages, being nothing more or less than a corollary of the peace of God, its origin is to be sought in antiquity itself. The Old Testament speaks of it (*Exodus xxi:* 13; *Num. xxv:* 6; *Deut. xix:* 2). Among the Greeks and Romans the temples, the altars and statues of the emperors were safe places of refuge. When Christianity became the religion of the State, churches and bishops were allowed the privilege of the peace of the sanctuary, and the Synod of Carthage (399) asked the Emperor to amplify this privilege. In Germany, the Church, with the consent of the State, decreed that criminals taking refuge in these places could not be delivered into the hands of the civil authorities until after the ecclesiastical penance had been performed by them, and even then only after a promise had been given that death or torture would not be inflicted. Gradually the right of asylum was extended to dwellings of bishops and priests, to monasteries, seminaries and the like. It must be observed, however, that if the crime itself was committed in any of these places, the guilty one could not avail himself of this privilege. The reason of this is apparent.

Since the close of the Middle Ages, the right of asylum has been gradually abolished by State legislation, and the Popes, especially Gregory XIV, 1591, Benedict XIII, 1725, Clement XII, 1735, and Benedict XIV, 1750, have had to modify it constantly. Modern justice is comparatively so well regulated that the privilege has become obsolete, though the Church has never relinquished its claim to it, and any one rashly violating it incurs the excommunication *latæ sententiæ,* reserved to the Pope.

J. B. DE VILLE.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

The Guardians of Liberty

To the Editor of AMERICA:

On January 20, I had the dire misfortune to attend a revival of A. P. A.-ism, which took the shape of an open meeting under the auspices of the Guardians of Liberty, held in Cooper Union, as a protest against the religious features of the Gary

school plan. No less than eight men spoke, and yet not one explained the Gary plan or even dwelt on its principal features. Instead they all bitterly attacked the Catholic Church in general and the Jesuits in particular. My intellect was enlightened on several points by the discussion. Among these might be mentioned: that Protestant ministers are actually advocating and promoting bigotry, that Christianity is a failure if it is to be judged by the words of many ministers, that present-day society contains more intellectual cripples than physical cripples; and that there are more fools on earth than one dreams of.

To describe the meeting, its audience and its speakers, would be both tedious and unnecessary. A few quotations will give you an inkling of the vitriolic attacks and scurrilous misrepresentations that are uttered against the Church. The Rev. William Milton Hess, Ph.D., said: "He fears the Catholic Church because he knows the part the Jesuits have played in history"; "There are sixteen million Catholics in the United States and eighty-four million Protestants, yet the Catholics control seventy-five per cent of the political offices in Washington." He referred to the editor of the *Tribune* as "the lying Jesuitical editor of the *Tribune*"; he declared "We must not have religion of any kind in the schools, but they are not godless"; "I am not a bigot," he exclaimed, "because a bigot is a person who says you cannot go to heaven unless you belong to his church." The Rev. Paul Buffa said: "The Catholic Church is trying to gain control of the public schools, Catholic priests are trying to compel all the public school children to go to their church"; "Mr. ——, a school principal, told me he does not believe in the Catholic Church, but belongs to it for political reasons"; "The Catholic Church is not only a religious organization but a political one." The Rev. Russell Collins, D.D., said:

> No man can be a Catholic and an upholder of the Constitution. No Catholic can be an American or a Guardian of Liberty, because the Church is opposed to liberty. Why are there Guardians of Liberty? Because there is a Pope in Rome. . . .

These are only a few samples of the bigotry shown toward the Church that Thursday night in New York City, at a public meeting, before 1,000 people. One speaker even went so far as to say that priests took up collections in the public schools. General Nelson Miles also spoke, but respect for the infirm and aged keeps me from quoting him. He is to be pitied rather than condemned. All the speakers pleaded for free speech and liberty; but when several gentlemen started to antagonize them from the floor, a strong arm squad came to put the objectors out.

These conclusions can be drawn from this affair: (1) that the same stock charges are continually reiterated against the Church, that Catholicism is held to be against free speech, freedom of the press, and liberty, that the Church is denounced as superstitious, as a political organization, and as opposed to the reading of the Bible and to the public schools; (2) that many Protestant ministers are prejudiced and bigoted against everything Catholic; (3) that the Church is a very, very weak organization when it comes to self-protection. Is there no way in which the Catholic Church's dogmas, beliefs, priests, and people can be protected against such public attacks? To stand still, or to be indifferent argues either lack of faith, or absence of strength of purpose. What can be done?

Brooklyn, N. Y. P. F. SCANLON.

A Christmas Masque

To the Editor of AMERICA:

Apropos of your comments on the pageant given in Bronxville on Christmas Eve, it may interest you to know the Channel Club of Los Angeles presented a masque entitled "The Nativity," Christmas Eve and Christmas Night, in one of our largest parks. The idea of giving the entertainment was conceived by a public-spirited Jewish lady living in our community, who previous to her marriage was a successful actress. She took part in the performance and to her untiring efforts is largely due the success of the play. The non-Catholic author of the masque wrote it for this particular occasion and neither she nor any one else who took part in the play were paid for their work, for all wished to donate their services freely and give the masque as a Christmas gift to the public. The city and county of Los Angeles together contributed the necessary funds for costumes and the proper staging of the play, and a moving-picture concern lent the camels and elephants needed to make the Eastern setting complete upon the arrival of the kings. Indeed, the whole presentation was wonderfully effective, and was witnessed each night by thousands. A movement is already afoot to make the masque an annual event.

Los Angeles. K. E. D.

The Celt in Politics

To the Editor of AMERICA:

There does not appear to have been any chorus of dissent as to the facts and deductions that I presented in my previous letters. The single solo of protest, rendered on two occasions, has added a pleasing tone to the controversy. It has served to bring into bolder relief the truths set forth by me, but already verified, no doubt, by many of our young men, the cold, hard facts of unwritten history, which I did not "dish," but merely narrated. It may be that I did not do justice to my subject, but I confined my attention to facts and principles, both of which are of more importance than persons.

The term "best minds," as I used it, does not signify intellectual aristocracy, nor assumed superiority. On the contrary, it spells a mentality that squares with correct thinking, and indicates a proved capacity to indulge in unselfish thought and generous conduct. Unfortunately the rule of life, as we often find it, displays a disabling diffidence conjoined with a "best mind"; palpable inferiority, mental and otherwise, rides in the vehicle of conceit, not in the rear, but at the head of the procession. There is a difference, and a vast one too, between a "politician" and a man possessed of enough civic pride to be willing and anxious to lend his talents to the service of his fellow-men, and . . . . . no reasonable man will dispute the correctness of my reasoning in this particular instance. The man of honest judgment and correct purpose is not worrying about the possibility of sharing, "in the nether regions, a place of most exquisite torment," just because the lover of truth conceived and promulgated a bit of wisdom, odious to men of certain proclivities. The truth is bitter, but at the same time it is sweet. You may hide it, but you cannot crush it. Facts are ugly things, and a change of garb does not alter them.

I am confident that no unbiased reader of my letters would accuse me of "dishing" up romances, of writing any word hostile to the truth, or of having advocated that the descendants of the Celt should eschew politics. Misrepresentation is not argumentation, any more than abuse is logic. The massing of a people for selfish ends and selfish masters is a social crime that calls for its own punishment. To amalgamate them for worthy purposes is praiseworthy, and while this is being done, let it not be forgotten to teach all who listen the doctrine of "dual salvation." In my humble opinion, if this is attempted, it will not be necessary to keep the poor fellow standing, as it were, on the shore, looking out on the great ocean of the future, while the passing of the years brings more of hope than fruition. Men may differ on the precise meaning of the term "politician"; but unqualified progress and not stagnation and retrogression, is the thought for our "best minds."

Dorchester, Mass. JAMES D. RUSSELL.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Pope and the Pact of London

HAS Italy forced the hands of the Allies to exclude the Holy See from participation in a future peace conference? The insertion into the Pact of London of a clause to this effect at the instance of the Italian Government has been asserted by the press, and the statement has not been denied.

The insult implied in such an act would be entirely gratuitous. The Holy See has never begged for admission into any future peace conference. Nor is there any reason to suspect the Allied Governments of partiality toward Rome. None of them is officially Catholic, but all of them except perhaps Belgium are officially non-Catholic, under one form or other. The only reason, therefore, that could prompt them to desire the admission of the Holy Father into such a conference would be the benefit accruing to themselves and their subjects.

That there is great reason for the Pope's presence is obvious to every unprejudiced mind, and would be made doubly obvious by an act such as that ascribed to the Italian Government. He is the one person most impartial and neutral, in the sense that he has not been implicated in even the slightest action that could be interpreted as implying unfriendliness toward any one of the belligerent nations. He is the one person most intimately interested in the conclusion of peace, being the spiritual father of millions of the Faithful on both sides of the great struggle. He is finally the one person most capable of an unbiased judgment, because he alone has no political advantage to gain and because, acting as Christ's Representative, he necessarily has the most exalted conception of his high responsibility.

Most of these reasons flow from purely international and not from Catholic considerations. Yet as head of the many million Catholics, faithfully serving their respective Governments even unto death, he has a special right to be heard in the formulation of terms of peace on either side of the world conflict. As the vicegerent and interpreter of the Prince of Peace, the gentle white-robed figure in the Vatican may not be passed over without setting aside Him who is the King of kings and Lord of lords, without whom there can be neither lasting peace nor true prosperity. Even to those of other creeds who still believe in the existence of a Divinity these reasons must appeal, since they cannot fail to see in him at least an exalted servant of God, sincere in the fulfilment of his sublime ministry.

The Italian Government, it is further said, has obtained the introduction into the same Pact of another clause, excluding any change whatsoever in the Law of Guarantees, asserting that the Roman Question is purely internal and Italian. That the Roman Question is not purely internal has been made more obvious than ever during the present war. Yet the Holy See has raised no issue in this conflict. Again, we must ask, what reason could Italy allege for suspecting the Allied Governments of undue partiality toward Rome? None. Hence the act ascribed to it would be a confession of bad faith and an implicit admission of the open injustice of its demand. Whatever may be the truth contained in the current report, hitherto undenied, the warring Governments on either side cannot disregard with impunity the Christ and His anointed.

Try It on Your Own Child

AT a committee hearing on the Keating-Owen Bill, a wealthy mill-owner, toying with his watch-chain, said that he did not see how a working-day of twelve hours in a cotton factory could injure the health of a ten-year-old boy. This purblind person was followed by a physician, who added to the world's slender stock of medical knowledge by stating that a twelve-year-old girl could toil twelve hours daily in these palaces of industry without hurt to her physical well-being. Not only this, but both gentlemen thought that, on the whole, a cotton mill was a good place in which to bring up the children of the New South.

The Keating-Owen Bill is not a perfect document. A strong constitutional argument can be urged against it. Thousands who heartily sympathize with every sane attempt to take the children out of industrial establishments and make them home children and school children, will think that the chief merit of this measure is that it may finally prove to be better than nothing. There is also reason to believe that in its present form the Bill contemplates a Federal statute which will be exceedingly difficult to enforce. All this may be conceded. It is criticism within reason. But the man, grown rich on the profits of child-labor, who deliberately argues that twelve hours a day, in a cotton mill is not only a harmless but

a desirable mode of life for a growing child, has no day in court. He has not come before the bar of public opinion with clean hands.

If these factories cannot be maintained except by the labor of twelve-year-old girls, they should be closed. This country has not fallen so low, economically or morally, that it can tolerate the exploitation of its children, its chief asset, for private gain. Of this there neither is nor can be question. The only question to be considered, is how long decent economic and moral standards can be maintained in a community which sends its babies, like your Johnny or little Mary, to the factories for twelve hours of work a day.

"Catholic" Is Enough

EVER since the early part of the seventeenth century, when the British Government succeeded in getting English-speaking Catholics to call themselves *Roman* Catholics, with the implication, of course, on the Government's part that there are other Catholics who are not Roman, many outside the Church have always insisted on calling us Roman Catholics. The Protestant followers of the Oxford Movement have been particularly tenacious of the term, because they consider themselves, according to their cherished branch theory, *Anglican* Catholics. Regarding the Church's mind on the question, Archbishop McNeil, of Toronto, apropos of a recent article in the *Ave Maria,* entitled "'Catholic,' and 'Roman Catholic,'" sent that well-edited weekly a letter containing the following quotations from the notes of Don Paulo Leva, a recording secretary of the Vatican Council:

> In the Dogmatic Constitution (chapter i) *de Fide,* the Fathers of the Council discussed the form proposed by the Theological Commission. This form began with these words: *Sancta Romana Catholica Ecclesia credit et confitetur,* etc. Thirty-six bishops objected to this form of words. The first (an archbishop) said: "I should like to omit the word 'Roman'; but if the Fathers wish to retain it, then I move that other words, such as 'Apostolic,' be added, and so arranged that it may be evident that we are not here giving the distinctive name of the Church, but a description of the Church, or an enumeration of the notes of the Church. We should not favor, or even seem to favor, the error of those who teach that the Catholic Church consists of three separate branches, each of which should be called Catholic. Besides, it is a cogent argument in favor of the Catholic Church that we retain in daily use the very name used in the Apostles' Creed."

This amendment was subsequently embodied in the *Constitutio Dogmatica de Fide,* so it has the highest authority. The one word *Catholic,* therefore, is all that is needed to signify the Church governed by the Pope, and we should teach the non-Catholic world to know us and call us by that name only. For with us the word *Roman* is by no means restrictive to a species or section, as Anglicans would have it, but only declaratory of *Catholic,* and assertive of the Church's unity. Not only in our daily conversation and correspondence, therefore, but also in the press, in the courts, and in official documents and reports of all kinds, the simple word *Catholic* should be used to indicate a member of the "One, Holy, Catholic and Apostolic Church," whose head is St. Peter's successor.

Art and the Law

"I FIND it astonishing," indignantly exclaimed M. Diaghileff, Director of the *Ballet Russe,* "that objection should be made to my art in this land of liberty." A foreigner, but lately received upon our hospitable shores, M. Diaghileff may be pardoned for his misconception of the American ideal of liberty. In private, M. Diaghileff may practise his terpsichorean art from dewy dawn to the golden gloaming and, if he wishes, extend his whirlings to the reappearance of the day-star. But in a public theater, licensed by the City of New York, he may not do so if his art "would tend to the corruption of the morals of youth or others," as a crude and cruel penal law has it.

Our venerable Supreme Court was not condescending to expatiate upon the obvious when, in the Popper case, it announced that no man has a constitutional right to do what is wrong. Later in its decision on the Mann Act, this same Court met a specious objection, by further declaring that a right ceases to be a right when employed for an immoral, harmful or injurious purpose. These statements are as thorns set in the sleek sides of commercialized "artists"; but occasionally a bigoted community may be found which believes that their underlying principle is valid. New York wrote itself down as such a community, temporarily at least, when a few days ago it gently hinted to certain theatrical managers that Penal Law Number 1140 had never been repealed.

Meanwhile, other communities such as Boston, Chicago and St. Louis, which may be honored by the art of the *Ballet Russe,* will do well to confer with the New York authorities. As a stranger, M. Diaghileff deserves special consideration; as a guest, he is worthy of our warmest hospitality. These communities can perform no more graceful and friendly act, than to continue M. Diaghileff's education in the meaning of liberty, in the same kindly, unobtrusive manner in which it was begun in New York. If on his return to Europe, M. Diaghileff has learned that law is superior to art, and even to some forms of personal liberty, his visit to America has been the equivalent of a liberal education.

Shifting the Issue

ACTING in virtue of powers conferred by the Federal Constitution, the President has submitted the appointment of Mr. Louis D. Brandeis as Associate Justice of the Supreme Court of the United States, to the Senate. It need not be said that any appointment

to this august tribunal is a matter that cannot be scrutinized too closely. In this age of unrest, the old boundaries, which to the framers of the Constitution seemed both definite and final, are rapidly being blurred by social legislation perilously akin, in some of its forms, to social anarchy. Now, as never before, is it imperatively necessary that no element of weakness be introduced into a judicial body whose conservative and impartial spirit has been singularly above criticism.

The sole issue before the Senate is the fitness of Mr. Brandeis for this important office. It is greatly to be regretted, however, that in many parts of the country, the issue has been shifted. Mr. Brandeis is opposed by some, not because he lacks the qualities which should be found in a Justice of the Supreme Court, but because he is a Jew. The patriots, who have served notice on the President and the Senate, care not, apparently, whether the appointee be an agent of the trusts or a destroyer of the trusts, a calm, impartial student of the Constitution or a raving soap-box orator. But one thing is plain. He must not be a Jew.

Upon Mr. Brandeis' fitness for this responsible office, AMERICA offers no opinion, preferring to leave this judgment to the Senate of the United States which doubtless will decide the case in accordance with the facts. AMERICA would merely recall the similar outbreak when Edward Douglas White was made Chief Justice, and remark that the sixth article of the Constitution declares "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Our Country's Narrow Escape

THE history of the United States is being rewritten. Municipal archives hitherto inaccessible have been thrown open to investigation and the dark and devious ways trodden by the politicians of the later nineteenth century have been made clearer than noonday. No one perhaps has used to better advantage the opportunities thus offered for historical research than the late Charles Lenz, Ph.D. (Heidelberg), whose literary remains, under the expressive title "Cassock and Sword," have recently been published by his disconsolate widow and dutiful son. In this "posthumous work," as its preface explains, "we have the refined fruit of an intellect ripened and enriched by a life of abundant social and intellectual experience," for the author, besides being "a man of keen mind, broad views and warm sympathies," was an admirable "hater of imposture and injustice."

That this glowing tribute is richly deserved no one can doubt who reads even a few chapters of "Cassock and Sword," for Dr. Lenz has discovered countless highly important facts that have escaped completely our country's most painstaking historians. So rich is his book in startling instances of Rome's machinations against our American liberties, and particularly of the all but successful attempts of the Jesuits to hand over this country, bound and gagged, to the Pope, that it is hard to decide what passage to quote. But perhaps the following account of the narrow escape this nation had in the early nineties is as striking a page as any in the book:

> The man chosen as the standard-bearer of Romanism was David Bennett Hill. . . . Unprincipled, unscrupulous, crafty and resourceful, without character and without genius, by nature molded to a decorous behavior and abstemious habits, cautious and fairly intelligent, without sentiments or such (*sic*) of the heart, by profession a lawyer, and by selective nature destined for the priesthood, David Bennett Hill was just the man to suit the purposes of Rome. As the duck takes to the water so did such an individual drift toward Rome, and though outwardly a Protestant, it is now certain that he had been made a convert and a lay brother of the Order of Loyola. If it serves their purposes, the Jesuits do not demand from proselytes a public renunciation of their creed or the severance of former religious and social relations. . . .
>
> Had David Bennett Hill, Governor of New York, been nominated by the Democratic Convention at Chicago in 1892, he would undoubtedly have been elected. We would then have had in the Presidential office a bachelor and a tool of Rome, who either had already embraced the Roman Catholic faith or might have done so at any moment, always provided, that we draw the proper conclusions from his mental and moral qualities and from his personal and political antecedents. In a majority of the States of the Union the pro-Roman Democratic party was then in power. The Senate consisted of Romanists, corruptionists and plutocrats, the House of Representatives of a miscellaneous rabble of mediocre, greedy and corrupt politicians. The Supreme Court of the United States represented, as it did for two generations, the moneyed power in this country and Europe. In the most important cities the Irish rabble and the criminal classes, to whom Hill had always catered politically, were dominant.
>
> As there are always vacancies in the College of Cardinals, Mr. Hill could have been appointed a member thereof. History shows that Popes often die at the most opportune moment. Leo XIII, a very old man, might have resigned in order not to lose the opportunity to realize the fruits and dreams of his Pontificate. Then Hill could have been elected Pope and placed in holy orders. He would then have been the legally elected President of the United States and the legally elected head of the Catholic Church. The astonishment and furor of Protestant America he might coolly have met with the phrase, made historical by Tweed of Tammany fame when he was charged with the theft of twenty millions: "What are you going to do about it?" Open opposition to the Pope-President would have been insurrection. Renominated by the Democratic party with the assistance of our Ultramontane party he would have manipulated the Presidential election of 1896 in that peculiar manner of his which placed him repeatedly in the Governor's chair of the State of New York. . . . In the course of time the constitution might have been changed as to the mode of election and term of office of the President to secure a life tenure and the permanent union of this office and that of the Papacy.

But that fell disaster was happily averted by the vigilance, no doubt, of Dr. Lenz, who sounded betimes a warning note, rallied to his side all patriotic Protestants and with their assistance broke forever the power of David Bennett Hill, the actual Jesuit lay-brother, prospective cardinal, and would-be President-Pope, and thus saved once more from the encroachments of Rome our priceless American liberties.

Whether or not such "philosophy" as that in the passages quoted won the author his degree from Heidelberg, is not clear. Luminously clear, however, to every man of sense is the fact that the author's relatives have gravely imperiled his reputation for sanity by publishing this preposterous book. But all Guardians of Liberty, perhaps, are mentally unbalanced.

LITERATURE

XIX—Father Tabb

TWO or three little red or green volumes, thin, as all good poetry books should be, with uncut edges and sober mien, stand in the poets' corner of the Catholic's Bookshelf, modestly bearing the name and fame of one of our great American poets, Father Tabb. Oh yes, Father Tabb! You open one of them, half-idly maybe, half-tolerantly, or perhaps a little more briskly, if you be a lover of books or a worshiper of great names, and your interest is piqued at once. Perhaps that tolerance is heightened, or that briskness abated; at any rate here is something new: a very little poem, and a very big blank, like a small boy with a large bundle. Here is spaciousness, here is prodigality. But surely you won't put it back in its place without reading something:

Close cleaving unto silence, into sound
  She ventures as a timorous child from land,
Still glancing at each wary step, around,
  Lest suddenly she lose her sister's hand.

Four lines and that is all. But before you close the book, did you understand it? What was it about? A chance image, a passing emotion? But did you read the title? Ah, "Whisper." Read it again, and you have Father Tabb with all his delicate play of wit and fineness of imagery. So it is with a hundred of his poems. His titles are like keys, or the names in a picture-gallery guide; lose them and the verses are often jumbles and jingles. But it is characteristic of the man's close habit of thought that he kept out of his actual poem everything that hurt the wonderful condensation of ideas for which he is famous.

John Bannister Tabb was a Southerner. When the Civil War began he entered the navy, and was sent on duty to England. It was on this journey that he first met a priest, Father Bannon by name, who was on his way to Rome to enlist the Pope's sympathies for the Confederacy. Having been captured and then imprisoned in the Bull-Pen on Point Lookout, he found there Sidney Lanier, and the twain, "whose hearts had met somewhere in space," "lived and loved and died apart, But soul to soul, and heart to heart," formed a beautiful friendship that lasted beyond death. Peace brought freedom, and ruin, and the young Tabb, whose musical talents had once attracted attention, tried to make his art a means of livelihood. That he failed argues no lack of ability, for we are told that he remained a remarkable musician to his dying day. But Providence out of the failure brought success of another kind, for during this time he met the Rev. Alfred A. Curtis, and almost hand-in-hand, in 1872, both joyfully walked into the Catholic Church. And with his faith came a deeper poetic gift, and the call to the priesthood, and to a life of labor as a teacher. For more than twenty-five years his quaint, long, gaunt figure, his pointed features, and high, slightly-bald head were a familiar and loved sight at old St. Charles' College near Ellicott City, and the loving reminiscences of those who sat under him, and heard his lessons of grammar and literature, prove that he was a true teacher. Turn to his "Bone Rules of English Grammar," and you too will catch some breath of his original and suggestive method. To these gifts he added another with the pencil, and many a friend cherishes a happy cartoon of his, adorned with some punning couplet or poetic quatrain.

Here, then, is a poet who was a schoolmaster, but less of a pedagogue who was also a poet it would be hard to find. He was a modest poet, though, he never "spoke out loud and bold," but in the exquisite chiseling of his short, pregnant stanzas he betrays a feeling for the nobility of life, the mystical quality of nature, and the intuition of human souls, that is denied to all but a few of the music-makers and dreamers of dreams. It is the poetry of a Catholic priest, who walks the earth and strikes the stars. Those who knew him in later years only as a name shrinking in a stray corner at the bottom of a page in high-class magazines, cannot grasp the worth of his soul till they take his books and drench themselves with the shining silver stream of his inspiration. Music, the South, the sea, his classroom work, all that we know made up the outside current of his life, run hardly at all through these pages, but a deeper movement is clear to all who read and ponder. His series of poems on the birds and on flowers (*Poems, pp.* 57-72, *Lyrics, pp.* 99-115), and to the seasons, show a sweet communion with nature in her tenderer, hopeful and melancholy moods, but always, and this is characteristic, with some bright surprise or witty flash of insight, that startles and braces the mind. Take for instance his "Autumn Gold":

Death in the house, and the goldenrod
  A-bloom in the field!
O Blossom, how, from the lifeless clod,
When the fires are out and the ashes cold,
Doth a vein that the miners know not, yield
  Such wealth of gold?

The reader stumbles against a certain obscurity, however, in his more personal poems, as if only the one he meant would understand, like words of friends spoken before strangers, while at other times his thought is limpid clear, for he had the modern power of seeing poetically the homely thing, and he spoke his feeling for it with absolute sincerity and openness. He did not disdain a joke, rather loved one, especially one on himself, and in "Quips and Quiddits" he has written a whole book of puns. But it is when he wrote about Our Lord or His Mother, that Father Tabb shows us his true depths, his tenderness and faith and confidence, his sympathy with the liturgy of the Church in all her moods, especially when she celebrates the Childhood of Christ.

In his apparent absence of effort and almost casual use of simple means, Father Tabb is at the perfection of his art; Blake and Stevenson said many high things very simply, but it would be hard to name any poet who has at the same time with such slight material achieved such powerful suggestiveness. His lines entitled "Silk" show this well:

'Twas the shroud of many a wormlike thing
  That rose from its tangled skein;
'Twas the garb of many a godlike king
  Who went to the worms again.

In verse-music we find him still the master; he essays no intricate harmonies, neither does he parade flamboyant clashes of words and rhymes, but the easy, almost gentle sweep of his song achieves a greater success, it effaces itself and makes poetry. For though his flights never went far or long, he is a true master of delicate imaginative expression, in its lighter aspects, where the image borders on fancy, as when, at the sound of a tenor singing:

. . . . Silence seemed a listener
  O'erleaning with delight
The slender moon, a finger-tip
Upon the portal of her lip.

What he could have done, had he only let himself speak out, we can but conjecture, for he did venture in yet another field and proved himself great. At first he had an extreme dislike

of the sonnet, yet here again not more than two or three moderns have equaled him. "Daybreak," which runs thus, is one of his best:

What was thy dream, sweet Morning? for, behold,
  Thine eyes are heavy with the balm of night,
  And, as reluctant lilies to the light,
The languid lids of lethargy unfold.
Was it the tale of yesterday retold—
  An echo wakened from the western height,
  Where the warm glow of sunset dalliance bright
Grew, with the pulse of waning passion, cold?
Or was it some heraldic vision grand
  Of legends that forgotten ages keep
  In twilight, where the sundering shoals of day
Vex the dim sails, unpiloted, of Sleep,
  Till, one by one, the freighting fancies gay,
  Like bubbles, vanish on the treacherous strand?

Though Father Tabb's "Complete Works," or "Recreations," as he, like Lamb, would probably prefer to call them, will take up but little space on the Catholic's Bookshelf, they certainly belong there. J. WILFRID PARSONS, S.J.

REVIEWS

Poetical Works of Lionel Johnson. New York: The Macmillan Co. $2.25.

It was high time that this book appeared. The two volumes, which contained most of the poems in the present complete edition, have long since been out of print. They were allowed to remain out of print, too, despite an eager demand for them on the part of all lovers of poetry. The public had to be satisfied with thin booklets of "Selections" sent out now and then by Elkin Mathews and Mosher. These booklets kept alive the memory of some of Lionel Johnson's best poems, but not of all of them, notably his most distinctively Catholic poems, which are among the best he ever wrote, the most subjective and illustrative of his rare personality, and the most highly prized by those readers who share his faith and his spiritual aspirations.

Perhaps the reissue of these poems in their entirety after such long delay can be interpreted as convincing evidence of their classic destiny. It is not easy for the ordinary lay person to penetrate the mysteries of the book-publishing fraternity. But it appears reasonable to suppose that publishers would not take a risk at this late hour with Lionel Johnson's poetry unless the demand for it from the public has been growing in volume and insistency. If this be so, and the facts seem to attest it, the circle of discerning admirers of good poetry is gradually widening; and, to draw a further conclusion, Lionel Johnson bids fair to rank permanently as a standard English poet. The life and movement, amid which his poems first saw the light, have disappeared. The prejudices and partialities of his day have ceased to be in fashion. If his poems have continued to win the attention of poetry-lovers notwithstanding the discouragement of publishers, it must be because he sounded a note too deep and reverberating to die with the clamor of the streets and the cant cries of transitory moods.

These poems should be especially welcome to Catholic lovers of literature. Lionel Johnson's place is with Crashaw, Francis Thompson, Coventry Patmore and Cardinal Newman, a select company, through whom the beauty and truth of the Catholic spirit shine brightly amid the hostilities of English literature. Lionel Johnson had perhaps as much genius in poetry as his fellow-Catholic poets whom I have just mentioned, but it was genius more restrained but more Attic in its art than theirs, excepting Newman's.

The artistic severity of Lionel Johnson may have been the reason why publishers held off so long from him. And indeed artistic restraint is hardly ever popular. But Lionel Johnson's Hellenism was not the dead, academic thing it is in Arnold's "Merope," nor the remote, unsympathetic thing it is in Keats's "Hyperion." Under his art there is the pulse of passion and modern life. Moreover, he was no pedant or blind worshiper of learning. "A plague," he said, "upon the probable accuracy of pedantry which writes Vergil!" and he always wrote it Virgil. He might have written Latin hexameters and hendecasyllabics as good as Landor's, but his Latin poems are exquisitely molded in the fashion of the Church's medieval hymns. J. J. D.

The Fringes of the Fleet. By RUDYARD KIPLING. New York: Doubleday, Page & Co. $0.50.

The World Decision. By ROBERT HERRICK. Boston: Houghton, Mifflin Co. $1.25.

L'Allemagne et les Alliés devant la Conscience chrétienne. Paris: Bloud et Gay. 3 f. 60.

These three books deal with some phase or other of the European War. "The Fringes of the Fleet" are the auxiliaries, i. e., the "umber and ochre and rust-red steam-trawlers, tugs, harbor-boats," the "converted" fishing steamers, the "indescribable junks, sampans, lorchas, catamarans," etc.; secondly the submarines and then the patrols now guarding the English coasts. In its rich coloring, its tense and close-packed diction aptly welded to the thought, the booklet is thoroughly characteristic of the author. We get acquainted with the personnel of these strange craft, and that is decidedly varied and interesting, taking in every one with "maritime tastes" "from retired admirals to the son of the sea-cook."

Mr. Robert Herrick does not tell us of what he saw of the fighting forces of the contending Powers. He describes the spirit of Italy and France and analyzes what he terms the struggle of two civilizations. He sees Latin and Teutonic ideals battling for world-supremacy and gives his sympathies to the former. The book is divided into three distinct parts, Italy, France, America. The author saw Italy at close range just as she was declaring war. He does not believe she was induced to do so by the sordid motives usually attributed to her. Mr. Herrick says that in a struggle between two civilizations and two conflicting forms of life "Italy must by compulsion of historical tradition as well as of political situation, take her part on the side of those who . . . are upholding . . . the inheritance of Rome." Coming to France, the author studies the effects produced by the struggle on the national spirit and registers a transformation of character, more depth and earnestness in the people. But what does the war mean to Americans? This question Mr. Herrick studies in the third section. He asks us whether we want the German ideal or image or Latin ideal or image of the world to prevail. He puts the question clearly and asks us to decide.

"La Guerre Allemande et la Catholicisme," briefly reviewed in AMERICA, was answered by Canon Rosenberg of Paderborn in his book "Der deutsche Krieg und der Katholizismus." A reply to this follows in "L'Allemagne et les Alliés devant la Conscience chrétienne." The volume is edited under the direction of Mgr. A. Baudrillart and is accompanied by a photographic album with its painfully eloquent records of the horrors of war. Mgr. Chapon, Bishop of Nice, studies "France, Germany and the Doctrine of Christ," M. de Lanzac de Laborie examines "The Causes of the War," Denys Cochin "The Violation of Belgian Neutrality," Father Janvier, O.P. "The Rights and Duties of Belligerents." Mgr. Batiffol's theme is "The Allies and Catholicism," Edmond Bloud's "The New Center and Catholicism." There are articles also by the Baron d'Anthouard and François Veuillot. For all such books as this, no matter whence they come, we have but one word to say: Whatever might be alleged in defense of their patriotic motives, the general effect and impression are not wholesome. Catholic writers and especially priests should be slow and guarded in composing them. Love of country is a noble virtue. But few virtues are so easily warped from truth, justice and self-control. J. C. R.

Within the Tides. By JOSEPH CONRAD. Garden City, N. Y.: Doubleday, Page & Co. $1.35.

A discerning critic has called Joseph Conrad "the greatest living writer of descriptive English and one of the greatest psychological novelists of any time." Most of those who read the four powerful tales in this volume will doubtless endorse that judgment. "The Planter of Malata," the first of the stories, tells of Renouard's hopeless passion for Felicia and its tragic ending. "The Partner," a sort of tale within a tale which is a favorite device of the author, describes how the wicked and crafty Cloete proved the undoing of honest George and Harry Dunbar. "The Inn of the Two Witches" is as artistically gruesome a story as was ever written, and will send its readers quaking to their beds. Indeed, it would be wiser to finish the tale by daylight. "Because of the Dollars," the last of the four stories, though most of its characters are drawn from the underworld of the South Pacific, awakes the reader's pity and horror as does a Greek tragedy. Mr. Conrad's skill at character-analysis, which is sometimes used to excess in his longer novels, is kept within due bounds in this volume, and the descriptive passages, which abound, all show a master's hand. W. D.

Ethics in Service. By WILLIAM HOWARD TAFT, LL.D., D.C.L. New Haven: Yale University Press. $1.00.

These addresses were delivered in the Page Lecture Series at Yale, in 1914. The author has a way of making his arguments easy reading. Moreover, his broad experience at the bar, and on the bench of several courts, and the high executive offices he has held enable him to speak with authority on certain tendencies among our people. Starting with a brief history of the legal profession as a basis for future argumentation, the lecturer treats subsequently of the ethics of the legal profession, of the chief executive power, and of the signs of the times in our country. In these final chapters his analysis is particularly keen. In his opinion, "The present movement for a purer and more direct democracy, the initiative, referendum and recall, is clearly an ineffective method of securing wise legislation, good officials or even a real expression of the people's will." According to Mr. Taft, the introduction of more democracy is a retrograde step. General primaries are good for leading offices, but in the selection of judges or subordinate officials whose qualifications the public cannot know, the result will be anything but good. "Muck-raking," too, receives its merited censure. Too much investigation is bad. No one has been spared. It has led to a feeling that we are all of the same low level of character, learning, and skill. Hence no room is left for leadership. Inequality is essential to progress.

An interesting fact which Mr. Taft brings out is that among the Pilgrim Fathers there was not a single lawyer and only four or five among the Puritans, the law being administered by the clergy, who acted as judges. But at the time of the Revolution lawyers were the guides in the framing of measures and in protecting individual rights.

F. C. W.

The New Hudson Shakespeare. Introduction and Notes by HENRY NORMAN HUDSON, LL.D. Edited and Revised by EBENEZER CHARLTON BLACK, LL.D., with the Cooperation of ANDREW JACKSON GEORGE, Litt.D. School Edition. Boston: Ginn & Co. $0.30 a volume.

The Rev. Mr. Hudson was an Episcopalian minister who brought out, twenty or thirty years ago, a set of Shakespeare's plays for use in the class room. He provided each little volume with a suitable introduction, expurgated the text when necessary, and offered the youthful student footnotes containing, for all practical purposes, sufficient erudition about variant readings, critical comments, archaic words and the like. The pupils used to find these footnotes very convenient during recitations, but the teacher, strange to say, would frequently express a desire for a text with the notes placed at the end of the book. A new edition of the Hudson Shakespeare neatly bound in blue, attractively printed, and adequately revised and edited by competent persons, has now been brought out for the great poet's tercentenary year. The nine volumes that have reached the reviewer's desk are "Julius Cæsar," "Much Ado About Nothing," "The Tragedy of King Lear," "Twelfth Night," "As You Like It," "A Midsummer Night's Dream," "The Merchant of Venice," "The Tragedy of Macbeth," and "The Comedy of the Tempest." Other volumes are to follow. The edition is a convenient one for the domestic bookshelf, and for schools in which the use of text-books bearing footnotes is regarded favorably.

W. D.

BOOKS AND AUTHORS

In an early number AMERICA will begin the publication of a study by Edward J. McDermott, LL.B., LL.D., of Louisville, on the Fess Bill, a measure now pending in Congress, enacting the establishment of a National University at Washington. This is a matter of great importance, not only to Catholics but to all Americans who see in the growing power of the Federal Government, the beginning of Cæsarism. Dr. McDermott studied at Queen's College, Belfast, the University of Göttingen, received his degree in law at Harvard, and in 1913 was made a Doctor of Laws by Kentucky State University. From 1911 to 1915, he served as Lieutenant-Governor of his State. Dr. McDermott's recognized position as a student of constitutional law will give his articles a note of authority.

With one exception December's six "best sellers" have already been noticed in AMERICA. The *Bookman's* list is as follows: "Michael O'Halloran," Stratton-Porter, the leader since last August; "Dear Enemy," Webster; "Felix O'Day," Smith; "K.," Rinehart; "Beltane the Smith," Farnol; "The Gray Dawn," White; and "A Far Country," Churchill. The fifth novel mentioned is a story of California in the days of the Vigilantes, and brings in scenes and characters that make the book unfit for Catholic readers. "Felix O'Day" is the best of the novels named.

Under the title "Newman's 'Gentleman'" (Longmans, $0.35), Charles L. O'Donnell, C.S.C., Ph.D., Professor of English, University of Notre Dame, has prepared as a text-book, "Knowledge Viewed in Relation to Religion," which is the eighth discourse in "The Idea of a University." The editor well maintains that the famous passage beginning: "Hence it is that it is almost a definition of a gentleman to say he is one who never inflicts pain," when separated from its context, gives an impression quite different from that the eminent author intended. Father O'Donnell furnishes the entire lecture with notes and writes two excellent introductions, one for teachers and the other for students and readers. There is a typographical blunder on page 49 which should be corrected in the next edition. The text-book makes a good companion-volume for Father Donnelly's "Second Spring."

In "Europa's Fairy Book, Restored and Retold by Joseph Jacobs, Done into Pictures by John D. Batten" (Putnam, $1.25), have been gathered twenty-five tales that in forms, more or less similar, have been told for many generations to all the children of Europe. The stories are, of course, meant for the little ones, and are the "best readings" of such old favorites as "Cinderella," "Beauty and the Beast," "The King of the Fishes," "The Three Soldiers," "Puss in Boots," "Johnnie and Grizzle," and others

quite as absorbing. Is Mr. Jacobs aware that Catholics do not like to have the Sacred Host called the "holy wafer"? In an appendix from which children are warned away, or rather, perhaps, to which they are lured, by the notice, "No admittance except on business," the author discusses for grown-ups the folklore of fairyland. Mr. Batten's pictures will be much enjoyed.

The best way, no doubt, of assisting at Holy Mass is to accompany the priest by using the Missal. For the layman innocent of Latin, translations of the Mass-book have been made, but they sometimes follow it too closely to be altogether satisfactory. Besides being well translated, "The New Missal in English, with Introduction, Notes and a Book of Prayer" (Benziger, $1.50 to $3.75), by the Rev. F. X. Lasance, who has long since become well known among Catholics for his many excellent prayer books, has departed somewhat from the order and arrangement of the Roman original. Besides the beautiful Mass-prayers, there is a special appendix of favorite devotions, and throughout the book helpful explanations of the liturgy and rubrics. Though the Missal's 1,200 pages may appear somewhat crowded, the book is of a very convenient size.——Priests and seminarians will welcome the third edition of Müllers "Hand-Book of Ceremonies" (Herder, $1.00), translated by Andrew P. Ganss, S.J., and containing the changes in liturgy and chant introduced by our late Pontiff Pius X. This clear and concise ceremonial needs no introduction. Its former readers will be glad to see it brought up to date, while those unacquainted with the work will find it an unerring guide.

The heavy sacrifice of officers that the present war is costing England doubtless inspired Everard Owen with the following stanzas on "Three Hills," published not long ago in the London *Times:*

There is a hill in England,
  Green fields and a school I know,
Where the balls fly fast in summer,
  And the whispering elm trees grow,
    A little hill, a dear hill,
  And the playing fields below.

There is a hill in Flanders,
  Heaped with a thousand slain,
Where the shells fly night and noontide
  And the ghosts that died in vain,
    A little hill, a hard hill
  To the souls that died in pain.

There is a hill in Jewry,
  Three crosses pierce the sky,
On the midmost He is dying
  To save all those who die,
    A little hill, a kind hill
  To souls in jeopardy.

Some idea of the losses sustained by the British Army can be gathered by perusing the names merely of the Catholic officers slain since the war began. The *Tablet's* list, compiled from "The Catholic Who's Who" contains the names of 284 men who were killed from the beginning of the war up to the end of November. More than half of them were not thirty years old, and almost half of them bore distinctively Irish names. Without question the Catholics of the United Kingdom are showing their country "the last full measure of devotion."

Here is a batch of recently-published novels: "The Iron Stair, a Romance of Dartmoor" (Putnam, $1.35), by "Rita," is the well-told story of how a London society man fell foul of the law by helping an innocent convict to escape from prison. The probabilities are sometimes strained a little in the narrative, but the heroine's charm makes the reader forget that.——Ellen Glasgow's "Life and Gabriella" (Doubleday, Page, $1.35), well-termed "the story of a woman's courage," tells how a Southern girl who had made an unhappy marriage, becomes a successful milliner in New York. After her worthless husband's death, Gabriella finds in the stanch O'Hara the man of her heart. The author's characterizations are good and the early chapters describing shabby-genteel life in Richmond are particularly readable.——"Rose Cottingham" (Putnam, $1.35), by Netta Syrett, is a very detailed, but not very absorbing description of a "later Victorian" girl's childhood and youth. At the age of nine she discards on Mrs. Winter's authority all belief in hell, becomes a calm agnostic a few years later and ends, of course, as a successful novelist. Some of Rose's experiences are not edifying, and the account of her life at Quayle College is lacking in artistic restraint.——"The Gates of Wrath" (Doran, $0.50), by Arnold Bennett, must either be a pot-boiler or an effusion of his youth, for unless it bore his name, we should hardly have seen the book. The story's "melodrama" is more amusing than its "comedy."

Dr. Peter Guilday, of the Catholic University, whose scholarly work, "The English Colleges and Convents in the Catholic Low Countries," was highly commended in our issue of October 3, 1914, began in the New York *Sun* for January 23, a series of five papers on "The Hero Priests of the War." The subject of his first article is Father William Finn, a chaplain of the Dublin Fusiliers, who was killed during the landing at Gallipoli as he crawled, severely wounded, along the beach from dying man to dying man, giving absolution and consolation to every one. Dr. Guilday well observes:

> Up to this great war the world has hardly known its Catholic priesthood. Now the men have come into their own. No consideration of danger has kept the Catholic chaplain in this present war from administering the Last Sacraments to the men dying in the trenches. Besides binding up the wounds of the fallen soldiers he has the important duty on his hands of enkindling their souls with a courage like his own. Those who are not coreligionists with him or his men recognize this all powerful influence and every liberty is given him in all the different armies now at war in Europe to exercise his spiritual sway over his soldiers.

The presence of the Protestant minister just behind the firing line is doubtless highly edifying, but it is hard to see of what service he can be to his men when the shrapnel is flying. But the priest must always be on hand to give the soldiers absolution as they die.

BOOKS RECEIVED

The Associated Authors and Compilers, New York:
Cassock and Sword. By Charles Lenz, Ph.D. $2.00.

Dodd, Mead & Co., New York:
The New International Encyclopedia. Vol. XVII (Newfoundland-Panjab). Vol. XVIII (Panjabi-Poliziano).

Doubleday, Page & Co., Garden City:
My Lady's Dress. By Edward Knoblauch. $0.75; The American School. By Walter S. Hinchman. $1.00; Socialism in America. By John Macy. $1.00.

Harvard University Press, Cambridge:
How the French Boy Learns to Write; A Study in the Teaching of a Mother Tongue. By Rullo Walter Brown, A.M., Litt.B. $1.25.

Hearst's International Library Co., New York:
Luther Burbank, His Life and Work. By Henry Smith Williams, M.D., LL.D. $2.50.

The Macmillan Company, New York:
A Life of William Shakespeare. By Sir Sidney Lee. $2.00; The American Whitaker Almanac and Encyclopedia for 1916. By C. W. Whitaker, M.A., F.S.A. $1.00.

E. Parmalee Prentice, New York:
Mysterium Arcæ Boule. Opus Anglice scripsit Burton E. Stevenson, Latine interpretatus est Arcadius Avelanus. $2.50.

G. P. Putnam's Sons, New York:
Father Payne. Anonymous. $1.50; Fifteen Thousand Miles by Stage. Illustrated. By Carrie Adell Strahorn. $2.50.

St. Mary's Academy, Winnipeg:
The Queen of Sheba: a Biblical Drama. By S. M. A. $1.60.

P. F. Volland & Co., Chicago:
Mother Goose. The Volland Edition. Arranged and Edited by Eulalie Osgood Grover. Illustrated by Frederick Richardson. $2.00.

EDUCATION

The Mysterious Child

WHAT is Johnny's head for? Is it like the occiput of the ancient servitor, of African lineage, who "reckoned" that his head was made to keep his collar from slipping up? Or, serving this utilitarian purpose, can it be extended to further fields of usefulness? To doubt it were treason to the perfectibility of the race, and other kinds of treason equally reprehensible. But granting that Johnny has within his head, or concealed somewhere within the totality of his *ego,* the little spark which may be fanned into the flame of genius, how shall the fanning be begun and how continued? How awaken Johnny to a realization of the fact, if fact it be, that his head may perform some function other than that of keeping his occasional collar from slipping up?

GROPING IN THE DARK

These questions suggest the fundamental problems of education. Johnny's head is certainly not empty. From the moment in which he first affirms his identity, it is a very center of activity, a powerhouse of pent-up activity, and sometimes of activity not pent up at all. But the real Johnny, the perfectible Johnny, is a *terra incognita;* a sprite revisiting us only in the seldom glimpses of the moon; an unstable compound defying isolation or analysis. We are willing, anxious, to discover and adopt the best means of "educating" him, but after centuries of experiment, are we not still groping in the dark?

Could we in all reverence subject to such solvents and reagents as our surest knowledge has put within our power, that stainless image of God, the soul of five-year old Johnny which moves, as it were, like the Spirit of God, over the dark waters that are Johnny's potentialities, then we might proceed in this difficult task with more assurance of ultimate success. We know that the child does not respond to external stimuli as does the adult, and to a certain extent, we know why he does not. But we do not know with any degree of adequateness, what are the objects or the processes which make certain the desired reaction. In his imaginative mood he sees fairy castles in the clouds, dragons in such familiar objects as a table or a bed, great, glowing caverns in the fire-hollowed log, peopled with creatures of light and flame who live and move in obedience to his vision; but when bidden to his substantial meal of bread and milk, he may deny all kinship with his mother, or pretend that he is dead.

A CLOSED BOOK

"Art thou in truth my child," asked the bewildered Hester Prynne; "art in very truth my little Pearl?" I think that all who have given some study to the conduct not of atypical but of healthy, normal growing children, must at times own to a generous share of Hester's bewilderment. Tennyson indeed suggests that the baby "new to earth and sky" is himself bewildered; but as a guide in child-psychology, this suggestion has no greater value than Wordsworth's beautiful musings, themselves made immortal, in his "Intimations of Immortality," or the mother's pretty fancy that the baby smiles in its sleep because it sees the angels. Alas for poetry! The tender infant can trail no clouds from heaven which is his home, because *de facto,* he has never been there, and his smile is nothing but a muscular relaxation, as little volitional as his soft breathing. Plainly we are on the wrong track. Man with his accumulation of knowledge or of what he deems knowledge, with his judgments drawn from years of experience which he but half understands, with his memories, may well be a mystery both to himself and to the world. But the soul of a child, on theory, should be as an open book, and not, as it is in reality, almost a proof that "there's no art to find the mind's construction."

THE STUDY OF MAN

No mystery of the natural order is more baffling than man himself. We have studied this proper study of mankind from the beginning, we and our fathers. We know man's destiny in time and in eternity. We know that he is made in God's image. We know that he has a soul, a spiritual element which makes him a living being, a man and not a beast. So deeply have we penetrated into the dark recesses of this soul, that we boast more than one sufficient explanation of the "Origin of Ideas." We affirm that man has an intellect, capable of ascertaining and knowing truth, and we allow the skeptic to disprove his thesis by stating it. In the rise and fall of nations, in the records of sin and sanctity, in familiar stories of love and hatred, in our laws and prisons, in the long catalogue of man's activities that we call history, we see the evidence of man's free will. Our study of man's soul seems perfect; as perfect in the days of Aristotle as in the twentieth century, and as complete as a tariff schedule. But not yet have we explained man, except verbally; much less the child. So far as the essentials of education are concerned, the twentieth century seems to have discovered nothing that was not known when Cain and Abel went to school or to its equivalent. On the other hand, it has discovered much that is false; raffia, for instance, and raffia-methods.

CRITICISM AND THE TEACHER

Of course we shall never comprehend man. Tennyson expressed a deep and mostly-forgotten truth in his verses on the flower in the crannied wall. A child is infinitely more complex than a blossom. Educators, therefore, who in every age have been freely criticized for their shortcomings, may be pardoned for not attaining the unknowable. No doubt some record of burnt clay hides under waves of African desert sand, the story of many a pre-Pharaonic schoolmaster's folly; and it is quite probable that the crack of doom will stay the facile pen of some scribe pointing out the faults of the educational system of his interrupted day. Perhaps criticism has but little effect upon the seasoned teacher, simply because it is inevitable and perennial. To coin an axiom, *ex assuetis non fit timor,* which means that you must change your bogey from time to time if you wish it to intimidate. Teachers lump criticism with raffia, bad weather, recalcitrant pupils, absurd curriculums, fond parents, unsympathetic principals, and the other untoward entities which go to make up the day's work. It is something to be borne with merely, not to be examined for profitable grains of truth.

NEGATIVE KNOWLEDGE

And yet we have learned something. From the experience of centuries, even the dullest can pick out a few things of permanent value. If we have not discovered, as we certainly have not, the best way of educating Johnny, at least we know that some ways are worthless. We know or can known where the rocks are, even if we are still tacking about, searching for the smooth channel to the open sea. I think we are just beginning to realize that elementary education means much more than a pupil and a teacher. I think we are also ready to admit that a six-year old child's ambitions are not, necessarily, the index of his capabilities. I have heard of a Bishop who in early flights of ambitious fancy pictured himself as a clown in Barnum's circus. It may be too, that we now know that we have not discovered the best way of developing Johnny's latent possibilities, when we have set him modelling Mycene in a sand-pan, or have awakened his interest in the habits of the gold-fish. Perhaps we will agree that this is only one method of inducing him to pass the time quietly. I should like to add that we are now certain, with the certainty born of continued experimental investigation, that we cannot educate Johnny or develop him, or do anything but cripple or spoil him, by asking him to engage in a struggle

with a curriculum of twelve or fourteen studies. Truth, however, forbids what would be a cheery, optimistic reflection. For we still have with us professional educators and professional investigators of professional educators, who recommend "wide courses" in civics and sociology for fourth and fifth grade pupils, and school boards which provide instruction in boot-making, cooking, and wireless telegraphy. Until this tribe becomes extinct, and evolution seems to teach that excessively harmful or genuinely useless creatures tend to extinction, or is abolished by more peremptory measures, the main currents of primary education will continue to be directed by persons whose knowledge of the child is made up of a perfectly enormous number of things "that aren't so."

OUR PRESENT INTEREST

I am not at all convinced by the assertion that there is more interest in education today than at any period in the world's history. True, we are interested in school sanitation, school measurements, physical examinations, psychological laboratories, and palatial buildings. But none of these things is essential to education and if overemphasized may be positively harmful. The interest of the major part of the English-speaking world is centered in an education that is narrow and utilitarian, simply because it will not admit that there is a life beyond the grave, or that the world has changed since the revelation of God in Christ Jesus. The child is shadowed with mystery, but no one can hope to recognize his most obvious qualities who rates him merely as an animal capable of development to a high degree. Small wonder that our modern masters in Israel, beginning with this assumption, have ended in folly.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The Catholic Child in the Children's Court

LITTLE seems to be known of the actual procedure of the Children's Court in the city of New York by the general public, and particularly by many well-meaning social workers. The impression has been conveyed in certain articles written by these persons, that the Catholic child in the Children's Court is without a defender; that "for the dastardly crime of breaking a window" he is forthwith committed to a reformatory, simply because there is no Catholic in the Court to see that his interests are protected. Such an impression is not fair to the Children's Court as it exists in New York. The Court itself does much to aid these children; but it may come as a surprise to many American Catholics to know that the city of New York actually retains a force of Catholic probation officers to care for the Catholic children coming before the Children's Court.

ORGANIZATION OF THE COURT

There are five Children's Courts, one in each of the boroughs. A Justice, selected from the Court of Special Sessions because of special qualifications for this work, is assigned to each Court, and his ordinary tenure of office is five years. Three of the Justices now sitting are Catholics. Of these gentlemen, one is President of the Catholic Boys' Protective League, another of the Juvenile Probation Association of Richmond County, while the third is an active member of several children's aid associations. The probation officers, appointed after competitive examinations held by the Civil Service Commission, now number forty-one, twenty-five of whom are Catholics. These officers are assigned to districts, each containing a certain number of parishes. The district plan has been found to be of considerable help to the representatives of churches, schools, and neighborhood agencies, since it enables them to have the same probation officer for a considerable period, and the acquaintance formed facilitates cooperation. The work of the probation officer is, therefore, organized on religious or quasi-religious lines. None but Catholic officers investigate cases involving Catholic children, or supervise them when on probation, and the same practice holds for Protestant and Jewish children.

PRELIMINARY PROCEDURE

So much for the organization of the Court and the probation system. The actual operation of the Court proceeds along the following lines:

It should first be noted that the boy or girl arrested at night for juvenile delinquency, may be taken from the detention room, if the parents give personal bail or a signed promise to produce the child on the following morning. Moreover, it is against the law for a policeman or other officer to lock up a child under sixteen years of age, in the station house. Children arrested during a court session, must be brought before the court at once, and in all cases, the police must notify the parents of the arrest. When the child is arraigned, the hearing is held in a room with none present but those connected with the case. As far as possible, the ordinary apparatus of a court room is done away with; the judge does not sit at a high bench but at a desk raised a few inches from the floor. The Catholic Protective Society employs a representative who appears before the Court in every case involving a Catholic child, and when necessary, the Catholic Boys' Protective League retains an attorney. These services are rendered without cost to the parent. This hearing is conducted by the Justice in a friendly but dignified manner, and is a very thorough proceeding. Should it become clear that the case is serious, final disposition is deferred, and the child is either paroled or remanded to the detention rooms, until the probation officer can make a further examination.

CASE INVESTIGATIONS

These investigations do not aim, primarily, at securing evidence of the guilt or innocence of the child, nor are they intended to form showy statistics in some Annual Report. Their intent is to bring to light the circumstances of the offender as well as those of the offense. The trained probation officer may be relied upon to conduct the investigation in a discreet manner. No publicity is given through the press, and inquisitive neighbors will not be supplied with news regarding either the offender or the offense, for the officer respects the privacy of the home, and enters it with sympathy and a desire to help. Before the investigation of a typical case is completed, the probation officer has visited the home of the child, his church, his school, his companions, and any other factors of influence upon the child. The Catholic Boys' Protective League, the Ozanam Club, the Catholic Protective Society, the Catholic Ladies' Committee, and the St. Vincent de Paul, are also organizations which often are able to give assistance in the work of rehabilitating the child. When the report is finally submitted in court, the Justice will be in possession of all the facts necessary to shape his decision for the best interests of the child.

DISPOSING OF THE CASE

The Catholic probation officers regard these investigations as among the most important of their functions. Often they will bring to light a long-standing neglect of religious duties on the part of parents or children, or other unhealthy conditions which can be remedied when submitted to the rector of the parish. The records of the probation department are, of course, confidential, and are never shown except to persons duly authorized by the Court to examine them.

According to circumstances, the investigation may require several days or even a longer period. The case is then again presented to the Court. The report is read in the presence of the Justice, the probation officer, the child, the parents, and

others who may have a proper interest in the proceedings. The hearings are conducted with no show of haste or impatience; the rules of a court room are dispensed with, and the case is discussed from all angles. Opinions and suggestions are welcomed, the sole purpose of the Court being to decide upon the course of treatment best for the child. It is well to remember, that while thousands of children are arrested yearly on the charge of juvenile delinquency, very few are committed to institutions. The investigation frequently reveals that commitment is not only unnecessary, but may be hurtful, not only to the child but to the family. In no case, however, is a commitment made, without a thorough preliminary investigation.

THE PROBATION PERIOD

The child, if placed on probation, is assigned to the probation officer who has conducted the investigation. Then begins the "trying-out process" both for officer and child, each with the hope that their mutual acquaintanceship will be helpful, and that it will have a happy ending. Every effort is made to remove the cause of the delinquency which has been ascertained in the preliminary investigation. During the probation period, the officer encourages the parents to practise their religion, and insists that the child under his care fulfil all his religious obligations. Personal hygiene is taught, temperance enforced if necessary, financial aid and employment are furnished when possible, and advice is given the family on all matters looking to the improvement of the child. When physical or mental defects are suspected, examinations are made by physicians and proper treatment accorded, without charge to the family. It will be seen that under this watchfulness, truancy, undesirable companions, or ill-regulated conduct, will not be allowed to enter the child's life.

In the successful accomplishment of his work, the probation officer receives much valuable aid from the Catholic societies already mentioned. All have representatives in the Children's Court, ready to supply some particular want when called upon. In his district work, the officer is greatly helped by the ever-willing priests, and by the men of the Ozanam Association. These clubs, located in the most congested parts of the city, from Chinatown to the Bronx, are the life-saving stations of the boy in the tenement. All these societies are doing splendid work on very slender means. Would that this splendid work received the generous support and cooperation which it deserves from the Catholic laity!

Time, energy, patience, and some money are required to bring the probation officer's work to a successful close. It is trying work, but work that is surely worth all the effort that can be given it. It means that we are saving possible derelicts for our country and for the Church. The unfortunate Catholic child in the New York Children's Court is by no means neglected. While it is true that much still remains to be done, it is likewise true that few if any American municipalities equal New York in its far-sighted provision for the religious welfare of the children who come before the Children's Court.

BERNARD J. FAGAN,
Probation Officer, Manhattan.

NOTE AND COMMENT

Will our country's prosperity continue after the war? This question, uppermost in the minds of business men to-day, is very optimistically answered by the Secretary of Commerce. No one dreams, he says, that we can maintain an annual export movement of over $5,000,000,000, or an apparent net balance of $3,000,000,000 in the country's favor in a single year. "We should be subject, through having such a giant's strength, to the temptation to use it like a giant. Every evil that excessive power brings to men would threaten us." On the other hand, he argues that for the first time in our history we have a sound system of finance to meet the future demands of trade. Our wealth he believes is widely distributed, on which point he quotes the glowing account of the *Annalist:* "The rural population is rolling in wealth and the fundamental conditions are very sound. Corporate and individual economics have created a vast store of capital which is seeking employment in good securities." The buying, selling, lending and saving power of the United States, he furthermore thinks, is greater and more widely distributed than it has ever been. "Back of all these lie resources well developed indeed but relative to their total extent almost untouched, and the power and resources are in the control of a people awake as never before to the opportunities which these give them." So too he sees a new quality of efficiency in factory, in office, on the farm and in the work of the railway manager. "Our horizons are wider. Names that were strange are common at our breakfast table." The countries now engaged in war will come to us for their rehabilitation, and Germany, Austria-Hungary and Belgium will be restored to our trade. Such is the hopeful analysis of present conditions with their promise for the future officially outlined by our Secretary of Commerce.

Valuable discoveries regarding the curious colors of distant stars are said to have been made by Professor Edward S. King at the Harvard Astronomical Observatory. He believes that in the case of about a score and a half of heavenly bodies, well known from the standpoint of the astronomer, it has been conclusively established that of two stars, otherwise practically alike in character, the more remote is the redder. The inferences drawn from this are that the blue rays have been cut off to a greater extent in the passage across space and that there is, at least in those parts of the universe through which the rays have traveled, a medium which absorbs light. Possibly some better explanation may yet appear. Before making more definite deductions or broader generalizations the Harvard Professor awaits the result of surveys of another kind, which are being made in other observatories. They are to determine accurately the parallaxes of many of the more distant stars, since the whole value of the Harvard investigations depends upon knowing the relative distances of the stars under observation. This attitude on the part of Mr. King is very wise and scientific. The same cannot be said of certain speculations in which, if rightly reported by the Boston *Evening Transcript,* he has permitted himself to indulge: "Space as well as time," he is quoted to have said, "appears to be illimitable and eternal. Astronomical research simply pushes the boundaries of human knowledge a little farther into what was previously unknown." The second part of this remark is perfectly innocent, the first part shows that the Professor has been deceived by appearances. Space is not illimitable nor is time eternal. Mr. King, and other specialists who are similarly tempted, should remember that "the scientific attitude is very rightly that of not generalizing beyond the positively established facts."

At the instance of the United Daughters of the Confederacy Gutzon Borglum, the sculptor, has undertaken a monumental work to commemorate the heroic achievements of the South during the Civil War. A huge monolith, consisting of the entire side of a mountain near Atlanta, Ga., is to be used for this purpose. Upon the upper portion of the mountain, which is larger than Gibraltar, will be carved great groups of horses and men, cavalry and infantry. Two wings of an army are to move across its face, following the natural contour of the mountain, the figures standing out in full and high relief. Further details of the projected work are thus given by him:

> The chief leaders of the South would appear on the shoulder of the mountain, about 400 feet above the forest below, at the western end, and would in general appear to represent a group of splendidly mounted horsemen, number-

ing from fifty to seventy-five. Moving easterly to their right and coming over the mountain would appear the main portion of the army, the cavalry, artillery and infantry as a second and third part of the design.

All sculptural work will be cut in the living granite in scale with the mountain. The figures will be visible and readable at a distance of several miles and their likeness recognizable and maintained, each figure being four feet wide. The number of individual figures will reach 1,200. The groupings will represent the official heads of the Confederacy, both civil and military, from all the different States.

I propose to cut into the base of the mountain and directly under the central group of Lee and Jackson, but hidden in the forest and invisible at a distance, a huge colonnade of thirteen columns, one for each of the Confederate States. The granite will be excavated around and in back of them.

Behind these columns the artist proposes to hollow out a room which is to reach sixty feet into the mountain, and is to be used for archives and gathering place of the United Daughters of the Confederacy. The entire work, including the embellishment of the natural surroundings, can be done for less than $2,000,000, according to the sculptor's calculations.

Gilbert K. Chesterton in a paper recently contributed to the *Independent* writes sound sense regarding the racial elements in the modern American and regarding England's attitude toward us:

> As for America, I am sorry to confess that whenever the average Englishman talks about America, his viewpoint becomes tainted by the same sort of German folly that makes Germans talk of us and themselves as one big family. We are likely to think of America as Anglo-Saxon, one of ourselves, chip of the old block, one blood and such like nonsense. It is true, of course, that America and England do speak the same language—almost, but when it comes to race there must be veritable cataracts of blood running through American veins by now that can't by any stretch of imagination be called Anglo-Saxon. I'm afraid many of us in England will never rightly understand America until we begin by regarding her as a great nation—entirely dissociated from ourselves. Let us regard America as we might any other great nation speaking English, and we'll understand her better. It is very idiotic to adopt any maternal attitude toward the United States. We make much of "one blood, one tongue," and other accidental incidents whenever American policy dictates a course of action that appears favorable to the English mind. When, on the other hand, America, in pursuit of her own individual nationalism, commits some act we don't agree with, or does not commit some act we think she should have, we play the rôle of maternal scold. Too many Englishmen regard America as being in some mysterious way still bound up with ourselves by ties other than national friendship.

What Mr. Chesterton says of England applies to any other European nation that entertains similar notions about the United States.

"The movie dramas," writes W. P. Eaton in the Boston *Evening Transcript*, "are the present-day substitute for the adult dime novels and the juvenile 'nickel-shockers' of an elder generation." But the average film-play makes its "appeal to a distinctly lower level of intelligence than either books or spoken dramas," and the "movie-industry" is purely a money-making enterprise whose managers, for the most part, have little realization of the artistic and ethical possibilities of the film-play. In the writer's opinion the chief reason for the poor quality of these dramas is the fact that too many are being produced, for fully 6,000, he reckons, are exhibited in this country every year. Commenting on these figures, he asks:

> Is it any wonder, when commercial rivalry and commercial greed are turning out movies at this pace, as if they were shoes or shells for the war, that the stories are mere conventional rehashes of other stories, that the average is cheap, wearisome trash? It is safe to say that not one movie in fifty is written with sufficient care, rehearsed with sufficient care, directed by a man who isn't fagged physically or at least whose brain isn't buzzing with the piece he staged the week before or the one he's got to stage the next day, and finally, that is cut with sufficient care—for usually a good bit more film is photographed than can be used in the picture, and somebody has to blue pencil it, as it were. There are not good story-writers enough, there are not good directors enough, there is not daylight and time enough, in all the world, to turn out half of 6,000 movies in a year, which can lay any claim to narrative skill and originality and charm.

Just now, however, it would seem that our film-dramas' freedom from what is immodest and suggestive should be considered as more urgent than the heightening of the scenarios' artistry. Clean first, then beautify.

The February *Atlantic Monthly* tucks into its "Contributors' Column" a good letter from Dr. Condé B. Pallen about a misstatement made by W. L. George in the December number of that magazine. In some "Notes on the Intelligence of Woman" it will be remembered, the English feminist referred to a mythical "ecumenical council" of the Middle Ages that had "denied" woman a soul. After proving conclusively the absurdity of the calumny and tracing it to the source, Dr. Pallen ends his letter with the observation:

> It is so easy to call a crooked spirit from the vasty deep, but not so easy to bottle it up again. Some service to truth may be achieved if this silly but sinister ghost may be exorcised forever from the cultured circle of the readers of the *Atlantic Monthly*.

The editor then acknowledged the justice of his correspondent's strictures, but remarks that: "Mr. George presumably did not mean to have his 'aside' so seriously regarded. He spoke jestingly and with his mind fixed on the charmed circle of woman's intelligence." That does not appear, however, to be a particularly satisfactory disclaimer. For in the following number of the same magazine, as we showed in our issue of January 8, Mr. George was permitted not only to repeat the misstatement about the "council," but even to make an outrageous attack on Christianity. Dr. Pallen should now write the *Atlantic* a letter on the responsibilities of an editor.

According to the preliminary announcement of the mortality statistics compiled by Mr. Richard C. Lappin of the Census Bureau, chief statistician for vital statistics, thirty per cent of the deaths reported for the year 1914 in the registration area were due to heart disease, tuberculosis and pneumonia. The area under consideration comprised about two-thirds of the population of the United States, and 269,418 deaths were attributable to these three causes. While there has been a marked decline in the number of victims claimed by tuberculosis and pneumonia, the mortality rate from heart disease has increased from 123.1 in 1900 to 150.8 per 100,000 population in 1914. The death-rate from tuberculosis in all its forms fell, during the preceding decade, from 200.7 to 146.8 per 100,000. This gratifying decrease is thought to be due, in part at least, to the efforts of the various societies for the prevention of tuberculosis. The rate of deaths from pneumonia is very fluctuating, as we might expect, nevertheless it has sunk from 180.5 in 1900 to 127 per 100,000 in 1914, the lowest rate on record. The only remaining death-rate higher than 100 was that for Bright's disease and acute nephritis. Next in order of deadliness come cancer and other malignant tumors. The increase in the records here has been almost continuous, although it is suggested that this increase may possibly be accounted for in part at least by a more accurate diagnosis and greater care in making reports. Diarrhea and enteritis grouped together and apoplexy have respectively claimed almost as many victims as cancer and other malignant tumors, the number in each case falling little short of 80 per 100,000. All other diseases have proved far less fatal or less frequent, since arterial diseases of various kinds, which follow next in order, have caused only 22.8 deaths per 100,000.

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CHRONICLE

Home News: The President's Speeches; a Poll of Opinions — The Philippine Freedom Bill — The War: Bulletin, Feb. 1, p. m.-Feb. 8, a. m.— Other Items. Austria-Hungary: Rumania; Union of Races. Belgium: The Letter of the Belgian Episcopate. Germany: East Prussia's War Damage—Completing Largest European Railway Station. Mexico: Internal Affairs; Outrages—The Yucatanian Feminists 409-412

TOPICS OF INTEREST

XLIII–The Young Man and Auctioneering—Men, Party or Principle?—The Proposed National University—Your Boy—Some War Problems—The Hermitage of Seraphim.....413-419

COMMUNICATIONS

Woman Suffrage — Rational Athletics — Joseph Conrad's Religious Belief.....419-421

EDITORIALS

Dr. Carroll's Census Again—Dangerous Generosity — Mothers and "Movies" — That Blessed Word "Preparedness"! — Dogberry in Boston—Four Cruel Tasks.....422-424

LITERATURE

Shelley and Byron.

REVIEWS: Lectures on the History of the Papal Chancery Down to the Time of Innocent III—Manuale di Teosofia—Mother Goose—India and Its Faiths—Mysteries of the Mass in Reasoned Prayers—What Is a Christian?—The Art of the Moving Picture—Making the Movies.

BOOKS AND AUTHORS: "The Whitaker Almanac"—"Les Paroles de la Guerre"—The Current *Catholic Mind*—"A Short History of the English People" — "The Pioneers" — "The Years of Plenty"—"A Study in Socialism"—An Appreciation of Lionel Johnson—"Notes sur le Voyage de Chateaubriand en Amérique"—"The Protection of Neutral Right at Sea"—"La Guerra Mundial" 425-428

EDUCATION

In Defense of the Teacher.....429, 430

SOCIOLOGY

Wholesale Contempt of Court.....430, 431

NOTE AND COMMENT

Anomalies of the Conflict in Montenegro—New York's Interest in Chicago's Archbishop—Contributions for the Society for the Propagation of the Faith—Mr. Balfour on the Necessity of Religious Education—A New Plan for Making Converts—An Official Justification of "Academic Freedom" 431, 432

CHRONICLE

Home News.—The President's speech-making tour is over; the speeches given during the week differed very little from those delivered the week before. Only twice did the President commit himself to definite statements that attracted more than ordinary attention. At Kansas City he said:

The President's Speeches; a Poll of Opinions

> I have not had soldiers enough to patrol the borders between here and Mexico. I have not had soldiers enough for the ordinary services of the army, and there are many things which it has been impossible for me to do which it was my duty to do, because there were no men to do them with.

Later, at St. Louis, he declared: "There is no navy in the world that has to cover so great an area of defense as the American navy, and it ought to be incomparably the greatest navy in the world." Both these assertions have called forth many expressions of opinion. Friends of the Administration offer the former statement as an apology for the Mexican policy; others subject it to rigid criticism. The opinion of the latter class may be judged by this abstract from the Boston *Evening Transcript:*

> The field artillery today is recruited to only about seventy-seven per cent of its authorized strength; the cavalry stands at about seventy-five per cent of its authorized strength; and the infantry is fifty-three per cent short of its authorized strength. The imperative need of recruiting these three branches of the regular army to the maximum strength authorized by law has been urged upon the War Department by Major-General Leonard Wood and dozens of officers of the army throughout the last three years. At one time it was believed that Secretary Garrison would be able to persuade the President to approve these recommendations which require only the stroke of his pen to give them effect. To all such recommendations, even when they came with the urgent endorsement of his Secretary of War, President Wilson has stubbornly refused his approval. Nor has he been willing to grant a hearing to officers of the army whose personal experience has given them first-hand facts about the imperative need of filling the vacancies in the regular army. Now comes the President with the public excuse that he has been compelled to shirk his duty to protect even our Southern frontier on account of the shortage of sufficient soldiers to patrol the border. . . .

The statement of the President about the navy has already been commented upon in Congress by Senator Norris, Representatives Kitchin, Allen, Sloan and Britten. As the majority of these are from the West their criticism is unfavorable. "The plea is purely political"; "the President would out-Herod Herod"; "his plan is worse than Teddy's"; "a year ago the President warned us against an increase in armament, this year he comes forward as the very champion of the preparedness forces." Such are the comments; no doubt the matter will be thoroughly thrashed out in Congress. Under date of February 3, the special correspondent of the New York *Evening Post* writes from Topeka that the President's tour

> has not greatly altered the situation. The speeches strengthened belief in the President's sincerity of purpose, but, in the business community's view, his indulgence in generalities and veiled warnings weakened the effect. As yet, business interests in this section do not favor a program of extravagant expenditure on preparedness, and the President did not change this view among business men and bankers, though he awakened discussion of the situation, which it is felt may not have been adequately presented by the press. In general, business opinion is that we need more efficient management of present expenditures, rather than vast expansion of them; and it is opposed to heavy taxes for proposed plans.

The truth of these remarks will be tested when the debate begins in Congress.

On February 2, by the deciding vote of Vice-President Marshall, the Senate adopted the Clarke Amendment to

the Philippine Bill, which, should circumstances be favorable, grants independence to the Island, after two years; in case freedom is not given at that time, it must be granted not later than four years from the passage of the Bill, which was sent down to the House for discussion on February 5. Six Progressive Republicans voted with the Democrats; the vote stood 41 to 41, and the Vice-President's ballot decided the issue. There is no restraining clause in the amendment as adopted by the Senate. The President is given no discretion in the matter; Congress alone can grant the prospective freedom, and in the absence of other legislation the Chief Executive will be obliged to carry out the mandate. The Senate also voted out a clause providing that the United States should negotiate treaties by which the Powers would bind themselves to recognize the neutrality and independence of the Islands. In case of the failure of such negotiations the clause eliminated authorized the United States to guarantee for five years Philippine sovereignty and independence. Should the Bill be executed in its present form, the Filipinos will have absolute freedom to shape their own destinies, unless the Islands are seized by another nation. Nothing was done by the Senate to guard the provisions of the Treaty of Paris, which placed upon the United States certain obligations expressed in this language:

The Philippine Freedom Bill

> The cession [of the Islands] cannot in any respect impair the property rights . . . of ecclesiastical or civic bodies, or any other associations . . . or of private individuals, of whatsoever nationality such individuals may be . . . The inhabitants of the territories . . . shall be secured in the free exercise of their religion.

There is much passionate criticism of the Senate's attitude toward the Islands on which the United States has already expended over $1,000,000,000: $600,000,000 in conquest, and some $500,000,000 in government. Despite this enormous expenditure the Senate consented to consider a new amendment "to appropriate $20,000,000 to educate Filipino children in a common form of language and to teach them the rudiments of free government."

The War.—Both the Allies and Germans report vigorous and continuous artillery fire at many points in Belgium and France, at Ypres, Hulloch, Loos, Neuville, west of Péronne, in the Champagne, Argonne, and Woevre districts, and in Alsace; but no change in the general situation has taken place. Minor engagements have occurred in the Courland, near Dubno, and north and south of Czernowitz. The Austrians have been on the offensive in the Trentino and at Goritz, but according to Italian dispatches they have been everywhere repulsed. In Albania the Austrians have moved further south toward Durazzo and have reached the Ishni River; the Bulgarians, however, seem to have made no progress. From the other Balkan States no developments have been reported. Conflicting statements make it difficult to ascertain the precise positions of the armies in Armenia, Persia, and Mesopotamia; but the Turks in all these countries appear to be holding their own. In both East and West Africa the Germans have suffered reverses; in Kamerun in particular, they have found it necessary to fall back before the British and French forces, who now hold the entire seacoast and a number of towns in the interior. Fifteen thousand German troops have been interned in Spanish Guinea.

Bulletin, Feb. 1, p. m.-Feb. 8, a. m.

The Lusitania controversy has not yet reached a definite solution. The German Government has forwarded a reply to our latest communication, but the text of this document has not been published. Its general contents, however, have been given to the public. Germany has signified a readiness to accede to all of our demands except the one calling for a formal acknowledgment of the illegality of the sinking of the ship. What attitude the United States Government will take is not known at present.

Other Items

On February 1 the British steamer Appam sailed into Hampton Roads under a German flag. This vessel, which had been given up for lost, had been captured on January 16 by a German raider off the African coast. She was taken in charge by some of the raider's crew and conveyed under the command of Lieutenant Hans Berg across the Atlantic to Norfolk. The ship has been declared by the United States to be a German prize of war. Diplomatic difficulties have resulted from the incident. Germany and Great Britain have made conflicting demands on our Government. Germany insists that we abide by the treaties of 1799 and 1828 between Prussia and the United States, according to which an asylum would be given to the German prize of war as long as her commander wished to avail himself of it. Great Britain cites Article XXI of the Hague convention of 1907, and demands that the vessel be either ordered to depart from Norfolk or else released and turned over to her original owners. The future status of the vessel has not yet been decided by the United States.

Austria-Hungary,—Discussing the speech delivered in the Rumanian Senate by the veteran statesman Petru Carp, in which he gave his reasons for advocating a union of Rumania with the Central Powers, the *Information* of Vienna finds that the main difficulty in the way of such an alliance consists in the suspicions entertained against Hungary because of its Rumanian population. In answer to this objection the aforesaid paper urges that a private foreign policy on the part of Hungary is rendered entirely impossible by the Pragmatic Sanction, since there can be a "foreign policy of the Hapsburg monarchy only." The cardinal principle of this policy, it says, is to secure the friendship of an independent and free

Rumania; Union of Races

Rumania. The presence of Rumanians in Hungary can lead only to measures of internal policy and not to any international attitude, except in as far as the Hungarian sentiment can influence the general course of the Dual Monarchy. Great insistence is therefore placed upon maintaining within Hungary the heartiest good will toward Rumania. With Petru Carp the Vienna organ gives the assurance that "Rumania never was and never will be a vassal of Hungary." That every obstacle which might hereafter prevent the "absolute cooperation" of all the races constituting the Dual Monarchy had now been swept away by the war, was the declaration recently made by the Hungarian political leader, Count Tisza. A united policy upon this delicate point may therefore be expected.

Belgium.—A letter addressed by the Episcopate of Belgium to the Episcopate of Germany and Austria-Hungary and dated November 24, 1915, has recently been published in the United States. The prelates recount the charges made against their people, and ask the appointment of an impartial tribunal to pass upon the truth of these accusations. The chief accusations noted by the Bishops are: (1) In the beginning of September, 1915, in a communication to the President of the United States, the Emperor of Germany said:

The Letter of the Belgian Episcopate

> The Belgian Government has publicly encouraged the civil population to take part in this war which it had been preparing carefully for a long time. The cruelties committed in such a guerilla war by women and even by priests, on doctors and nurses, have been such that my generals have been finally obliged to have recourse to most rigorous methods to chastise the guilty and prevent the sanguinary population from continuing its criminal and abominable deeds.

The offer made at once by the Bishop of Namur to the military governor, to punish all priests convicted of this barbarity, was, say the Bishops, unnoticed; and as far as they know, this charge involving priests has never been withdrawn. (2) On May 10, 1915, the German White Book circulated in neutral countries, "these cowardly falsehoods":

> German wounded have been stripped and killed, yes and frightfully mutilated by the Belgian population, and even women and young girls have taken part in such abominations. Wounded soldiers have had their eyes put out; their ears, nose, fingers . . . cut off; . . . in other cases, German soldiers have been poisoned, hanged to trees, have had boiling liquid poured over them and been sometimes burned so that they endured death in atrocious pain. Such bestial proceedings . . . are contrary to the fundamental principles of the laws of war and humanity.

In rebuttal, the Bishops say: "We know that these shameless accusations of the Imperial Government are from one end to the other, calumnies; we know it and swear it."

The Bishops point out that on January 24, 1915, and February 10, 1915, the Cardinal of Malines (Cardinal Mercier), and the Bishop of Namur, on April 12, 1915, solicited from the Military Government the formation of a tribunal to be composed of German and Belgian arbiters in equal number, to be presided over by a delegate from a neutral State. But "our efforts met with an obstinate refusal." The letter then goes on to allege instances in which the German army in Belgium gave itself up to practices "contrary to all justice and to all sentiments of humanity," and enumerates five violations of the Hague Convention since the occupation of Belgium by Germany.

> There is but one way, conclude the Bishops, to stop the scandal of counter-accusation: it is by bringing to the light of day the full truth, and the condemnation by religious authority of the guilty. Confusion reigns in minds; what one calls light, another calls darkness; what is good to some, is evil to others. The tribunal for the investigation of both sides to which we have the honor of inviting your delegates will help, such is the hope we nourish, to dissipate more than one doubt.

The letter is signed by Cardinal Mercier, the Bishops of Ghent, Bruges, Namur, Liège, and the Bishop-elect of Tournai.

Germany.—The detailed estimates of the losses and sufferings caused in East Prussia by the two Russian invasions have now been compiled. They are even greater than had been suspected. The investigators state in their report that "only a portion of this damage may be attributed directly to the Russian vandalism," and that the rest must be ascribed to the inevitable ravages of war. It is almost universally admitted that the Russian forces which carried on the first invasion were soldierly and orderly. The acts of violence, plundering, murder, and wilful arson and destruction, with which the Russians are charged, are said to have occurred in the second and longer invasion. The total damages are estimated at $375,000,000, as the lowest figure. The following are in brief the detailed statistics of the East Prussian losses:

East Prussia's War Damage

> Entirely or partly destroyed, 24 cities, 600 villages, 300 estates, and 34,000 buildings. Plundered, 100,000 residences. Killed or seriously injured, 2,000 civilians. Carried off to Russia, 10,700 persons. Fugitives who had to leave home, 350,000 to 400,000. Killed or carried off by the Russians, 135,000 horses, 250,000 cattle, 200,000 hogs, 50,000 sheep, 10,000 goats, 600,000 chickens and 50,000 geese.

The $100,000,000 voted by the Prussian Diet for the relief of the provinces is said to be fast melting away, while the work of reconstruction has only begun. Oxen are being imported into the country and captured Russian horses, unfit for military purposes, as well as German war horses no longer serviceable for the army, are given free for farm service.

The immense railway station in Leipzig, the largest public work in Germany, has been finished on contract time, and put into service in spite of the war. The cost

Completing Largest European Railway Station

of the new depot is $33,000,000. Since it is to serve for the entire railway traffic between Prussia, Saxony, and South Germany, $15,000,000 of the total cost are borne by Saxony, $13,000,000 by Prussia, $4,000,000 by the city of Leipzig, and $1,000,000 by the Imperial Postal Department. The station has 26 tracks, 27 platforms, and accommodates 30 trains. The main building covers an area of 172,000 square feet, and each of the two wings are 295 feet long. The peace train schedule calls for a daily handling of 500 trains. The construction of the station, which is the largest in Europe, was begun in 1907.

Mexico.—For the most part the news from Mexico is unreliable. It is certain, however, that Villa, who was killed three times the week before last, has renewed his activities much to the discomfort of Carranza. The latter has issued a decree by which Queretaro becomes the federal capital for one year. The real reason for this is that the "First Chief" is afraid to remain in Mexico City any length of time. Governor Aguilar of Vera Cruz has involved himself in a difficulty with our Department of State by ordaining that henceforth a foreigner who purchases property in the aforesaid State thereby becomes a Mexican citizen. The persecution of the Church is still relentless, especially in Yucatan. At the "Federation Night" of the Catholic Union of Boston, his Eminence Cardinal O'Connell protested against the Mexican outrages in this vigorous language:

Internal Affairs; Outrages

Everyone of you here present has in his mind's eye a picture of the martyrs of the Coliseum, the devoted and heroic little groups of Christians who in prayer and faith awaited death from wild beasts, while from the rising circles of that great amphitheater men and women looked on without pity or shame. Those scenes are no more enacted in the Coliseum. They passed away with pagan Rome. But today, on this continent, in a country separated from ours by the Rio Grande, deeds as inhuman and shameful have been going on for more than two years, and large numbers of our citizens regard them only casually, or as acts that we are not bound to check, and I am ashamed to say it, some Americans are so lost to decency as to rejoice.

What has been going on in Mexico all this time? What is the state of affairs there today? What part has Villa played? What is his former ally and present enemy, Carranza, recognized by this Government, doing for justice and peace? Apart from their industry in gathering loot, they and their underlings have concentrated their energies on the persecution of the Catholic Church. Their villainies against bishops and priests, their beastly and sacrilegious outrages of women consecrated to God, their desecration and robbery of sanctuaries and institutions of charity and education that were ancient and revered when New England was an Indian hunting ground, have gone on in this twentieth century of the Christian era and have been permitted to go on unpunished, and were even aided by American munitions and firearms.

A few more such speeches will perhaps bring Catholics to a realization of the misery of the unfortunate Mexicans.

During the week the New York papers carried an item of news to the effect that Mexican women had demanded equal suffrage; the reference was to a request made by the Feminist Congress held in Merida, and described in AMERICA last week. The full text of the speech, "The Woman of the Future," delivered for the edification of the Yucatanian students and delegates to the Congress, by the superintendent of education, is now at hand. It is a bombastic plea for freedom from all sex restraint. The estimable ladies present, few in number, and by no means representative of Yucatanian thought, did not prove unsympathetic listeners, as is apparent from the following extracts from the chairlady's address:

The Yucatanian Feminists

What are the means we must use to free woman from the yoke of tradition? There can be no doubt that the first means to be used, or the first thing to be done, is to *defanaticize* her conscience; to throw down from their altars the divinities which hitherto have kept her on her knees, with her looks to the ground. . . . We must make her acquainted with her anthropologic faculties (*sic.*), her biological condition, her nature, her origin, in order that, fully realizing all these, and with the help of science, she may break through the circle of traditions and errors in which she is imprisoned. We must see that this work of true science and culture be done in the schools, thrusting aside all those social fears and restraints, which only serve to make errors live and last. We hold, then, that to form the free and conscious woman of tomorrow is the duty of the primary schools.

Another means to defanaticize woman, both in her maturity and in her early years, is by starting university extension courses or lectures whose object will be to substitute the genuine lessons of culture for the errors she fosters. We must root out of her mind *supernatural religion* and put science and art in its stead. Another tradition from which woman must be freed is that her only purpose is to reproduce the human species and take care of her offspring. If the soul of woman were on a level with that of any other species of mammals, she would have to conform to this natural law; but endowed with a brain competent to grasp the universe, she can simplify these natural duties and dedicate her energies and her time to occupations allowing her to work for her existence and social culture. Consequently we must teach woman how to simplify these natural duties. In the schools, in society, it is forbidden to woman to know or to speak of the phenomena which take place in her nature. Religion has ever required that woman ignore her sex in order that she may be kept in subjection and exploited.

There follow two more paragraphs, one on a subject that were better omitted, and a second in which coeducation is demanded. Five resolutions are then presented. All of these bear on the sex question, either directly or indirectly, and unfortunately children are to be the victims of the feminists. Another triumph has been scored by the revolution whose ravages were lately described by Judge N. O. Howard of the New York Supreme Court, in these words:

The land is stricken by a deadly blight, the blight of anarchy. Atrocities, cruelties, desolation, chaos, carnage, lawlessness, ashes, this is Mexico. This riot of lust and blood is not a strife between great armed nations, where intervention would be insanity; it is a rampage of freebooters, rapers, and robbers.

These are hard but true words.

TOPICS OF INTEREST

XLIII—The Young Man and Auctioneering

AT first blush the vocation of an auctioneer would seem unimportant and commonplace. As to the latter, we may premise that no calling can be unworthy of note, which dates back to the famous Pretorian auction of the whole Roman Empire to the highest bidder after the auctioneers had assassinated Pertinax. To be sure only two bidders could attempt the purchase, Julian and Sulpician. But the event corresponded in every term to the present definition of an auction, that is, a proceeding by which persons are invited to compete for the purchase of real or personal property by successive offers of individual bids.

In Roman times the questor acted as an auctioneer, that is, as the person authorized by law to conduct an auction. But when commentators discuss the *Corpus Juris Civilis* relative to auctions, they are not clear on the frequency of the transaction and, indeed, the proceeding may have been little used, even as a last resort in the disposition of property.

It is useless to do more than to refer to the old English method of lighting a candle and accepting bids only so long as the candle burned, called "candlestick auction," or to outline the "dumb" way of bidding, or to marvel at the severe and rugged honesty always the characteristic of public sales in Scotland, or to dwell upon the variations of a Dutch auction, for these curious customs did not long survive and had no effect upon the modern form which is practically universal among civilized as well as uncivilized peoples.

Today there are but two styles of auction, one public, which is an exposing of property under order of the court or otherwise in due process of law for sale to the highest bidder, and the other private, which is private only in that the sale is at the behest or upon the authority of private persons, and public in the broad sense that the people generally are free to attend the sale.

The vocation of an auctioneer is by no means to be despised, for the profession, if I may so term it, and I am not alone in thinking it deserves such an attribute, has its responsibilities, often burdensome, and its rewards, by no means negligible. Moreover, the field is never crowded.

As a quasi-public official the auctioneer is always obliged to furnish a substantial bond for the faithful performance of his duties. Authority for the requirement of this obligation is found either in city ordinance or State law. The bond is in favor of the governing body and enures to the use and benefit of any citizen who may deem himself aggrieved by the auctioneer's conduct of his business. In England there is a society of licensed auctioneers which numbers over 2,000 members, and in our large cities, as in the country districts, the smaller number who give their exclusive attention to the profession are respected, if not always wealthy, members of the community.

An auctioneer has many duties which call for clear-cut principles of right business action and eminently fair dealing toward the courts, whose designated officer he may become in many cases, toward the public, his clients and his customers or bidders. The auctioneer is usually required to advertise his sales in a printed catalogue and to announce the terms and conditions of the sale before offering the property. Before exposing his subject-matter it is of the utmost importance that he properly describe it, and this description must be apt and particular. In case of realty, metes and bounds must be set forth with exactitude, due and timely notice given of encumbrances, appurtenances enumerated, buildings fairly outlined. Should the description be insufficient, litigation may ensue; and if the description is improper, the law will certainly be invoked, usually to the discomfort of the auctioneer and his bondsmen, even though the auctioneer is deemed to make no warranty either of chattels or realty

The auctioneer cannot "knock down" property to anyone but the highest responsible and *bona fide* bidder, and in a private auction he should take care, under all but exceptional circumstances, that the vendor should not bid. He must see that the conditions of the sale as to the deposit of all the purchase money, or of part, with an agreement to pay the balance within a certain and reasonable time, are complied with fully and exactly. He is not allowed to accept anything but cash, or its equivalent from responsible parties, on deposit, and must always demand that those whose bids are finally accepted sign an agreement and deposit their money before leaving his salesroom. Such agreements are in legal form and phraseology, usually written under a printed copy of the catalogue description above mentioned.

Should property be put up at a private sale and an "upset" price fixed, i. e., a figure which must be reached before a bidder is allowed to become a purchaser, the auctioneer is obligated, usually by law, not to disclose such figure. And irresponsible withdrawal of property from sale after it is once exposed is not permitted.

In olden days there were numerous "mock-auctions," where known "barkers," together with "outropers," whose connection with the seller was impossible of proof, if not unrecognizable, banded with land and chattel pirates to bilk the public. Even today when such characters have been sternly legislated out of existence, the auctioneer, in law the seller's agent, must be on his guard against even the appearance of agreed non-competitive bidding, or "knockouts," for the court's approval is always necessary to the consummation of a judicial sale and the court's arm may be invoked in all cases to overturn sales palpably fraudulent.

The modern auctioneer is forbidden to delegate his authority or duties, for it is held that he has been selected

because of the public trust and confidence in him personally. He is liable, as we have seen, for improper descriptions or misleading statements in his catalogue, or in his notice of the terms and conditions of the sales. While he is not liable for interest upon funds remaining in his hands for a reasonable length of time, he is responsible for the care and conservation of property entrusted to him for disposal. He may be liable to the seller, as his agent, for the purchase price of property, and hence is entitled to sue in his own name anyone who has failed to make good his accepted bid.

An auctioneer may charge and obtain a reasonable amount for his expenses in connection with sales; and is allowed funds to cover costs of advertising by posters, hand-bills and in the columns of daily newspapers and legal journals, made necessary by rule of court or general law. His compensation is usually a commission, ranging from two to six per cent, upon the funds raised by his exertions. And to aid him in the collection of his charges, he is entitled to a lien upon all goods and moneys left with him. In the case of real estate, the face value of the property is frequently the basis of his returns. For example, where a property subject to an existing mortgage of $1,000, unexpired and not to be called, brings an additional $1,000 at a sale, the auctioneer's commission is a percentage of $2,000. The auctioneer is frequently appointed to act as master or referee to represent the court in judicial sales, where his compensation may be much larger than six per cent of the fund; and he may earn agreed fees when called as appraiser or expert witness on values in public and private proceedings. And his annual stipends as crier at sheriff's, marshal's, and constable's sales are not inconsiderable. He sells property under legal execution to satisfy money judgments. Building operations are closed out under his hammer, estates are settled and real estate incapable of physical partition is turned into money.

The modern auctioneer, therefore, is a person of responsibility and respectability in our communities, and must be able to do far more than make "a public outcry." He should be a student of commercial law and know the law of sales of real and personal property. He must have at his finger-ends the sometimes intricate procedure of judicial and extra-judicial vendues, public and private auctions. He must be so trained as to be able to express himself in language that is full and clear. For he must describe the subject-matter of his sales in an intelligent, convincing manner. He must be trained in remembering and appreciating values and must be quick as well as sure in his appraisal of persons as well as property. His memory must be ready and retentive of faces as well as figures. His records should be complete and flawless. He must know always the legal distinction between movables and immovables and when to apply the cast-iron rules of *caveat emptor*.

The auctioneer cannot always seek fees, for he must be ready to advise prospective sellers without charge. His profession has its etiquette and its secrets, its interests, even its allurements. The rewards are compensatory. The field is large, its occupants few in number. With careful preparation and apprenticeship it may be invaded with success.

Philadelphia. JAMES M. DOHAN.

Men, Party or Principle?

LAWS and laws and always more laws until someone finds out, perhaps, that laws like liquor and lucre are best taken moderately. That is the painful history of social reform by legislation, when the legislation fails to spring from a powerful sentiment. However, laws are a pretty stern necessity, and to get laws enacted in a democracy with any precision, parties are necessary, that is, out-and-out political parties.

But why say all this? Who ever denied the value of parties in a democracy? Well, the answer is immoderately simple. The same type of mind that denies the value of private property, religion, marriage, medicine, science and all other such common sense necessities is also busy denying the value of political parties, and with exuberant inconsistency busy at the same time in forming "non-partisan" parties.

A discussion of parties would have no place in a non-political paper such as AMERICA if the discussion did not dig a great deal deeper into the roots of our national life than the mere political names we know so well. The protest against party government is beginning in cities. This protest I feel is a symptom rather than a disease. It is a symptom of the loose, careless thinking that gives zest to the empty-headed and makes common sense the most uncommon article in American life. Let me explain.

The modern municipal Solon does not believe in nominations by parties. Instead, he wants nominations by small groups of citizens direct. This, he believes, will defeat "machine" politics and usher in an era of unselfish devotion to city interests. The theory is plausible when taken alone. Government by the people instead of by parties. Excellent! But one great big fundamental issue has been left out. We ask, government by *which* people? Government is one thing; democratic government is another. The difference between the two is summed up in one invaluable word, responsibility. Where is the responsibility in the new municipal government?

To be practical: let us suppose that five men have been nominated for the office of mayor in a given city. A very small percentage of the voters have nominated each candidate, in no case a large enough percentage to elect their candidate. Election day comes, one of the five nominees is elected by a moderate plurality. He is mayor-elect. But who elected him? The Australian secret ballot, the arch-foe of corrupt politics, smiles knowingly. No one will ever know who elected the mayor. Grant-

ing even that the few signers of his nomination papers actually voted for him, where did the rest come from? Technically, he is responsible to the whole city, but if he actually fails to do his duty, who is responsible? Not his nominators, certainly, because they alone could not elect him. Not any one party, certainly, because there are no more parties. Is his responsibility increased or lessened? Much depends upon what is meant by responsibility. His responsibility in conscience remains unchanged. But speaking from a practical standpoint, to whom is he responsible? Here the theory breaks down. A responsibility which is not definite tends to become no responsibility at all.

My point, then, is this: without party government, and direct party responsibility for nomination, and presumably for election also, politics degenerate into personalities, it loses dignity and respect, it leaves the great mass of the citizen voters in a deep obscurity and perplexity. Instead of a party gaining credit by a good nomination and ignominy by a bad one, instead of the average voter being able to fix the responsibility for good or bad management upon one of two or three large factors, the new system multiplies a hundred-fold the chances for personal intrigue and public deception. Every public officer becomes his own political boss. In the case of a Common Council, for example, if mismanagement occurs, how is it possible for the busy voter to examine the individual records of each member. Instead of being able to say "The Republicans or Democrats were in power, they did badly, I'll give the opposition my vote," he must vote for a long string of individual candidates. The chances are ten to one that he will vote for the cleverest politicians rather than the most honest men.

In the last gasp, then, "non-partisan" government becomes simply one more of those twentieth century delusions that starts with an ideal and ends in the common slough of irresponsibility. Irresponsibility has caused our present economic abuses; irresponsibility is seen beneath the ideals of Socialism, atheism, free-love, spiritualism and a hungry, greedy capitalism. Irresponsibility to God or man or morals enables nations to set the world ablaze and to demand as a sovereign right limitless opportunity for bloodshed.

The new ideas of city government are symptoms, then, and nothing more. They are symptoms of an irresponsible individualism which is the very antithesis of Catholicism. We need more responsibility, not less. We need more unified action, more action on a large scale, more simplicity. We need more of the spirit of compromise and accommodation that makes it possible for one hundred million people to unite under two or three large principles, and to fight openly and honestly for their accomplishment. Individualism downs hard; but until it is kept down, and until we are dominated by larger ideals, we can never hope for the triumph of a true or a noble democracy.

RICHARD DANA SKINNER.

The Proposed National University*

IN these papers two questions will be discussed. The first is, would an Act of Congress establishing a National University be valid under the Constitution; the second, would this Act be wise and expedient, granting its constitutionality?

A rational discussion of the first question involves the examination of certain principles fundamental to the Constitution. James Bryce, in his "Studies in History and Jurisprudence," has divided all known constitutions into "Flexible and Rigid Constitutions." Ours was the first complete Rigid Constitution; many other nations have since copied it. Such a Constitution as that of Rome or England is of the flexible type, though, strictly speaking, neither is a Constitution at all. Fundamental laws could be changed with little delay, although the veto of the English King in other ages and that of the House of Lords in more recent times have acted as checks upon the Commons, and have given the Government the qualities of continuity and stability. Our Constitution was designed to curb hasty, over-zealous radicalism, to impede plausible fads, to afford reasonable protection to the minority of a year or a generation, to give the National Government full sway in strictly national affairs and to reserve to the States power over all domestic matters. It thereby encourages a needed diversity in law and government, gives fair treatment to local conditions and prevents the sudden and disastrous sweep of political hurricanes, to which even our country may at times be exposed.

True, from the adoption of the Constitution in 1789 until some years after the Civil War, two strong political parties had violent disputes over the proper construction of our great charter, the one side contending for a strict, and the other for an expansive, construction. Thomas Jefferson, Andrew Jackson and John C. Calhoun were champions of the former school; Alexander Hamilton, Chief Justice Marshall, Daniel Webster and Henry Clay of the latter. Some cocksure reformers, who do not wish to be balked in any effort to carry out quickly radical experiments, would make our Constitution as flexible and as unsubstantial as the so-called Constitution of England, as changeable as the chameleon or as insecure and as short-lived as an act of a State legislature. The Constitution was intended to be a bulwark against any flood of folly or passion; novelty-seekers would make it the swinging water-gate that yields freely to every sudden freshet in a creek.

In "The American Commonwealth," Bryce has said that everything is changing in America, "the apparently inflexible Constitution not excepted." Yet in 1821 Marshall declared in Cohens *vs.* Virginia, 6 Wharton 384, 390: "A constitution is framed for ages to come, and is designed to approach immortality, as nearly as human in-

*The first of a series of three articles.

stitutions can approach it." The masses seldom appreciate the value of ancient usages and restraints, or the misuse that may be made later of ill-considered precedents, or the far-reaching effects or tendencies of apparently slight changes in fundamental laws or in old constructions. *Moribus antiquis stat res Romana virisque.* It is a constant struggle to keep our foundations from being undermined by miners and sappers of every kind. We must know the words and the spirit of the Constitution and the dangers to which it is subject. *Abeunt studia in mores.* To be safe we must have one important quality of our ancestors, of whom the immortal Edmund Burke, in 1774, said:

> In other countries, the people, more simple and of a less mercurial cast, judge of an ill principle in government only by an actual grievance; here they anticipate the evil and judge of the pressure of the grievance by the badness of the principle. They augur misgovernment at a distance; and sniff the approach of tyranny in every tainted breeze.

It is useless now to discuss whether our Constitution was made or ratified as a covenant by the States as corporate bodies and as sovereign commonwealths, or by the people of each State, acting directly through delegates selected for the purpose. Nobody now contends that a State can nullify an Act of Congress or can secede from the Union, or that the Supreme Court can be denied authority to give the final or conclusive judgment whenever the rights or powers of the States and the Federal Government under the Constitution are disputed. Those questions are settled forever. But it is also clear that Congress and our administrative officers in Washington, have constantly encroached upon the rights and powers of the States and have stretched the claims and enlarged the activities of the Federal Government, each encroachment being used as a precedent for another. Every good citizen should resent further encroachments, and every public man should wish that said of him, which Story said of Chief Justice Marshall: that in his public life, there were "no timid surrenders to popular clamor, no eager reaches for popular favor." All of us should revere the Constitution as the citadel of liberty and defend it against attacks however plausible or popular.

Yet it is necessary to stress the fact that American constitutional government has its strict limits. Webster, in the Senate in 1830, said of the Federal Government: "They (the people) have made it a *limited* government. . . . They have restrained it to the exercise of such powers as are granted; and all others, they declare, are reserved to the States or the people." In Martin *vs.* Hunter, 1 Wheaton 304, 326 (in 1816) the Supreme Court, through Justice Story, said:

> The Government, then, of the United States, can claim no powers which are not granted to it by the Constitution, and the powers actually granted must be such as are expressly given, or given by necessary implication. The words are to be taken in their natural and obvious sense, and not in a sense unreasonably restricted or enlarged.

In the *Federalist,* No. 44, Madison thus argues for the adoption of the Constitution:

> The powers delegated by the proposed Constitution to the Federal Government are few and defined. Those which are to remain in the State Governments are numerous and indefinite. The former will be exercised principally on external objects, as war, peace, negotiation, and foreign commerce; with which last the power of taxation will, for the most part, be connected. The powers reserved to the several States will extend to all the objects, which in the ordinary course of affairs concern the lives, liberties, and properties of the People, and the internal order, improvement, and prosperity of the State.

Story on the Constitution (Vol. 1, p. 320, sec. 418), says:

> For instance, the Constitution declares that the powers of Congress (Article I, Section 8) shall extend to certain *enumerated* cases. This specification of particulars, evidently excludes all pretensions to a general legislative authority. Why? Because an affirmative grant of special powers would be absurd, as well as useless, if a general authority were intended.

In Cooley's "Constitutional Limitations," it is said that in these "enumerated powers" should be found the authority "for the exercise of any power which the national government assumes to possess." In McCulloch *vs.* Maryland, 4 Wheaton 316 (in 1819) the Supreme Court, Chief Justice Marshall writing the opinion, held that the Act of Congress of 1816, to incorporate the Bank of the United States was valid as an appropriate "means" to carry out the express power to levy taxes, to borrow money, to regulate commerce, to declare and conduct war, to raise and support armies and a navy; that Congress was given "incidental powers" to enable it to carry out the "express powers" mentioned, because subsection 18 of section 8 of Article 1, gave Congress the right "to make all laws which shall be necessary and proper for carrying into execution the foregoing powers"; and that a bank was "a convenient, useful and essential instrument in the prosecution of its fiscal operations," etc. But he also held that, if Congress "under the pretext of executing its powers" should "pass laws for the accomplishment of objects not entrusted to the government," the act would be invalid.

Thomas Jefferson, Andrew Jackson, who vetoed the Act to renew the Charter of the United States Bank in 1832, John C. Calhoun, and many other eminent men firmly resisted Marshall's so-called "loose construction" and his theory of implied or "incidental powers." But, on the whole, the theories of Marshall's opponents, the "strict constructionists," were too extreme, just as now the tendency of his followers is to force us too far in the direction of a latitudinarian construction which will enlarge the powers and extend the activities of the Federal Government beyond all reasonable bounds. It is fairly plain that the proposal to establish a National University must rest upon a forced "latitudinarian construction."

EDWARD J. MCDERMOTT, LL.B., LL.D.
Sometime Lieutenant-Governor of Kentucky.

Your Boy

NO man is entirely satisfied with his own accomplishments. Now and then, as the years roll on, he recognizes the fact that his list of achievements might have been greater. In his son, however, he lives again. Through him he hopes yet to attain the insurmountable heights. Hence it is that every Catholic father should be particularly solicitous as to his son's mental development. Nothing has a more important bearing upon this than college education. So the present-day system of non-Catholic training is worthy of his attention.

Very often it is impossible to send the boy to a Catholic college. The danger zones of the present American plan should be known and guarded against in that case. If the course chosen leads to the degree of B. A., likely enough it will embrace a course in philosophy. Philosophy has been defined as "the profound knowledge of the universal order, of the duties which that order imposes, and of the knowledge which man acquires from reality." If the boy is a bright, intelligent youth, the chances are that such a course will be the crowning glory of his college days. In comparison with it, the lesser lights of language, mathematics, history, and science will seem dull and uninteresting. In other words, at twenty the human heart is searching for the meaning of this universe, and the human mind is anxious to explore its unknown depths. That is a natural and worthy propensity.

The average Catholic college aims to supply the appetite in this direction by a thorough course in the subject mentioned, which course will strengthen instead of weakening the young man's religion. Very often in non-Catholic schools the reverse happens. Of course in the latter colleges and universities, the effect secured depends largely upon the teacher, his beliefs, his method of instruction and the text-books used. But it is a fair assumption that Catholic philosophy in its entirety will not be found in a non-Catholic school.

The result is not always detrimental. If the boy grown to manhood is a real student, his researches will not have ended with his college days, but in the quiet of his own fireside he will pursue with equal diligence what Catholic thinkers have to say upon the same subjects. In that case it may be that his previous training will act as a spur and an incentive toward further effort. Some of our best Catholics and wisest philosophers have been won to Catholicism through study. But such a man is an exception to the ordinary run of individuals. The average youth takes what the college gives him and his mental growth in academic fields stops there. The Catholic boy too often leaves the non-Catholic school with a smattering of truth, with a half-thought-out system, and a few catch-phrases which stick in his memory. All of these negative the teachings of the Church. Not only do they negative the teachings of the Church, but they contradict fundamental tenets of Christianity, engendering doubt as to the reality of God as we ourselves know Him. It is a sad criticism to make of the modern educational method, and yet its truth is easily substantiated. The reason is often found in the ignorance of the educators themselves who have not sufficient mental prowess to find truth as it exists.

Anyhow danger lurks in the course in philosophy as taught in our modern colleges which are non-Catholic. To offset this danger an active effort should be made by the parents. If the priest of the parish has had the necessary training, and now has the inclination and time, it might be an excellent thing to secure his services in outlining a course in reading from Catholic works, which could be carried on simultaneously with the regular curriculum. If this is found impossible, no better single work exists to put into the hands of the student than the "Catholic Encyclopedia." Busy with his regular school duties the boy will probably not read any work continuously, so an encyclopedia will serve a better purpose than a consecutive treatise upon any given subject. In fact whether your boy is taking philosophy or not this work should be placed in his hands. There are few subjects touching his religion that are not found in that compilation. An occasional half-hour spent in perusing its contents will make him a bigger and a better man. After all, your boy, lowly creature that he is, but with a mental and spiritual equipment so far superior to the animals, is a wonderful creation; for "when in speaking of the Infinite we attribute conceivable perfection to Him, we must not forget that the predicates which we employ to describe perfection derive their meaning and connotation in the first instance from their application to finite beings." Your boy was created to the image and likeness of God. In so far as he learns true philosophy he will approach the Infinite in intelligence and goodness. In so far as he becomes imbued with a false doctrine he will not accomplish the object of your heart's desire.

W. H. LEARY,
Dean of the Law School, University of Utah.

Some War Problems

ONLY imaginative and reflective young men can enjoy the mature luxury of keen spectatorship of the great war; the very great majority of them follow in the grooves of paternal thought or accept the headline doctrines of the press as their guide to an intelligent reading of the epoch-in-making, while large numbers of them testify to the mentally benumbing influence of modern existence by remaining absolutely indifferent to the tremendous issues at stake. Yet a little serious consideration cannot fail to convince the observer that the generation now entering into the first stage of manhood has been materially, even vitally affected by the European upheaval. In Europe we find an indefinite, but quite important fraction of the young manhood undergoing the great adventure of soldiering; and the young men who are not monopolized by actual fighting have their mental life effectively disturbed by the din of battle. It is indeed thrilling to see a few thousand youths march through London streets *en route* to France, a lively band accompanying. A certain pride exalts the plain-clothed civilian when he is told that these same young warriors, twelve months ago, were fray-

ing their sleeves and staining their fingers at office drudgery; but the general lack of vision is unconsciously published by the popular song which prophesies the boisterous affection to be displayed "when the boys come home."

Still, it is permissible to assume narrowly that Europe will bury her dead and her hatchets, and smooth out her sorely-scarred complexion without reflecting any of the incidental travail in our direction. It is permissible, but it is quite wrong and logically futile. Whatever logomachy-loving scientists may have done to disprove the benefits of unrestrained "evolution," those who are really industrious among them have demonstrated, even to the limited intellect of the grotesque Sunday-section votary, that the world is not infinite; that the numbering of the grains of sand inexorably demands an economic union of mankind, although that union be merely, but severely, technical. Interdependence is the basis of altruism. Without irony this means that what is at present happening to the young men of Europe will some day probably happen to the young men of America.

National neutrality, under medieval conditions, might have been a delightful, a most delightful state. Today it incurs a good deal of the stress of war-making. It can be assumed, without quibble, that every human inhabitant of America has been affected in some material way by the war abroad. Before the war, commenced, a stern period of depression weighed upon us without much immediate promise of commercial aeration. Now we have the anomaly of sprightly prosperity in war-connected industries, and survival-of-the-fittest conditions in numerous ways of life, both industrial, commercial and professional. Such circumstances embrace young manhood with peculiar insistence. Our schools and colleges turn thousands of young men out of doors every year to take their places in the hierarchy of the work-a-day world. During the half-century of America's marvelous development the annual advent of the fledglings was unconsciously but quite comfortably accommodated by the vast national industrial and vocational machinery. A disturbance in this happy perennial process was noticeable at the beginning of the second decade of this century; but nobody took alarm. It remained for the war to bring home the full force of the surprise.

The young man of today is in a quandary. The muddling procrastination of our respected forbears has set the problem down among us: both we and it must go into solution. Unemployment, far from being a temporary symptom of "hard times" is a chronic economic condition. With old men, the problem is a tragedy; but to young men it is something worse than a tragedy, an acute presentation of the world's sharp edge on the threshold of a career. The ultimate effect of the war, in destroying much of the wealth of the world, will be a reduction in the number of "jobs," and the young men, in particular, will feel this reduction. Go out today and ask any man who occupies any kind of influential position and he will tell you that the appearance of ambitious young men with excellent letters of introduction is a matter of ennui.

The surplus of novices for the so-called gentlemanly callings has passed the stage of serious study and is now being dealt with by the humorists. Doctors, lawyers, journalists, how many hundreds of young men, with the traditional qualifications for these professions, are being forced to adopt other means of livelihood. To the young, well-educated fellow, bereft of special means and influence, the task of obtaining a genuine opening in the professional world is insuperable unless his gifts of body and mind are remarkable. The ambitious artist has forsaken the starve-in-a-garret tradition. He must assume aggressive tactics if he would even enter the labyrinth of success. The world must be met half-way, and then be quickly tackled and pushed back the whole way so that it cannot encroach upon an inch of a young man's career in its cruel, heedless orbit.

England is arranging to look after her millions of temporary soldiers after the war is over. Their military experience, she justly considers, will, in many cases, render the drudgery of civilian life distasteful. So plantations will probably be subsidized in Australia, and land-grants issued in abundance. Isn't there an obvious hint here to some beneficent legislator that a similar system adopted in pacific America may relieve the young-man-employment problem? The land is here, and the young men in abundance. The war is gradually bringing the festering question to a head. After the war it will probably become too serious to handle without damage to many interests. It is the old question of city attractiveness versus agrarian utility. And it must be answered. Young men, except in isolated instances, will not attempt to answer it. What will their seniors do?

JOHN B. KENNEDY.

The Hermitage of Seraphim

HE who would see and understand Russia as she is and as she was, should not neglect to visit some of the old monasteries such the Solovetsky on the White Sea, the Petchersky at Kief, the Seraphimsky at Sarof. In these still remains much of the old contemplative life, and with it many of the traditional mystical ideas of Russia and the Orthodox East. The Seraphimsky, the shrine of Father Seraphim, is one of the most interesting in Russia. It is two or three days' journey from Moscow, some three hundred *versts* by train and then fifty miles by road. I made my visit there one stormy week-end in March. It was full winter; there was not a glimpse of spring. The window sights from the train were all scenes of snow.

The journey by rail lay over treeless wastes and desolate commons, where far-away churches on the snow look like ships sailing under full canvas—very seldom past villages or human beings—to the holy city of Arzamas in the government of Nizhni-Novgorod. A night was spent in an inn among the many churches of Arzamas, and then we traveled by the road across those fifty miles of desolate snow-covered moor that lie between the city and the great monastery.

Today there is bad weather all over Russia. It is ten degrees colder than usual, it still snows, and a high easterly gale is blowing up the fallen snow in blinding clouds that look like engine-smoke and volumes of vapor. A bitter day!

There are no pilgrims on the way, the weather is too heavy for them. Often as you stand and try to go forward over the uneven road the wind sets you sliding backward on the clumps of ice. You come to little villages on the Sarof side of which stand snow-drifts higher than the cottages themselves: they look like cliffs. In the afternoon the snow ceases to fall from the sky, but it still rises in clouds or sprays over the rolling plains. At night I sleep in a peasant's hut, on felt spread on the floor. A whole family goes to sleep in the same room, and as I lie stretched on this primitive couch, each of the others says his prayers before the many ikons. There are many ikons in the room, and besides these, holy oleographs enough to give the idea that the bare wooden walls have been papered with some religious design. Among the pictures there is a representation of the Tsar and Grand Dukes giving their shoulders to the triumphal carrying of the relics of Father Seraphim, on the occasion of the canonization of the Russian hermit.

Father Seraphim was a holy monk and ghostly counselor of the type of Father Sosima, familiar to readers of "The Brothers Karamazof." He is said to have accomplished extraordinary exploits during his youth and middle age, conquering the flesh and denying the world, and in his old age became famous for his sanctity and humility. When he died his body was held in such great veneration that thousands of peasants brought their sick to his tomb. Finally, the Empress, wishing to have a male child, abode at the monastery and prayed, and Father Seraphim, as the peasants tell you, gave Russia a Tsarevitch.

The Tsar then named Seraphim a saint, and the shrine of Sarof gained great ecclesiastical distinction. Hence the oleograph on the wall.

I slept as one sleeps who, after weeks in town, is one day surcharged with open air. Next morning we were up at dawn. A man from the village decided to accompany me to Sarof.

"Haven't been there for four years," said he, "and now I'm homesick to see it again. I think I'll go and pray a little."

We talked of Seraphim on the way.

"Is the cell still there where he fed the bear with bread?" asked I.

"Yes. There is a shrine there now. You'll see the stone where he prayed a thousand days and nights without moving away. And the spring he found is there too. Many people have been cured there. Will you bathe?"

"The weather's cold," said I.

"No one ever takes cold there," said the peasant confidently. "It's quite safe."

When we arrived at the monastery we were accommodated in a cell, and a novice brought in the samovar at once. No passports were required, no charge was made. We found there some three hundred pilgrims most of whom had been there several days, a pleasant collection of churches, hostelries, little shops and work-sheds set on a fair hill among ancient pines. We wandered among the buildings in the dusk, and then returned for a few hours' sleep before the midnight bell to the first service of the morrow. Shortly after midnight we left our cells and followed other pilgrims across the soft new snow to the door of the Cathedral of the Assumption. Then in the witching hour of night we entered the church, such an immense church it seemed, dimly lit by a few struggling tapers, and such a few people in it. The peasants, however, paid no attention to numbers, and they stood and prayed and crossed themselves and gave the responses for hours and hours, at last receiving the blessing of the priest, kissing the cross in his hand, and being marked on the brow with holy water. There was nothing enchanting in the service except the demeanor of the pilgrims, no music worth mentioning. Our leaving our beds to come and stand for hours on the cathedral floor, was a *podvig* (a holy act of self-denial), and *podvig* is an inbred part of the Russian character.

I talked with one of the monks about Father Seraphim. What a character the Russian hermit was: there is material in his life for the pen of another Carlyle writing a new "Past and Present." He was silent for twenty-five years. Alas! no one can tell me the first words he spoke. He was actually silent the whole time that Napoleon was ravaging Russia, during the time when he occupied the holy mother city of Moscow. Napoleon was popularly regarded in Russia as Antichrist, and when the news of the terrible French sacrilege spread over Russia there were all manner of extravagant rumors about the end of the world.

By this time Seraphim had obtained a name for great sanctity. So when Napoleon came to Moscow the crowd appealed to Seraphim to work a "miracle."

"They are burning our sacred shrines," they cried; "they are murdering our priests and pilgrims. Is it naught to the Father?"

But Seraphim was silent.

And others said: "He is called Napoleon but he is really Antichrist. Lead us against him in the name of the Lord!"

But Seraphim was silent. His attentive ear seemed to be listening to other voices, his uplifted eyes seemed bent on some unearthly vision. The old monk never spoke a word. Napoleon and the world had no power to interfere with his visions. If Napoleon had come to Sarof and pulled the hermitage down over Seraphim's ears, the old hermit would have prayed on in silence.

He was an extraordinary ascetic, and yet in the picture that you get of him in old age, when he had relaxed his asceticism, he is distinguished by the warmth of his love. The pilgrims who came to him he called his "joys," and when he gave his benediction he also gave a handful of that dried black bread, *sukaree,* with which he fed Mishenka, the bear that he tamed in the woods.

My pilgrim acquaintance took me to the various shrines, and knelt and kissed the thousand-day stone still standing before the rough-hewn cross that Seraphim made, kissed the ikons, and eventually came to the far shrine where he spent so many years in the wilderness. Here was an aged monk who asked us information as to our Christian names and where we came from. He had a great sack of *sukaree,* and he gave us each a handful with his parting benediction. At the well, or spring, now made into an elaborate bath-house, my pilgrim had a bath. It struck me as rather interesting that the monks of Sarof had fitted a dozen or so taps to Seraphim's natural spring and conducted it through pipes—that is the true ecclesiastical function, to put taps to living water.

I went into the bath-house and watched some peasants stand under the frigid douche, and when my friend had put on his clothes again, without drying himself, we took each a bottle of the water and put it into our pockets.

Then away again from Sarof and home over the snow. I carried the *sukaree* and the water back to a dear old grandmother at Vladikavkaz. Some weeks later when I went back to the Caucasian city I call my Russian home, I took the old lady my gift from the Father. Next day, behold her doling out half-thimblesful of the water to her visitors and giving them a crumb of the comfort of Father Seraphim to eat!

STEPHEN GRAHAM.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Woman Suffrage

To the Editor of AMERICA:

Mrs. Avery in speaking of the family as "the primary form of human government" enters fresh fields into which I am not disposed to follow her. But if she still fancies that warrant can be found in either the Decalogue or the Commandments of the Church for her former assertion, "under the moral law the family, not the individual, is the unit of the State," she needs to be set right. However, I am interested in Mrs. Avery's arguments only in so far as they involve aspersions on Catholics who favor suffrage. To say that a Catholic who considers it politically expedient and just that women shall have the vote, stands "in defiance of the Decalogue," or that such Catholics "scorn Rome and contemn the moral order," is uncharitable. It is more, it is untrue. The disposition on the part of some over-zealous Catholics to find heresy or immorality in views that are not pleasing to them personally is unfortunate, and the Church has suffered much harm and scandal from certain of her children who were more Catholic than the Pope. There is danger that such may be the result of the effort to find heresy and sin in woman suffrage.

New York. CHARLES O. HAINES.

To the Editor of AMERICA:

The question of woman suffrage from the normal male standpoint is merely a question of political expediency. Every voter desires to get "into the band-wagon" in time to have it appear that he had always been there, but I think it will be admitted that the average male voter is afraid of female suffrage for the reason that he does not know what the female voter will do with her ballot. The average voter may even feel that it may be equitable and just to grant woman suffrage, but before voting

for it he will first consider whether it will be politically expedient from his individual viewpoint, i. e., whether it will benefit him, or his pocket-book, or his ambitions, or his business, or his party. The Catholic Church has made no decision as to its morality, so that we may consider woman suffrage as being morally an open question. The only way in which woman suffrage may become a fact is by changing the National Constitution or the various State Constitutions through the votes of the male voters. The only way in which the male voters can be induced to change the Constitution, or Constitutions, is by persuading enough of them that it would be politically expedient. When our republic was organized many of the then States did not have universal male suffrage, but they found afterwards that it would be politically expedient to adopt it. Before the Civil War we did not believe in negro suffrage, but shortly afterwards a majority decided that it would be politically expedient, and we still have it. Any lawyer will admit that there is no legal obstacle to prevent our adopting woman suffrage, provided it is done in the manner provided by the Constitution to carry into execution the will of the male voters.

When the Bull Moose party took up woman suffrage, the Democrats and Republicans immediately feared a large female Progressive vote and decided, mentally, that woman suffrage was unthinkable. In districts where women appear to favor prohibition, the Anti-Prohibitionists are naturally not in favor of woman suffrage. Many men when they see women flocking after every new teacher, healer, mahatma, philosopher, or what-not, will seriously contend that women are not mentally adapted to our scheme of government, just as some contend that the Filipinos will never be capable of self-government. Labor unions carefully see to it that women do not enter into competition with their particular trades, and their ardor for or against woman suffrage is in proportion to their apprehension of personal loss or gain. If the political boss or office-holder thinks he can control his female constituents he will favor woman suffrage, otherwise not. In like manner, many, through personal self-interest or hope of gain, will persuade themselves that unless we adopt woman suffrage the "country will go to the dogs." When the ladies persuade a sufficient number of male voters that woman suffrage is politically expedient, we shall change our Constitutions, we shall have woman suffrage, and mere man will probably be pretending that he has been on the right side from the beginning.

St. Louis. GEORGE T. DESLOGE.

To the Editor of AMERICA:

The difference between the emancipation of woman by the Catholic Church and that proposed by woman suffrage is greater than the distance between the poles; yet Sara McPike's reasoning would make woman's "emancipation" from pagan rule tantamount to degradation to modern paganism. One question makes this clear: From what do suffragists propose to emancipate women? In one phrase, from "priest-craft rule." This answer is not mine only. It is the motive set forth in "The History of Woman Suffrage," which was officially prepared and is officially circulated by the organization. This being so, it is not "an attack upon your opponent's attorney" to set forth the motive of suffragism's academic propaganda and its practical results in terms of Catholic understanding. Does my lady critic desire to be emancipated from "the grasp of the Church upon women"? God forbid!

A "comprehensive knowledge" of radicalism's literature and personnel has made it clear to me that Catholic women need no emancipation, because they are free within the law. It is the unfortunate outsiders who need emancipation from their self-elected emancipators. The Church is the only agent in all this world that has the right and the will to emancipate women from evils of every kind, and I shall listen to Her voice, even though the devil quote Scripture to his own crafty ends. I have no "impious doubt" that Cæsar will ever prevail over the Church. My concern is that my country shall not be betrayed by its false friends into giving legality to practices that are consistent with false principles of sex independence for husband and wife. If radicals were to have their way, free wives, tandem wives, plural wives and their offspring would have equal civil sanction with the Christian wife and her children. My purpose is to show that woman suffrage, in its spirit and appeal, is anti-Catholic. "Mrs. Avery's reasoning does not lead to the family unit in Turkey, Siam or Timbuctoo." It starts with the monogamic family, the lowest term to which society can be reduced, and it proceeds with the family elevated to a Sacrament by the Lord God. Since the natural order is the foundation for the supernatural order, this should be admitted without cavil to be sound reasoning.

New Zealand is indeed far away. But the socialistic experiments made there are already coming to grief, if one may believe leading radicals who, after a long sojourn in that land, have just returned. It is not the opinion of this or that churchman, but the voice of the Church that is authoritative.

I must decline to discuss a mere denunciation of bad industrial conditions as an argument in favor of votes for women, for Christian men are as badly needed for the reform of commercial life as Christian women for the reform of public opinion. Nor shall I undertake to refute the self-evident error that "the opponents of suffrage are forced to acknowledge that their chief support, both financially and numerically, is furnished by brewers, bummers, gamblers, grafters, white-slavers, and the oppressors of the poor," for a passionate outburst does not, with sensible persons, pass for words of wisdom. Moreover, one word will suffice to deny that "vice or starvation" is the only alternative for millions of women, should "economic independence" fail to arrive in company with political equality. For the road to Christian Democracy has been pointed out by Leo XIII, a road that Catholics may take if they will.

Boston. MARTHA MOORE AVERY.

To the Editor of AMERICA:

The following in dissent from the Avery articles. Here are Mrs. Avery's two syllogisms:

(1) *Whatever doctrine is held by Socialists or feminists is bad doctrine.* But, equal suffrage is held by Socialists and feminists. Therefore, etc. (2) Whatever impairs the integrity of the family is evil. *But equal suffrage impairs the integrity of the family.* Therefore, etc.

The italics indicate the premise in each syllogism which carries the heavy burden of proof that Mrs. Avery has not lifted. We know that Socialists support equal suffrage. Such support does not reflect on the morality of suffrage as much as the support of brewers and saloonkeepers hurts the cause of anti-suffrage. Socialists like theories, saloonkeepers like results. Again, it is clearer that the breakup of family ties is fatal to society than that equal suffrage will break down those ties. The lady's ammunition is wasted in establishing what all Catholics admit.

To illustrate the first error: Candid people of all beliefs admit that Socialism as a political force is not wholly bad; Socialists complain that other parties steal their thunder by adopting some of their ideas. They are adopted because they are not necessarily socialistic, and *are* good. We smile at the political diagnosis which makes "capitalism" the fountain of all human ills, but we do not smile at the human ills! Socialist pens and tongues have painted human suffering well and powerfully. So much of Socialism is good, and no power on earth can make it bad. As well say that we should despise human suffering because Socialists are concerned for it, as despise equal suffrage because Socialists support it! The suffrage idea is not logically connected with the Socialist idea, nor repugnant to the individualist

idea. It is simply a weapon which Socialists believe in using. So do I.

Then there is the integrity of the family, may its shadow never grow less! Here again the heavy guns are aimed at the obvious. Nobody wants the family disrupted. I fear that much less than some other things. I live in a small town where whiskey and prostitution work constantly for the corruption of youth. About half the good citizens (male) want these things to go, and go quickly, and the other half dimly feel that they are wrong, and yet vote to keep them established. Vice holds the balance of power, and the rest is easy, that is, *did* hold the balance of power. Now that the women of this State are enfranchised, we have greater hope, because, although women are in their infancy as political units, still they seem to vote right whenever decency and cleanness are the issues. By the way, Mrs. Avery, what do you believe concerning those two respectable institutions, the liquor traffic and prostitution? . . . Few good women can write as well as you, but every one of them could vote as well! Why do you say that a mother may pray for her son to escape corruption, but if she *votes* for his welfare, she is breaking family ties? She may teach him that gambling is the destroyer of youth, but if she votes for law-enforcement, she is shattering society! She may teach purity in the nursery, but may not vote to abolish the den of vice three blocks away!

Such opposition to suffrage is dying, if not dead. Female intelligence and honesty, as well as male, are entitled to their due share of influence, at least as a measure of expediency, are entitled, in the fine phrase of the Constitution, to the "equal protection of the laws."

Dillon, Montana. HARLOW PEASE.

To the Editor of AMERICA:

It is quite clear that Mrs. Avery does not believe in the sincerity of the suffrage movement, nor in the intelligence of those who do. It is difficult to follow with any degree of satisfaction her flights of language, or to trace any very close connection between the question of "Votes for Women" and many of the things that she discusses. Mrs. Avery disclaims any "distortion of the facts," yet she says: "Isn't it a marvel that a Catholic woman can be found who considers 1,000,000 New York women and 540,000 voting men proof of a just cause?" This is clearly a distortion of what I wrote. The figures given above were cited merely as statistics, not as "proof of a just cause." On the contrary, if the principle of woman suffrage is right and only one woman in the country wants to vote, she should not be denied that privilege; whereas if the principle is wrong, and every woman in the country were clamoring for it, no women should be allowed to vote. While, then, the fact that 1,000,000 women in New York State believe in woman suffrage and 540,000 men (to be more correct, 553,000 men) voted for it, is no "proof of a just cause," it is a very good argument in favor of suffrage; because it proves exactly what suffragists claim, that the votes of men, even on this question, which most closely touches the interests of women, do not represent the opinions of women; otherwise there would have been at least 1,000,000 votes cast in favor of suffrage. That number would have carried the amendment.

Mrs. Avery says that the movement "emphatically denies that the family is a moral body with the man at the head of the family government." It does nothing of the kind. Individuals in or out of the movement may do so, but the movement does not. To my mind the ideal family is that with one head composed of two persons, each the complement of the other, and both united in love, fidelity and devotion to God, each other, the family and the home. Each, however, possesses a separate soul, mind, conscience, will; each is responsible to the other, to the family, to the home, to society, and to God. It is in the capacity of a responsible member of society, not from opposition to the family as the unit of society, but because of a proper interest in the laws governing society and influencing the family, either collectively or in its members, that every woman, be she wife, mother, sister or daughter, should wish to become an active force in the regulation of affairs pertaining to government.

Mrs. Avery says that the woman suffrage movement is "one of the most skilful assaults upon the Faith that the world has ever witnessed"; that the "'justification' that it is an anti-Catholic idea is plain enough"; that it is a "movement which defends divorce, birth control and the like." To say these things is utterly ridiculous, it is worse, because such statements are not only untrue, they cast discredit on a perfectly worthy cause, the only aim of which is to extend equal justice, equal protection, and equal representation to all citizens, irrespective of sex, and thus make our Government what it ought to be, a real democracy. Mrs. Avery refuses to see in woman suffrage anything but Socialism, anarchy, and irreligion. I have been personally assured by some of the most representative and respected priests of this city of their hearty approval and support of woman suffrage. Three of these priests I have known since my childhood; one was my confessor for years; all are dear personal friends. I have letters from two very eminent priests whose names are known and respected throughout the city, one has an even wider reputation, commending my interest in the cause. If there was the slightest doubt in my mind as to the worthiness of the cause or as to its character when judged from a religious or moral standpoint, and I had to choose between the opinions of these gentlemen and those of Mrs. Avery, whose views on several subjects have been from time to time more or less erratic, I should not hesitate for one moment as to whose advice and counsel were the more valuable.

The whole sense and spirit of the woman suffrage movement is summed up in the Susan B. Anthony Amendment now before the Congress of the United States: "The right of citizens of the United States to vote shall not be denied nor abridged by the United States or by any State on account of sex." Since, then, Mrs. Avery's idea of the suffrage movement is not the suffrage movement at all, in other words, since we cannot agree as to a definition of terms, further discussion is futile.

Brooklyn, N. Y. AGNES HULL PRENDERGAST.

[This controversy is closed.—*Editor* AMERICA.]

Rational Athletics

To the Editor of AMERICA:

May I be allowed to bring the controversy with Mr. Shortall to an end, at least so far as I am concerned, by extending to him a cordial invitation to visit Public School 33, The Bronx? There he will see boys and girls getting an excellent training in the calisthenic work which he so eloquently describes, and in addition learning the rudiments of several wholesome outdoor athletic sports, which they can and do follow outside of school. Seeing is believing; and I am confident that a man of Mr. Shortall's experience will readily see the wisdom of giving our boys and girls not only formal, corrective, and educational drills, but also rational training in athletics, not for the few, but for all.

New York. FREDERICK J. REILLY.

[This controversy is closed.—*Editor* AMERICA.]

Joseph Conrad's Religious Belief

To the Editor of AMERICA:

In the English "Catholic Who's Who," Conrad is set down as a Catholic. The sketches in "Who's Who" are, I believe, autobiographical; at any rate, for obvious reasons they are pretty safe guides.

New York. J. A. L.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Dr. Carroll's Census Again

MANY a great man is poor at figures. Falstaff, for instance, even allowing for the trepidation of the moment, fell into grievous mathematical error when counting the men in buckram, and Dogberry, genial soul, was but imperfectly acquainted with the Ordinal Numerals. Dr. H. K. Carroll, the author of a religious census annually given to an expectant world, betrays a genius singularly akin to these immortals. Dr. Carroll has long dwelt with statistics. To his mighty intellect, the subtlest processes of addition, multiplication and particularly subtraction, are as familiar as war to a Belgian. But familiarity has bred the inevitable contempt. That deep reverence for a primal mathematical fact, expressed by the Bowery poet in the touching couplet:

Every little bit, added to what you've got,
Makes just a little bit more,

and cherished by ordinary folk whose highest mathematical flights are achieved by the aid of an adding-machine, awakens no responsive chord in Dr. Carroll's stony bosom. For he knows that the added "little bit" may make "just a little bit less," and that when there is question of counting Catholics, it invariably does. In mathematics as applied to Catholics, addition is equivalent to subtraction.

Take John and Mary Smith, for example. To tell John that he and his wife are not Catholics, might imperil life, and as John's claim is admitted even by Dr. Carroll, it may be taken as an indisputable fact. But what of that "little bit" of humanity which God has sent them, and for which at the earliest moment they have secured the Sacrament of Baptism? These ignorant people cherish a belief, shared by the equally ignorant Catholic Church, that by reason of its Baptism, this "little bit" is just as much of a Catholic as His Holiness, Pope Benedict XV, now gloriously reigning. But Dr. Carroll knows better. It belongs to him, not to the Catholic Church, to define what constitutes membership in the Catholic Church. The first and indispensable requisite is "age." Baptism does not count. The baby may turn into a Catholic in after years or it may not; at present, it is not a Catholic, simply because it is a baby. Thus, whatever frivolous notions Catholics may entertain touching the requisites for membership in their small, ignorant and inconsiderable body, are blown aside as chaff before the fan of Dr. Carroll's astounding and somewhat impertinent dogmatism.

Yet even with the Boston *Transcript* to stand sponsor, it is difficult to take Dr. Carroll and his demathematized figures with any degree of seriousness. This is somewhat of a pity, for the industrious Dr. Carroll regards himself very seriously indeed. Every year, he counts the Catholics of the United States with conscientious care. From the result, he deducts fifteen per cent. Let no fanatic chide him. He is following, strictly and conscientiously, the principle known to all mathematicians, that the sum of two plus two is four, minus fifteen per cent.

Dangerous Generosity

HAPPILY a new source of journalistic merriment has recently been found. A man, in one of our smaller American cities, was detained by the police on suspicion of insanity. The reason alleged by the papers was that he had deposited a five-dollar bill on the collection plate during church services.

There are, doubtless, instances enough where, judging merely by antecedents, such excess of generosity might well give rise to serious suspicion and rightly cause disquietude within certain circles. On the other hand, the wasteful expenditures incurred by the same individuals in satisfying their costly habits or inordinate passions, and in assuring the attendance of their wives and daughters at questionable plays and amusements would be considered entirely normal.

There are Catholics—present readers always excepted—whose tables are littered with secular literature, but who are too poor to subscribe to Catholic journals or magazines, of which they in particular stand in great need. There are others so burdened with the multitudinous demands of parish interests and Catholic charities, to which they seldom pay any practical attention, that they cannot afford to remember the foreign missions or any of the other larger needs of the Church. Not a few even are so absorbed in religious services, when of necessity they must attend them, that they become wholly oblivious of the very passing of the collection-box in its distracting round before them or else, absent-mindedly, draw a widow's mite from their pros-

perous purses and generously deposit it with the comforting feeling that they have done their duty for another week.

When such a state of mind has become habitual, it is evident that reasons for serious suspicions would exist, should such people suddenly manifest unexpected symptoms of generosity in matters pertaining to the cause of Christ. However, they can escape the inquisitive scrutiny of an alienist, should nothing worse befall them, by following the admonition of Our Divine Lord: "But when thou dost give alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret: and thy Father who seeth in secret will repay thee." This warning in mind, they can safely enter on a new course of munificent generosity in the service of Christ. Retrenching from their former wastefulness in purely secular matters would render such a course easy.

Mothers and "Movies"

THE modern child, it would seem, chooses his own amusements. Time was when these were as carefully supervised by his mother, as his clothes, his food, his health, and his moral training. But that was back in the gloom of the nineteenth century, and this is the twentieth. The modern mother of the modern child has many absorbing interests; teas, clubs, societies to supply the Ethiopians with pen-wipers, the working girl with an altered social outlook, and the wintry wind-swept cab-horse with a new blanket. She cannot be expected to neglect these important occupations for such trifling incidentals as children, a husband, and a home. Her sacred duty lies in broader fields.

The Catholic mother is not a modern mother; she cannot be and remain a Catholic, save in name. But even within the circle of Catholic mothers, some negligence is observable. There are amusements on all sides for children; parks, playgrounds, municipal dancing floors, and the ubiquitous moving-picture. All may be a source of danger if not properly conducted; particularly the cheap and popular "movie." Despite the cant of the trade, "movies" are made, not to educate, not to "uplift," but to pay a return on capital invested. Their obvious possibilities for evil have not been left unexploited by many producers, and such censorship as has been forced upon this commercial enterprise is worth very little. The meaning of "Passed by the National Board of Censors," for instance, may be ascertained on reading the Board's report for 1914. The Board announces, with something of an air of virtue, that it "prohibits vulgarity when it offends, or when it verges on indecency," but allows it to remain if "an adequate moral purpose is served."

Just when vulgarity is *not* offensive, or how in an exhibition open to the public, children included, it can serve "an adequate moral purpose," the Board does not explain. Catholic parents, however, particularly mothers, should note the danger to which, by the very admission of the Board, their children are subjected, and take measures accordingly. A most efficient measure would be the establishment of a vigorous local censorship. Chicago, for example, does not hesitate to impose ruthless "cut-outs" in films accepted by censors of flexible moral standards. If universally followed, Chicago's example would convince the producers that vulgarity, although it may impress a deep moral lesson, as a commercial proposition, is a "dead loss."

That Blessed Word "Preparedness"!

CALLING on ten years' experience as a journalist, Mr. Simeon Strunsky concludes an article on "Preparedness" in this month's *Bookman* with the following analysis of our "national psychology":

> In philosophical terminology we are a nation of monists. We believe in a single principle, the principle, the formula, the fad, of the moment. Is it Eugenics? Is it Boy Scouts? Is it the Recall? Is it Commission Form of Municipal Government? Is it Conservation? Every sect and every interest seizes its own meaning. As a result we have, not only the conservation of forests, but the conservation of democracy, conservation of infant life, conservation of labor unions, conservation of America's merchant marine. Is it scientific management? Then it is the scientific management of forests, mines, government, schools, children, marriage, literature, play, saloons, what not. This passion for the popular trademark is at work in the case of Preparedness. We need Preparedness for army and navy, but also, if you read the newspapers, preparedness in the factories, on the railroads, in the schools, in the courts, in Congress, in municipal government, in the prisons. We must prepare by building roads just as we had to build roads in the name of Conservation, prepare by building up a merchant marine, prepare by establishing rural credits, and wiping out hook-worm.

The idea behind each of the above catchwords, it will be noted, is practically the same. So an overworked "copy-maker" only needs to read again the articles that the last decade's reviews and magazines have had about "uplift," "efficiency," "conservation," "the recall," or "eugenics," and he will find ready at hand all the platitudes, examples and arguments that are required for the production of a "thoughtful and timely" paper on preparedness: paste, scissors and a blue pencil will represent the main equipment that the scribe himself must bring to his task. For the identical historical instances can be used to drive home the lessons of preparedness that were employed to prove the value of "efficiency," the beauty of "uplift," and the wisdom of "conservation." Tamerlane, for example, never could have erected those pyramids of hostile skulls, for which he is notorious, unless he had been as firm a believer in preparedness as he was in efficiency; Hildebrand could hardly have achieved so brilliantly the great object of his Pontificate, unless he had been as devoted to preparedness as he was to uplift; Napoleon could not have waged so long a war unless his zeal for preparedness had equaled his passion for conservation.

On the other hand, Nero's neglect of preparedness had

as much to do with his own ruin as had his profound indifference to uplift; Ponce de Leon's tardy quest for preparedness of the most vital kind failed to make up for his early ignorance of conservation's necessity; and Marie Antoinette's deplorable blindness to the need of preparedness was equaled only by her husband's lamentable lack of efficiency. Thus can that blessed word "preparedness" be made a hook on which to hang yards and yards of marketable "copy," until a new slogan is sounded, as sounded it will be, under which can be marshaled the same venerable arguments and instances that are now advanced for preparedness.

Dogberry in Boston

WITH sore heart and hurt emotions, but spoiling for a fight, the dramatic critic of the Boston *Transcript* sat himself down to pen his impressions of the art and sad persecution of M. Diaghileff and the *Ballet Russe*. Monsieur had been rudely handled in New York, isle of barbarians. Monsieur had protested, with appropriate gesture, in the sacred name of liberty, of liberty prostrate, of liberty bleeding as bleeding Kansas had bled. But Monsieur had been informed that not even in Art, may license be suffered to pose as liberty. At least, not in New York.

With this strange and marvelous lesson half-learned, M. Diaghileff with his artists and *artistes,* his press-agent, his business-manager, and, lastly, his Art, repaired to Boston. Surely, thought he, in this Athens of the western world, afflicted though it be with *canaille* of Irish extraction, Art lives, Art is welcomed, Art is remunerated, and profits are large. But no. Even in Boston, "particularly in Boston" would be an apter phrase, Art must yield to a policeman, possibly Irish, with a large club, when Art assumes the soiled garb of license.

With these memories running riot, our scribe seizes his pen. To Mayor Curley and his representatives at the Opera House, he ascribes motives of lubricity, quite unknown, of course, to himself and the white-souled throng who had paid a price to gaze upon "artistic" semi-nudity. What can the rabble, personified by the Mayor, know of the purity which enshrines the souls of dramatic critics and plastic artists? that hangs as a halo over Sir Galahad, the business-manager, whose soul burns with the clear, even flame of devotion to Art and the proceeds of the box-office? Nothing. And the law? The wrath of our dramatic critic, as he ponders upon the law, is as a furnace seven times heated; it rises, as heated atmosphere must rise; it flames. "The law is law," says the *Transcript* of Boston, "and sometimes, as Dogberry observed, 'it is also an ass.'"

Alas, for Boston and the *Transcript,* stickler for the proprieties in Art and literature! Search your "Oliver Twist," brother, and when found make a note on't. But O that Dogberry—"as pretty a piece of flesh as any is in Messina: and one that knows the law,"—should be written down as that merest of beadles, Mr. Bumble! And in Boston too, and "which is more" by that wise fellow, the dramatic critic of the Boston *Transcript!*

Four Cruel Tasks

NOWADAYS when so many investigations are afoot for the relief of the overworked, underpaid, downtrodden, and oppressed, the pitiable condition of Protestant Episcopal Sunday-school teachers should be brought to the public's attention. These worthy men and women are being subjected to intolerable hardships. For according to the instructions contained in an authoritative Episcopalian periodical, called *Teachers' Helps,* those who undertake Sunday-school work are expected to accomplish satisfactorily the following impossible tasks:

I—Show that the English Reformation was the work of the Church, not the State. II—Show that the English Church is not [at?] all indebted to Henry VIII for her Reformation. III—Show how the Roman Catholic Queen Mary made England Protestant. IV—Show that the great English reformers were martyrs, and the Continental reformers died in their beds.

As it is clear that all attempts to prove these four propositions cannot but seriously imperil the moral and intellectual well-being of both teachers and pupils, it would seem that there are just grounds for at once appointing a board of commissioners to investigate the case. For those Sunday-school instructors must first convince themselves, and then their hearers, that the English Parliament of 1534 did not transfer to Henry VIII, at his command, the powers of the Pope, and did not declare the King "the only supreme head on earth of the Church of England." With base ingratitude to the royal Bluebeard, they next have to prove that even if Parliament had not passed at the King's behest the Act of Supremacy, the English Reformation nevertheless would have taken place.

Thirdly, those unhappy teachers must prove beyond all cavil that when Queen Mary married a Catholic prince, reconciled her subjects with the Holy See, had worthy bishops consecrated and did her best to stamp out heresy, she was manifestly making England a stanch Protestant land. But the really Herculean task is the fourth, for the harried instructors must not only demonstrate to admiration that a martyr is one who lays down his life in defense of heretical tenets, but they must also prove from authentic historical documents, that Henry VIII, the founder of English Protestantism, and Edward VI, and Elizabeth, the zealous promoters of the new religion, suffered a violent death owing to the Papists' hatred of the Reformation. Without question a commission should be appointed to examine the condition of Protestant Episcopal Sunday-school teachers, and to take prompt measures, if need be, for their relief. The work of such a commission would be watched with interest.

LITERATURE

Shelley and Byron

SHELLEY'S fame as a poet is secure, and will remain secure so long as our language is read and appreciated, for assuredly no man, not even Shakespeare, ever made so magnificent a use of that language as an instrument of music or a medium of passionate emotion. No man ever came so near to expressing the inexpressible by the mere power that words have of transcending their own meaning. His position as a seer is still disputed, and will be until time shows whether that gospel which he so powerfully preached and which has so powerfully influenced our age is a true human faith or an aberration.

To compare Shelley and Byron is inevitable, for not only were they the two voices proclaiming on the morrow of the victory of the kings that the Revolution had been conquered too late, but the point at which the two diverged was that at which our age swerved aside from the robust common sense of the original revolutionary creed, seeking newer and stranger gods. Both were accused in their day of impiety. In both cases, and especially in the case of Shelley, there has been a tendency in later years not merely to absolve them, but to hold them up as better Christians than their accusers. The real and vital distinction between them has yet to be made.

There was nothing particularly heterodox about Byron. He loved justice and hated iniquity, but there is nothing unorthodox about that. He hated the artificial aristocracy structure of the society in which he lived, and he continually and vigorously attacked it. He had an irresponsible sense of humor and when a blasphemous or ribald joke occurred to him he uttered it, as many ordinary European men do, though they utter such jokes in the smoking room, while his words echoed throughout Europe. But, except perhaps in the crudity of early youth, he had no quarrel with the common morals or religion of Christendom. His own life was what the lives of most of the young aristocrats of that age were, and often are still. He never defended it, or pretended that it arose from the exquisite superiority of his soul. He knew very well that it arose from human temptation, from human weakness and sin. In religion he grew more and more orthodox, as his years increased. Had he lived ten years longer he would have been a Catholic. In his private letters he almost says as much.

That is what the Socialist Marx meant when he said that it was well that Byron died young, for had he lived he would have become a "reactionary." If Marx meant by "reactionary" anti-democrat, he was wrong. There is no trace of any such change visible in his writings or in his letters; his zeal for liberty grows stronger until at the end he gives his life for it at Missolonghi. But Marx was right in a way. Byron *would* have got more and more alienated from what is called "modern thought," as its advanced guard moved more and more in Shelley's direction. "He is to my knowledge," he says of Shelley in a letter to Moore, "the least selfish and the mildest of men. . . . With his speculative opinions I have nothing in common nor desire to have."

For Shelley really was in revolt not merely against accidental oppression or the corruption of a particular society, but against things that Europeans had thought necessary to any society, against the nation, against the family, against the faith. It is quite curious how Shelley united in himself all those fads which have nothing whatever to do with the plain dogma of democracy, which are in some cases rather antagonistic to it, yet which our age has come to associate in some vague way with what is called being "progressive." He was a free lover, a pacifist, a vegetarian, a teetotaler. The history of his religious opinions almost rehearses the history of the last century, beginning in a boyish Materialism and ending in that kind of Oriental Pantheism in which modern thought in Protestant countries seems likely to lose itself. Those who are anxious to prove Shelley a Christian *malgré lui* often insist on this change. They are wrong. Shelley was much less a Christian when he wrote "Epipsychidion" than when he wrote "Queen Mab."

Now that distinction having been made, there are certain very interesting consequences to be noted. One is this: while Shelley is much the more universally revolutionary of the two poets in theory, Byron is much the more vigorously revolutionary in practice. Byron threw himself enthusiastically into the struggle for the liberation of Greece. He even rejoiced over the exploits of the frame-breakers and the Luddites in England, and declared that if there was any prospect of a real row he would return to his native land. Shelley, on the other hand, never spoke of the French Revolution without maudlin tears over its violence. His ideas of how a revolution should be conducted will be found in "The Masque of Anarchy." To him a revolution would seem to be rather like a parlor game or a lawn party!

As Shelley grew older, he seems to have grown to care less and less for the demand for immediate social or political justice. The reason is not far to seek. In his youth indeed he was, it would appear, possessed by the most astounding ignorance of how men and women feel about things, an ignorance only possible to one who was at once a recluse and an aristocrat. Such ignorance is exemplified in the proposal he made to his wife, a proposal the grotesque indecency of which is almost redeemed by its ingenuousness, that she should come and spend a pleasant holiday with him and the woman he had run away with. But time must have taught him something. He must have seen that while men might rise for obvious justice, they would not rise for his ideal. They were much more liable to rise against it, and fiercely cry it down.

Shelley was so wonderful a poet and so enthusiastic a revolutionist that it is curious at first sight that all his revolutionary poetry should be so bad. No man of his genius ever had less gift for invective or protest. Read his lines to Eldon: I quote the two strongest stanzas:

> By thy most killing sneer, and by thy smile,
> By all the snares and nets of thy black den;
> And—for thou canst outweep the crocodile—
> By thy false tears—those millstones braining men.
>
> I curse thee, though I hate thee not, O slave!
> If thou couldst quench the earth-consuming Hell
> Of which thou art the demon, on thy grave
> This curse should be a blessing. Fare thee well!

How weak it all is! Note the priggish falsehood, "I curse thee though I hate thee not." And then turn to some of those lines like sharp sword-blades with which Byron hews in pieces the men and institutions that he hated. Here again I think that the same explanation applies. Shelley was at home in the cloud-land of his vision, and he painted it in colors that will never die. But, though clouds are eminently picturesque, they form a poor emplacement for a battery of artillery.

That vague denial of necessary things which Shelley did so much to popularize among revolutionists will not last. Even the rich are tiring of it; to the poor it will always be unmeaning. But when it is gone, Shelley will remain. When the whole of this bewildering time shall have become to a saner age something meaningless and almost half-witted, men will still feel their hearts moved strangely by "The West Wind," or that wonderful chorus beginning "Life of Life! my lips enkindle." The temple of incomparable beauty which his hands raised will stand in the midst of the desert of dead and forgotten things, like that colossal statue of Ozymandias in one of his superbest poems.

CECIL CHESTERTON.

REVIEWS

Lectures on the History of the Papal Chancery down to the Time of Innocent III. By REGINALD L. POOLE, Hon. Litt.D. New York: G. P. Putnam's Sons. $2.75.

The author of this book, long engaged in the British Museum, has made Papal documents a special study. Called to the University of Oxford to lecture on matters connected with diplomacy, he reduced the knowledge acquired during many years to form. In 1912 he was elected Birkbeck Lecturer in Ecclesiastical History by Trinity College, Cambridge. This gave him the opportunity of improving and extending his work which now is given to the public. The work is purely technical; and anyone going to it for pleasant stories about Roman corruption will be disappointed. It deals with the foundation of the Chancery in the notaries of the third century, and discusses the relations between the ecclesiastical regions of Rome and those established by Augustus. It tells of the development of the Chancery, the establishment of its officers as time went on; the beginnings and the evolution of Bulls, their internal structure and how this changed from age to age, the ways of distinguishing true Bulls from false, the means used especially by Innocent III to prevent forgery, and such like things. Perhaps the chapter on the *Ars Dictandi* and the *Cursus Curiæ* is the most interesting in the book. We learn among other things, that in the beginning of the twelfth century John of Gaeta, Chancellor of the Roman Church and afterwards Pope Gelasius II, brought back "the style of ancient grace and elegance in the Apostolic See, which was almost lost, and the Leonine rhythm with its lucid rapidity." Our author does not see the reason why the ancient cursus is here termed "Leonine." St. Leo the Great, to whom the Holy See has always looked as to one of its most splendid lights, is remarkable among the Fathers for the beauty of his style and the care with which he constructed his cadences. One reading a page of his, will find exemplified all the rules laid down by Albert of Morra toward the end of the twelfth century in the cursus that, because he became Pope Gregory VIII, was called the "Gregorian." May we not then conclude that the work begun by the former chancellor and continued by the latter, had for its foundation the style of St. Leo; and thus explain the origin of the term, "Leonine"? H. W.

Manuale di Teosofia. GIOVANNI BUSNELLI, S.J. Parte iii. Cosmologia e antropologia teosofica. Seconda Editione. 2 lire. Parte iv. La reincarnazione. Seconda Editione accresciuta. 2.50 lire. Roma: *Civiltà Cattolica.*

The completion of the second edition of Father Busnelli's studies in theosophy is evidence of a need due to the vogue of these non-Christian ideas in Italy. The chief authorities on theosophy are quite familiar to the writer. The difference between the theosophical ideas of Mrs. Besant and Rudolph Steiner are pointed out and explained. Mrs. Besant was unnerved by the dangerous sickness of her daughter, and conceived a sickening hatred of God for what she deemed His lack of mercy. Later that daughter became a Catholic, and the mother's hatred of Christianity waxed stronger. She is now an out-and-out Buddhist; her potential could scarcely register more vehement attraction to Buddha nor more virulent revulsion against Christ. In her system there is no effort to make Jesus out to have been a Buddhist. The case of Steiner is otherwise. He retains for Christanity an affection that is due to early training, for he is a priest. And so we find Steiner trying to make Jesus a Buddhistic mystic, and Christianity a mystic fact quite compatible with Buddhism. The incompatibility, however, is clearly demonstrated by Father Busnelli.

Sometimes Catholics are drawn to the vague, mystifying, theosophic idea of the evolution of the macrocosm, i. e., the universe, and the microcosm, i. e., man. The idea of reincarnation, for instance, appeals to them. Is it not very like our Catholic idea of the resurrection of the body? By no means, for, in the first place, the resurrection of the body is revealed truth; whereas the theosophic reincarnation of man is fancied twaddle. Secondly, the body which, in Catholic doctrine, is to rise again is the same body that now lives; whereas the reincarnation of theosophic Karma is not a reincarnation at all. Theosophic conception takes place without any transmigration. When a candle is used to light another, that candle does not transmigrate into the other. In like manner, the body that is reincarnated does not transmigrate into another. That is a very strange system of incarnation, and yet it is the theosophic one. W. F. D.

Mother Goose: the Volland Edition. Arranged and Edited by EULALIE OSGOOD GROVER. Illustrated by FREDERICK RICHARDSON. Chicago: P. F. Volland & Co. $2.00.

"The present edition of 'Mother Goose' preserves the best of the verses which became so popular in England and America as to first demand their publication," explains the editor in her foreword. The text followed is that of the London edition of 1791 and the Boston edition of 1833, so some of the familiar nursery ryhmes usually attributed to Mother Goose, such as "Who Killed Cock Robin?" and "The House That Jack Built," are missing. The way a number of the lines in this "only truly classic edition that has been published in modern times" differs from certain spurious readings that now enjoy a wide vogue is very interesting. For example, that cobweb-sweeping old woman does not gently ascend "in a basket," but is violently "tossed in a blanket," and that St. Ives man, who had multiplied his wives so scandalously, disappears altogether, for the authentic reading is "I met seven wives," each woman having presumably but one husband, though she still retains the time-honored complement of sacks, cats, and kittens. So the ethical value of the verses is considerably heightened. It is gratifying to note that "Hush-a-bye-Baby, upon the Tree Top," fearlessly maintains the inexorable character of the law of gravity, though a "denatured" edition of "Mother Goose," which appeared a year or two ago, altered the last two lines of that lullaby because they were thought too ruthless and shocking for a modern child to hear, and the richly merited punishment meted out to that irreligious old man who refused to pray was doubtless considered wholly out of keeping with the spirit of our enlightened age.

But what gives this classic edition of the nursery rhymes its chief value are the 108 beautiful full-page illustrations, fine reproductions in color of Frederick Richardson's original paintings, which could hardly be much improved in conception or in execution. The book is so sumptuous indeed, that most children will be allowed to look at it, in all probability, only while mother turns the leaves, though the privilege of perusing the volume alone might well be made the guerdon of unusually angelical conduct. Our little ones would certainly make possessions forever of many pictures in this volume, particularly the illustrations the artist has made for "Bah, Bah, Black Sheep," "About the Bush, Willie," "Jack Spratt," "Little Miss Muffet," "The Old Woman Who Lived in a Shoe," "Little Jack Horner," and dozens of other rhymes. W. D.

India and Its Faiths: a Traveler's Record. By JAMES BISSETT PRATT, Ph.D. Boston: Houghton, Mifflin Co. $4.00.

Professor Pratt has given in this volume an interesting account of the origin, development and present state of the religions of India. At this time, when that country is drawing the attention of the rest of the world, because of the growing spirit of unrest reported there, the book should prove of special

value, as it also describes many local customs and happenings which are not purely religious. The author views the various religions of India from the standpoint of a student of the history and psychology of religion. He is an impartial observer of all religious systems, and has personally, if we may judge from his writings, no conviction of the exclusive truth of any religion. He seems to lean toward a universal pantheistic religion, and hence, is full of sympathy for the many good points in India's faiths which he presents to the reader in this volume. Mohammed, Zoroaster and Buddha he classes together with Christ, and offensively compares the grotesque elements of the Hindu religions with Christian symbolism. Bathing in the Ganges to rid oneself of sin he likens to Christian baptism and takes several flings at the Catholic Church. As the author's story is a traveler's account it is somewhat sketchy. It is to be regretted that he did not digest more fully the abundance of matter he collected. Some important beliefs and customs are mentioned only incidentally, and the explanation of certain terms is sought for in vain. The volume is well illustrated, and a good index is furnished. H. J. P.

Mysteries of the Mass in Reasoned Prayers. By Father W. ROCHE, S.J. New York: Longmans, Green & Co. $0.50.

Those who use this little book should find in it valuable aids to devotion while assisting at the Holy Sacrifice. In broken lines that are meant to facilitate the use of the Ignatian third method of prayer are arranged the author's apposite reflections on the various portions of the Mass, so that the worshiper can both follow the priest and meditate on the words of the Missal. This passage from the *In propria venit* of St. John's Gospel, for example, indicates how Father Roche supplies communicants with suitable thanksgiving thoughts:

> Thou art come, Lord Jesus, into my house, the house of my soul. I adore, I worship, I welcome Thee. Thou art come as long ago into the house of Thy friends, the two sisters, at Bethany, where Martha did try to entertain Thee and Mary sat in silence at Thy feet. Thou didst approve the silent one more than the other. Therefore for awhile I too will kneel silent in Thy presence, and not obtrude my words on Thee, nor busy myself with many acts, nor play the host to Thee as to a stranger. Rather art Thou the Host and Master and I Thy guest, since Thou dost provide the banquet and the house belongs to Thee.

The Divine Mysteries of Mercy, Revelation, Sacrifice, and Union, as manifested in the Holy Sacrifice, suggest the order of Father Roche's reflections, the pages on the Preface of the Mass being particularly good. W. D.

What Is a Christian? By JOHN WALKER POWELL. New York The Macmillan Co. $1.00.

The author of this book might be called impartial if his extensive bibliography included half-a-dozen eminent Catholic authorities, and if the body of his argument accorded anything like proportionate consideration to the mind of the largest, oldest and best-united Christian organization in existence. Mr. Powell's argument is frankly practical rather than technical, his aim being "to help the man on the street to clear up his thinking" by examining the recorded teachings of Christ in the light of what the author understands to be their historical interpretation. This task he discharges with a combination of reverence and practical wisdom which is as commendable as it is rare. But the good seed, as soon as it is sprung up, withers away, for the hard rock of unconscious prejudice lies but a few inches beneath the surface. True, Mr. Powell's practice is usually better than his theory. Two of his chapters, "The Christian and War" and "The Christian and Wealth," are well worth reading. Here he presents to his readers the very attitude of the Catholic Church upon the subjects in question. His findings, however, instead of being ascribed to the proper source, are attributed to "sanctified common sense."

The remainder of the book abounds in errors of the most serious nature. In general it maintains a contrast between a fancied orthodoxy and something saner which the modern world "has come to understand." Had the vast and united Catholic body been given a fair hearing, Mr. Powell would have discovered a strong majority of Christians who are in the van of moral and social progress precisely because they "understand" Christ just as His Apostles understood Him. If the author really wishes to "clear up the thinking" of his readers and himself alike, he would do well to consider seriously the only interpretation of Christianity which is truly and continuously historic; and, furthermore, he would do well to draw his information of the Church's mind from her own authorized teachers, and not from superficial philosophy and falsified history. W. H. McC.

The Art of the Moving Picture. By VACHEL LINDSAY. New York: The Macmillan Co. $1.25.

Making the Movies. Illustrated by ERNEST A. DENCH. The Macmillan Co. $1.25.

Nowadays, according to Jaques, (revised) "All the world's a screen," and the public's interest in moving-picture-making is so keen that books bearing on various phases of the industry are already quite numerous. The author of "The Art of the Moving Picture" has great faith in the film as a corrective for the saloon and he is looking forward to the day when there will be in every community endowed motion-picture halls where "massive and classical treatises, imperial chronicles, law-codes, traditions and religious admonitions" will be the subject-matter of what is thrown on the screen. He well observes that just now the actor and managers of the "movies" are "engaged in a financial orgy" and are immersing the helpless public in a "sea of unharnessed photography: sloppy conceptions set forth with sharp edges and irrelevant realism," and containing little that is artistic. For no "Doric restraint" is exercised, but much that is offensive and demoralizing is presented. Among the remedies Mr. Lindsay suggests for this state of things is starting "conversational theaters" where the spectators discuss the pictures with one another and at the end of an hour's entertainment hand the manager leaflets on which are written their opinion of the films they have just seen. When the author speaks on page 273 of a "Modernist Catholic," is he not using a contradiction in terms? In "Making the Movies" Mr. Dench supplies curious readers with a quantity of ill-arranged information about the way the wonderful effects they see on the screen are produced. W. D.

BOOKS AND AUTHORS

"The Whitaker Almanac and Encyclopedia" has long been to Englishmen what a book like "The *World* Almanac" is to us. But this year an "American Whitaker" (Macmillan, $1.00), devoted almost exclusively to the United States, has been published for the first time. The volume contains considerable information not found in other books of the kind and devotes some twenty-five closely-written pages to a review of the war during 1915. It would not be hard to find better maps than those inserted in this book.——In "Les Paroles de la Guerre (Paris, Téqui, 3 fr. 50), Mgr. Gauthey, Archbishop of Besançon, has put together the more important of his addresses to his flock, and the articles written by him in the diocesan journal since the beginning of the war. The Archbishop speaks in a simple, fatherly tone to his people, sympathizing with their sorrows, strengthening their faith, and inculcating lessons of fortitude and of resignation to God's will. The volume expresses

the zeal of a bishop who has at heart the spiritual welfare of his flock.

In the February 8 *Catholic Mind* Father Peter Finlay, S.J., of the National University of Ireland, discusses the mutual relations of "Faith and Reason." Though the question is familiar to the Catholic apologist it is treated here with unusual clearness and cogency. The author explains briefly and satisfactorily the Galileo case, the Church's attitude toward Darwinism and toward other modern systems, and then answers conclusively the objections of those who maintain that the truths of Faith cannot be reconciled with the truths of Reason. The moving appeal for peace that the Holy Father made on Christmas Eve is also printed in this number, as are the wise reflections Margaret made on "A Set of Shaw," one of Mr. Lord's characteristic articles. Father Fisher ends the issue by briefly contrasting Catholic with non-Catholic marriages.

"A Short History of the English People" (Dutton, $0.75) by John Richard Green is a two-volume work that has recently found a place in "Everyman's Library." L. Cecil Jane has revised and edited the text and contributed a preface, while about fifty pages containing "A Political and Social Survey of the Period from 1815-1914," have been written by R. P. Farley. Except for his glorification of the Puritans, Green's attractively written book gives the general reader a pretty fair account of England's history. The author's worthy aim was to keep his work from sinking into a mere "drum and trumpet history," to have little to say about "English Kings and English Conquests," but a great deal about "The English People." How well he achieved his purpose is proved by the wide popularity the book enjoys in this democratic age of ours.

"The Pioneers" (Doran, $1.25), by Katharine Susannah Pritchard, a new Australian author, is dramatic in manner and matter, from the quiet days of the sowing for the future in the wilds of an uncultivated woodland, where Dan and Mary Cameron begin their rugged life, through the years of their son Davey's growth to sturdy manhood, and through Deidre Farrell's strange career, till the culminating clash of exciting incidents inevitably brings to the children the knowledge of a mother's shame and a father's disgrace, now wholly atoned for and lovingly forgiven. The author knows how to keep her pages interesting and her characters appealing.——"The Years of Plenty" (Doran, $1.25) by Ivor Brown are the school years. The book portrays the psychological development of a normal boy, Martin Leigh, from his first day at boarding school to his last day at Oxford. During the intermediate stages he is in the crucible of school routine, neither man nor boy; he is developed and blindly developing himself into the well-fashioned cog of the world's machinery. The narrative is convincing and interesting, for the author has evidently faced the rows of desks from a teacher's platform.

"A Study in Socialism" (Herder, $1.00), by Benedict Elder, is the first of a series of books dealing with modern social questions, the evils they imply and the correctives to be used. He has confined himself in the present work to a discussion of Scientific Socialism, considering it the only Socialism worthy of the name. This volume and the later ones he hopes will be found practicable as text-books. While the author has an unusual grasp of his subject and presents the arguments against Socialism in the most convincing way, applying wide historic knowledge as well as philosophic acumen to his study, it is a matter of regret that at the end of the book the Catholic student is referred to a long list of authorities from which Catholic writers, with one or two exceptions, are carefully excluded. Even Cathrein is not mentioned. On the other hand the works of anarchists, atheists and Socialists of every hue are freely offered. For obvious reasons this is a mistake. Another point that needs slight retouching is the origin of authority. There is confusion here in the use of the terms "authority" and "power," and as a consequence, inaccuracy.

Mr. Joyce Kilmer contributes to the February *Catholic World* a paper on Lionel Johnson which ends with the following appraisal of the poet and his work:

> He was not so great a poet as Francis Thompson. He never wrote a poem which will stand comparison with "The Hound of Heaven" or the "Orient Ode." But the sum of the beauty in all his work is great, and his poetry is, on the whole, more companionable than that of Francis Thompson; it is more human, more personal, more intimate. And to at least two of Lionel Johnson's poems, the adjective "great" may, by every sound critical standard, safely be applied. One of these is "The Dark Angel," a masterly study of the psychology of temptation, written in stanzas that glow with feeling, that are the direct and passionate utterance of the poet's soul, and yet are as polished and accurate as if their author's only purpose had been to make a thing of beauty. The other is "Te Martyrum Candidatus," a poem which may without question be given its place in any anthology which contains "Burning Babe," "The Kings," and Crashaw's "Hymn to Saint Teresa." It has seemed to me that these brave and beautiful lines, which have for their inspiration the love of God, and echo with their chiming syllables the hoof-beats of horses bearing knights to God's battles, might serve as a fitting epitaph for the accomplished scholar, the true poet, the noble and kindly Catholic gentleman who wrote them.

Ah, see the fair chivalry come, the companions of Christ!
  White Horsemen, who ride on white horses, the Knights of God!
They, for their Lord and their Lover who sacrificed
  All save the sweetness of treading where He first trod!

These through the darkness of death, the dominion of night,
  Swept, and they woke in white places at morning tide:
They saw with their eyes, and sang for joy of the sight,
  They saw with their eyes the Eyes of the Crucified.

Now, whithersoever He goeth, with Him they go:
  White Horsemen, who ride on white horses, oh fair to see!
They ride, where the Rivers of Paradise flash and flow,
White Horsemen, with Christ their Captain: forever He!

Lionel Johnson was an Irish Catholic poet who is at last coming into his own. Let the literary world now give Aubrey De Vere the recognition he so richly deserves.

In "Notes sur le voyage de Chateaubriand en Amérique" (University of California Press) Gilbert Chinard takes up the interesting question of Chateaubriand's visit to this country in 1791, and attempts to reconcile some of the many contradictions in his various accounts of the same. The great man is at least partially absolved of the charge of plagiarism, and we are left with the hope of seeing his name finally cleared of the odious accusation.——"The Protection of Neutral Rights at Sea" (Sturgis & Walton, $0.25) affords the close student of the war an excellent opportunity of calmly estimating the situation created by the naval warfare in its bearing upon this country. Sixty-seven documents are here offered, Prof. W. R. Shepherd contributing a clear and unbiased introduction.——"La Guerra Mundial," Roosevelt-Lara (Casa Editorial Maucci, Barcelona, $0.75) is a Spanish translation of Theodore Roosevelt's papers on the European war. The author's idea of "preparedness" loses nothing in its Spanish dress, and Mr. Lara has also added Mr. Roosevelt's two articles on the Mexican situation. A footnote on page 266, asserting that the number of American marines killed at Vera Cruz was 400 or more, will be news to those who read in the papers that only twenty of our men were slain during the occupation of the city.

EDUCATION

In Defense of the Teacher

IS it a matter for wonderment that after twenty years of service in a grammar school, many a teacher regards the world with at least one jaundiced eye? Let us consider the query amicably. For two decades she has shepherded the lamblings of the flock, nor has she piped at noon-tide, as Amaryllis did with Corydon, under the shade of an aged aspen, tremulously whispering its never-ending story to the laughing, care-free brook. The age of fable is a book by Bulfinch, Theocritus has been dead these many ages, and this is the twentieth century in which we cannot afford to laugh as we work. She has a crook, this shepherdess of the public schools, but it is not tied with blue ribbons. If it was ever thus ornamented, the gay silken knots and strands of blue were long since bedraggled or quite worn away, in the constant task of prodding some heedless weanling into the narrow path, or of withdrawing him from the brake of bad grammar and the mire of cacography.

THE SCAPEGOAT

She is, in brief, no Watteau shepherdess, no flounced product of the famous art of Dresden. She is a matter-of-fact person who spends much valuable time in drawing up voluminous reports, and whose earlier notions of the sanctity of the individual's gifts and of the infallibility of Professor James, have been considerably modified by the tooth of time and experience. Her young belief in the angelic attributes of the child, she still retains, though qualified by the theological teaching that a third part of the heavenly host fell from their high estate. If her life is not made up of fears within and battles without, the description at least approximates the reality. For any stick, as she has learned by experience, is good enough to beat a teacher with, whether it be a curriculum, a principal, a fond parent with a grievance, or a threat of dismissal.

Wielding almost as much influence on general school policy as the janitor, in the eyes of the public she is the first and last cause of whatever apparent shortcomings or positive absurdities may be detected in our magnificent and unparalleled system of enforced education. The kings rage and the teachers are punished. The School Board welcomes to its fair city, some new pundit with a get-educated-quick scheme of teaching, a principal must convert his school into a social center, a psychological laboratory or a university of sloyd and raffia, and when it is discovered that in reading, writing, spelling, and arithmetic, eighth-grade Johnny ranks with the more advanced pupils of the mission schools in Van Diemen's Land or Monrovia, who is the scapegoat? Not all at once, please. Why the teacher, of course.

THE TEACHER ALWAYS WRONG

I am by way of having been a sort of a teacher myself, and therefore am never surprised at any charge which may be preferred against one of the craft. "The teacher is probably at fault" is a common attitude. Well may you start, and examine your conscience. Of you is the fable told. If the syntax of your pampered darling is of a type that would cause the late lamented Lindley Murray to shudder violently, forgetting your own lawless excursions into the land of verbs and pronouns, you rave as if the teacher were trying of set purpose to teach your boy a backwoods dialect. If, on the contrary, the child of your bosom "always learns his book," like Mark Twain's good little boy, "never plays hookey, and is so honest that he is simply ridiculous," you at once subscribe wholeheartedly to the doctrine of heredity. The teacher has nothing to do with your offspring's progress in science and virtue. Some of his good qualities, you allow, he gets from his mother; but if you are like most fathers, you have no doubts as to the source of your boy's brains and his major claims to canonization. Meanwhile the harried teacher wonders happily why it is that your boy is so unlike his father, or is reflecting with a certain bitterness on the difficulty of teaching a child to write English when at home he is completely surrounded by slang, neologisms and *patois*.

HOW TO SUCCEED

Unless she is a novice, the teacher will be well aware that she is credited with the pupil's shortcomings only; that in an age which scoffs at miracles, she must be a second Thaumaturgus; and that although angels are excused when they have done their best, she is required by School Boards, principals, parents and the general public, to begin where the heavenly visitors leave off. Nay more; there is a general belief that she should be able to create a buoyant, brilliant intellect, inserting it into the soul of a child from whom the Infinite Creator for good reasons has withheld all but the essentials of a human understanding.

MISJUDGING THE PROFESSION

In few of these tasks does she succeed. But is she, therefore, to be blamed for the breakdown of American elementary education? Recently I listened with becoming reverence to a learned university professor who assured his audience that many public school teachers would further the progress of education by withdrawing to obscurity; and from his general tone I inferred that he would consider them nearer their true vocation were they employed exclusively in washing dishes or in canning corn. This is probably as true as the judgment that, were justice done, many university professors would be found not only chairless, a condition sufficiently distressing, but also unable to dig and too proud to beg. Certainly, women may be found in the public schools and in our own, who lack the teacher's essential gifts of intelligence, sympathy, and patience; others there are who are teachers not by choice but by chance of fortune or force of circumstances, and who would change their work if they could. But no profession is judged by its incompetents, its shirkers. For a stipend fully equal to that of the street-cleaners in our most advanced cities, our grammar-school teachers devote themselves, often nobly and unselfishly, to the trying work of teaching the young idea to do a great many things besides shoot. I often wish that their splendid energy so skilfully devoted to their many difficult tasks might include the training of the whole child, not merely of his intellect and body.

AUTOMATIC PROMOTIONS

But surely it is unfair to charge a teacher with incompetency, if the curriculum is as swollen as the liver of a Strasburg goose, or if she is confronted annually by a delegation of hopefuls, promoted not by virtue of any learning alleged to be in their possession, but because promotion is the rule. Either of these educational diseases cripples the efficiency of the teacher; when both are present, teaching can hardly be anything but a farce with the jokes left out. It is whispered, in fact stage-whispered, and emblazoned on the pages of the press, that in New York promotions are largely determined by the number of pupils for whom school accommodations must be found. "Teachers dare not be honest" is the blunt statement in the *Home News* for January 7. "The moguls who run the system demand a false percentage from the school, and insist on getting it. Teachers who honestly refuse to promote pupils soon learn that the men higher up disapprove of their action." The same charge is made by the New York *Herald* for January 12. "Children are hurried through the elementary schools," says this critic, "regardless of their fitness to advance from class to class. The whole idea is to keep the mass of children moving upward until they reach the

8B grade where most of them are dumped out into the world to begin the battle of life. The jam at the bottom is so tremendous that only by keeping the classes on the constant move can it be accommodated."

These criticisms are not quoted in the persuasion that they represent the exact truth. But it is fairly certain that they testify to tendencies existing in all large educational systems. What can the hapless teacher do in face of these difficulties, but bear the burden of the blame for pupils ignorant of the three R's? Experimentation in the schools, while costly, is an evidence of progress, and progress is bound up with "system." No individual can withstand a system, and few will care to try. It were profitless to try.

ADENOIDS AND ENVIRONMENT

"I once wrote in my report," remarked a public school teacher, now a principal, to the writer, "that a certain boy was not to be promoted. I said that he was not only somewhat stupid, but lazy and indifferent." This was a grave error. Summoned to headquarters the teacher was cross-examined, and it soon became plain that she was on trial for this required statement of her professional opinion. She now knows that a boy must never be accused of laziness. Laziness simply indicates the teacher's culpable inability "to arouse the pupil's dormant interest." Nor may she say that a pupil is stupid, first, because "anyone can teach a bright boy" as the bromide has it, and secondly, unless the teacher can rouse stupidity, or even twenty simultaneous cases of palpable stupidity, to transient gleams of cleverness, lasting long enough to light them through a set of examinations, she has mistaken her vocation, and should forthwith take up cooking or plain sewing.

In brief, the wise teacher will remark that while the pupil seems stupid, in reality he is suffering from adenoids, and that after some trifling medical attention he will bud into a very Solomon. If his adenoids have been recently removed, she will suggest that his undoubted but latent possibilities will be aroused by a change of environment. This done, with a sigh of relief she may gather up the debris and riff-raff of her class, and let it blossom into greatness under the warm sympathy of the new and smiling face which enlightens 6B across the corridor, True, before long 6B's introductory smile will change to a fixed glare, and the warm sympathy of the new environments to a cold antipathy, but what of that? As Thomas W. Lawson used to say with accusing capitals, We are All Victims of the Relentless System.

TEA-PARTY PHILOSOPHY

Perhaps this automatic promotion system has some cryptic connection with the fourteen-subject curriculum. I reason from an analogy which, however, I do not press. At the March Hare's Tea-party, a great many tea-things were set out, because there was no time "to wash the things between whiles" and therefore, as the Hatter remarked, the guests "had to keep moving round." So generously supplied with "things" is the modern curriculum that the pupil must skip joyously from place to place if all are to be even tasted. At least this is my explanation of that famous Seventh Chapter which is as full of puzzles and riddles as a modern curriculum, damp from the presses of New York, Gary, Oshkosh, or Fresno.

But exegesis is trying work. Whatever the connection between tea-parties, curricula, and the automatic promotion system may be, I merely suggest that we should not regard the teacher as low in intelligence because most of her pupils seem to be high-grade morons, and that we extend her that charity which Bret Harte did not refuse to the well-meaning, if incapable, mining-camp organist. She is not only well-meaning but, usually, efficient, and with very little sympathy and much unwarranted criticism, she is doing her best.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Wholesale Contempt of Court

"MY adwice," counseled the elder Mr. Weller, after the satisfactory dispatch of the famous valentine, "my adwice 'ud be this here—never mind the character and stick to the alleybi. Nothing like an alleybi, Sammy; nothing." Mr. Weller has never been rated as an authority on legal procedure, for he "entertained a firm and unalterable resolution that the Old Bailey was the supreme court of judicature," and his dislike for men of the law was equaled only by his aversion for "vidders." But the good that men do lives after them. The bones of this venerable but untutored philosopher have long since been mingled with the dust of mother earth, but from the ashes of a lonely grave, his teaching springs, like the phœnix, to find a congenial home in the offices of twentieth-century legal advisers. Many a good but prosperous man has been saved for free air by a literal acceptance of the philosopher's counsel, which easily includes, as a kind of mental alibi, lapse of memory.

LAY CRITICISM

It is quite probable that lay criticism of courts and legal procedure, tempered as it usually is by a large admixture of nonsense and inaccuracy, must awaken merriment in professional breasts, when it does not move to wrath. Yet no profession can hold itself above criticism, or proceed on the theory that its special field of knowledge is synonymous with the sum of human wisdom. The legal profession, be it said to its credit, finds its severest critics in its own most able members. The reforms urgently recommended by the American Bar Association and set forth by such men as ex-President Taft, Mr. Root, Professors Pound, Wigmore and Taylor, would make substantial justice a reality, easy of access, and immediate. The law's sad delays are not wholly due to courts and to practitioners. Many have their origin in forces tolerated or welcomed by the people at large, and quite beyond the control of the judiciary; "freak" legislatures, for instance. In the storm of hasty criticism which the courts are now undergoing, it is well to remember that neither the honesty nor the ability of the Supreme Court has ever been successfully impugned, and that even so unsparing a critic as Lord Bryce admitted that "justice is fairly dispensed by the State courts throughout the Union."

Nevertheless the American courts, in general, have fallen from the high place which they once held in the popular mind. While this change may be due in some measure to the presence of Dodsons and Foggs in the profession, and of unworthy judges on the bench, yet he would be a rash critic who would find the adequate cause of this altered opinion in a complete, or even in a notable corruption of the bar or the judiciary. The real cause lies deeper.

BLASTING THE FOUNDATION

The courts are now bearing the brunt of a revolt against the principles which make civilized government a practical reality. Under the plea of free speech and a free press, we have been tolerant of attacks upon God and His representatives, upon the State and its officers, and upon the principles of right order which lie at the foundation of civilization. We have allowed the law of God to be thrown aside as a myth, and have applauded the corresponding revolt in literature and science, hailing it as the emancipation of the intellect. We have erected a vast and costly system of public education, in which the claims of God upon society and the individual are held to be of such small moment to civilization, that they may not even be considered. Under the plea of personal liberty, we have acquiesced in the principle of disintegration, that vice, cultured and perfumed, possibly, but vice for all that, has a tolerated if not a completely

legitimate place in the scope of human activities. By all these things have we unwittingly, it may be, yet powerfully contributed to break down the principle of authority in human government.

God, if He exists, must by His nature exact submission; the contingent character of man's being makes submission a natural necessity. But in destroying God, we have removed the very root and principle of authority. If we need not reverence God, how can reverence for man, or for anything that man has made, or with which he has surrounded himself, be reasonably exacted against the demands of self-seeking? We who have gradually undermined the foundation, the authority of God, can scarcely affect surprise at the revolt of the individual against the authority of a government which he considers the creature of his own making.

THE SOURCE OF AUTHORITY

Napoleon cynically thought that no State could endure without the sanction of religion, and accordingly proposed to make the Catholic Church a cog in the machinery of government. His conclusion was in essence blasphemous, but the principle was rooted in truth. All authority is from God, and only because it is from God, can it claim the allegiance of the individual. But a blatant faction that is increasing with ominous swiftness, urges that, without reference to God, all power resides in and emanates from the people; that authority is purely and simply the result of a free, loosely-welded compact between the individuals whose agent is the external, formal machinery called the State. The claim has been extended during the last decade by social anarchists, who appeal to an authority residing in them individually, to exempt them from the law and from judicial decisions, whenever the courts, or the law, are against what they hold to be "the public welfare."

In substance, this position does not differ from the plea of the anarchist who urges that any law of which he does not individually approve, is a violation of fundamental justice since it is a restriction of his personal liberty, or of the Marxian Socialist who sees a vague but sacred right destroyed by any exclusive title to property, or of any man who now pays the penalty of a violated law in the State penitentiary. Yet the principle is held not only by anarchists, Socialists, and convicted criminals, but by clergymen who have mistaken their vocation, and by university professors, luminaries in many American "seats of learning."

THE SANGER CASE

The Sanger case now pending in the Federal Court furnishes an excellent example in point. Some months ago, Mrs. Margaret Sanger was indicted by a Federal Grand Jury, on a charge of violating the postal laws by using the mails to disseminate directions for birth-restriction. The preliminary hearing was marked by a variety of disgraceful proceedings, in which the friends of the accused left little undone or unsaid to show their contempt both for the law and for the Court. "In a man-made world," writes an apologist, "Mrs. Sanger found a law which she fully understood. She felt that the law was repugnant to her sense of social obligations and duties. She therefore flung herself at the law." This defense, made in all seriousness, illustrates the completely self-centered spirit of the new social anarchy. Mrs. Sanger claims the liberty to violate a law which is repugnant to her social sense. Her apologist contends that she may freely flout public authority; public authority, however, must in no wise interfere with Mrs. Sanger, even though a law, expressive of the moral sense of the community, holds that Mrs. Sanger's acts are in violation of the rights of other citizens. Not the State therefore, but the individual, is to judge what is and what is not proper or licit, and if the State interferes, revolt becomes a duty and the highest loyalty.

DEFENDING A MARTYR

Further steps in the defense of Mrs. Sanger are thus outlined in a communication in the New York *Globe* for February 2.

> A plan frequently mentioned, is for five hundred or more women to pass around copies of Mrs. Sanger's forbidden publication in the courtroom, and offer themselves as voluntary prisoners to the court. According to Professor Edwin A. Ross of the University of Wisconsin, such a proceeding would give the courts a bigger job than they could successfully handle, since a proper respect for public opinion is necessary to all successful use of the courts to maintain social peace.

Were some counter-demonstration to be proposed, Mrs. Sanger's followers would no doubt regard the movement, and properly, as anarchical. The individual most heedless of the rights of others is always loudest in his outcries when his rights, real or assumed, are molested. "In God's name," exclaims Stevenson, "why all this to-do?" Mrs. Sanger is a martyr to the cause of civilization; very well; but if this character be chosen, let her go to the stake as befits a martyr, and let her friends remember that if the executioner be killed, the witness is robbed of her crown of glory.

CONSTITUTIONAL GUARANTEES

The Sanger indictment has achieved a notoriety hardly warranted by its character as an ordinary procedure under a Federal Statute. Its sole claim to public interest lies in the fact that it indicates the existence of a growing spirit of revolt which has been allowed to assume the mantle of altruism and philanthropy. Certainly, the Constitution of the United States guarantees "the right of the people peaceably to assemble and to petition the Government for a redress of grievances," but the modern social anarchist, on his own authority, has amended this Amendment by striking out the all-important "peaceably." The Constitution can hardly be interpreted as sanctioning mobs, or as guaranteeing a right of petition which is equivalent to a wholesale sustained contempt of court.

P. L. B.

NOTE AND COMMENT

How quickly "the whirligig of time" is moving, and what odd changes it brings with it in its dizzy round, is most strikingly illustrated in the little corner of the world where the Montenegrins have been struggling with the Austrians. Scutari, it had been said, was to have been held by the Montenegrins with the aid of Albanian troops under Essad Pasha, who had espoused the Montenegrin cause. Only three years previously he had desperately defended the same stronghold for months against the Montenegrin attacks. "When King Nicholas finally got possession of the city, April 27, 1912," further comments the *Independent,* "the British took it away from him and gave it to the Prussian Prince, William of Wied, who is now fighting the British to regain it." This is only one of the many similar anomalies which this conflict presents. National animosities are apparently as easily forgotten as political friendships. Moralists might gather from it lessons on the "mutability of human things."

The new Archbishop of Chicago, the Most Reverend George William Mundelein, is the second prelate whom New York has sent to govern the great Western See, and both these prelates are linked together by a curious incident. The first bishop was the Right Reverend William Quarter, who was pastor of old St. Mary's Church in Grand Street, New York, when, at the instance of Archbishop Hughes, he was chosen for the new See of Chicago. It was by Father Quarter's permission that, in April, 1835, under the leadership of the famous pioneer German pastor of New York, Brooklyn and Boston, Father John Stephen Raffeiner, the German Catholics of New York met in the base-

ment of St. Mary's Church and there organized the congregation that built St. Nicholas' Church in Second Street, Archbishop Mundelein's native parish. The progress of the Church in Chicago is thus related in this interesting way with two parishes on the East Side of New York. Old St. Mary's was one of the strongest Irish parishes in this city, and St. Nicholas', the first church here for German Catholics, was equally representative of the German colony. Both now form the heart of the great Jewish section of the East Side. When Bishop Quarter reached Chicago, in May, 1844, he found only two priests and one church (St. Mary's) in the straggling hamlet that had grown up about Fort Dearborn. Archbishop Mundelein will be welcomed by 790 priests, in charge of 326 churches, 219 of these edifices within the city limits, and a Catholic population of 1,250,000. The church property vested in his name is valued at $42,000,000.

Out of the gloom of war that involved almost all Europe a century ago, last year, came the spark that was to enkindle the world. In 1822 the Society for the Propagation of the Faith was established and soon "spread through the war-stricken Continent of Europe and across the seas to this country, and to the peoples of South America." Such is the consoling statement made in the Twelfth Annual Report of the Society's Branch established for the Archdiocese of New York, which again leads the world in its contributions to the mission cause.

> Today the Church is facing a like crisis. The countries that are the most generous in contributing to our missions are now locked in deadly conflict. They are looking for aid instead of giving it. But out of the gloom again comes the encouraging sign. The missions cannot fail, because God has raised up a generous people in this country, who will assume the holy privilege of sustaining bishops and priests and Sisters in their labors and sufferings and sacrifices for those others who have been called out of darkness into the light.

The contributions from the Archdiocese of New York during the past year have amounted to $177,918.58. The increase in new members has been 1,500, and 804 perpetual members were enrolled. The contributions, however, from parishes where the Society is not yet organized are small. At the head of the list, as we might perhaps expect, is not the most prosperous of the parishes, but St. Ann's of Nyack, N. Y., which is neither a populous nor an opulent Catholic center. Zeal counts for far more in God's work than either means or numbers.

Mr. Balfour, First Lord of the British Admiralty, in his latest book, "Theism and Humanism," states clearly the reason that underlies the necessity of religious education, though such is not directly the application made by him. "A sense of humor," he says, "if nothing else, should prevent us wasting fine language on the splendor of the moral law and the reverential obedience owed to it by mankind," if we do not base morality itself upon religious principles. A world made up ultimately of mere material beings, directed to a certain extent by the law of selection, and beyond that left to chance, has no reason for concerning itself about moral laws. Reverence for morality would soon be set aside.

> That debt will not long be paid if morality comes to be generally regarded as the casual effect of petty causes: comparable in its lowest manifestations with the appetites and terrors which rule, for their good, the animal creation; in its highest phases no more than a personal accomplishment, to be acquired or neglected at the bidding of individual caprice. More than this is needful if the noblest ideals are not to lose all power of appeal. Ethics must have its roots in the divine; and in the divine it must find its consummation.

It is for this reason that Catholics insist upon religious education and that their schools must rightly be considered as the mainstay of civilization. That morality may strike its roots deep in supernatural religion, it is necessary that religion be daily kept before the mind of the pupil, as is constantly done in the Catholic classroom, from primary school to university.

"We rarely open the columns of the *Catholic Register*," says the Editor of the *Missionary*, "that we do not find there an account of recent accessions to the Church in the Rocky Mountain region." Catholicism, he believes, is taking itself seriously there. Catholics are realizing more clearly in that "atmosphere of sublimated rarity" that the express purpose of the Church is the saving of souls.

> A new movement for making converts was launched in Denver recently by Rev. Walter Grace, of the parish of the Annunciation. A city-wide league of converts is to be formed, and each member will be asked to try and bring one friend into the Church within a year. Lectures are to be given by Father Grace and others for the benefit of inquirers. The purpose of the lectures is not alone to bring new members into the fold, but to put Catholicism in a better light before as many of the non-Catholic people as possible.

The work of the converts' league will likewise extend itself to bringing back fallen-away Catholics through the cooperation of the laity. It is needful that there should be everywhere an awakening of apostolic activity on the part of the Faithful. The Divine mission of the Church to spread the light of God's truth at home and abroad should be taken seriously by every one of her members.

How far we have progressed on "the back rail to heathenism" is plain from an official justification of "Academic Freedom" on the part of the national Bureau of Education, which issues a circular containing the implied convictions of Dr. S. P. Capen, the Bureau's specialist in higher education. He begins with the following exposition of the case:

> That there is always some pressure exerted in academic communities, as elsewhere, to keep radical propagandists quiet and to discourage destructive criticism of the existing order none will deny. Its extent varies with the institution. As a rule, it is exerted subtly, often unconsciously, in large universities which are supposedly free. Generally it vanishes as soon as the right of free speech is publicly broached. Within the past two or three years, however, there have been so many recurrences of disciplinary action directed by trustees and presidents of prominent institutions against professors reputed to hold unorthodox political, economic, or religious views that the question of academic freedom has become temporarily one of the foremost issues in university administration.

In what follows he then questions the right of trustees and presidents, even of "private institutions," to dismiss professors who make themselves guilty of imbuing the minds of the young under their charge with radical doctrines and "unorthodox views." "Is any university," he asks, "even if partly or wholly supported by private endowment, a private university? Does the measure of its accountability to the public differ from that of the State university?" He would, therefore, if we understand him aright, question the authority of the President of a Catholic university to dismiss from his staff a professor teaching radicalism and modern paganism in the classroom over which he presides. And this destruction of the minds and souls of the young he cleverly defends in the name of "accountability to the public." Presidents and trustees of colleges are not indeed to exceed their power, but public order and morality must be safeguarded in public institutions and religious interests must be defended in the private establishments founded or endowed for this very purpose. Is the Bureau of Education casting a sop to Cerberus, or does it wish to undermine the rights of religious education whose purpose is the highest welfare of the State?

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CHRONICLE

Home News: Resignation of the Secretary of War. The War: Bulletin, Feb. 8, p. m.-Feb. 15, a. m.—The Submarine Controversy. Austria-Hungary: Austrian Press Views. France: Elections Adjourned. Germany: Intensive Cultivation. Great Britain: Military Conscription—The "Conscription of Wealth." Ireland: Immediate Home Rule. Mexico: The Week; Religious Persecution. Rome: Future Saints and Beati 433-436

TOPICS OF INTEREST

II–The Proposed National University — The Boys of Our City—The Index—High Priests of the Unutterable—The Nuns of Ypres....437-443

COMMUNICATIONS

"What Can Be Done?"—A Practical Suggestion—Congregational Singing—Organized Censorship of Films — A Mere Oversight? — The Celt in Politics — "Catholic" and "Reformation" — A Caution 443-445

EDITORIALS

The Twenty-second of February — A Catholic Baby Week — Whose Shame? — Our "Yellow" Press—Bibles and Trade-Catalogues—The Daily Wage 446-448

LITERATURE

XX–Alessandro Manzoni.

REVIEWS: Causons—The Reconciliation of Government with Liberty — The New American Government and Its Work—A Life of William Shakespeare—The Life and Times of Tennyson—A Chant of Love for England—Songs of the Streets and Byways—Children of Fancy—From Moscow to the Persian Gulf.

BOOKS AND AUTHORS: The February *Month*—"The Oakleyites" — "Discipline as a School Problem" — "Life of W J M... Means and Methods of Agricultu... —"Standard Oil or the People"—"... from a Southern Garden"—With t...

BOOKS RECEIVED.....

EDUCATION

Educational Misfits.....

SOCIOLOGY

The Law for Turtles and Theater...

NOTE AND COMMENT

Laymen's League Retreats and L... "Money Needed for the Pope"—Public... Results—The Proper Spirit of Charity—... Socialist Arcadia — Stimulating our Fo... Trade—Catholic Mission Work Among the ... groes .....455, 4...

CHRONICLE

Home News.—On February 10, Lindley M. Garrison of New Jersey, the Secretary of War, resigned from President Wilson's Cabinet. At the same time Henry S. Breckinridge of Kentucky, Assistant Secretary of War, resigned from office, asserting that he endorsed Mr. Garrison's policies and considered the differences between the President and the Secretary of War irreconcilable. The President and the Secretary differed over the Philippines and national defense. The latter considered the Clarke amendment, which grants unlimited and unprotected freedom to the Philippines, not later than four years after the passage of the Bill in which it is embodied, "an abandonment of the duty of this nation and a breach of trust toward the Filipinos," and as a consequence, he could not accept the amendment nor acquiesce in its acceptance. He furthermore considered reliance upon the militia for national defense "an unjustifiable imperiling of the nation's safety," and would not accept any measure designed to make use of the militia alone for such defense. As Mr. Garrison was obliged to make public once again, in a formal way, his views upon each topic, he pressed the President for a definite statement of opinion on these all-important subjects. The President replied that though he considered the Clarke amendment unwise, yet he deemed it inadvisable to take the position that he would dissent if Congress passed a Bill embodying that amendment. He would withhold judgment therefore until the joint decision of both Houses reached him in definite form. The reply to the second question raised by Mr. Garrison was to the effect t... Mr. Wilson was not sure that national de... i... h the militia, yet he intended to keep an open mind on the subject. Finally Mr. Garrison was assured that he was at liberty to express his own views, but he was "to be kind enough to draw very carefully the distinction" between those views and the views of the Administration. The resignation followed and was accepted.

Resignation of the Secretary of War

The issue over the Philippines is clear enough. In the ultimate resolution, the main dispute over national defense comes to this: the Secretary of War wanted an army sufficient for national defense, entirely under Federal control; such control could not be had over the State militia, and therefore it did not meet requirements. That the desired Federal control was not possible is clear, Secretary Garrison thought, from this clause of the Constitution:

> Congress shall have power to provide for organizing, arming and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States, respectively, the appointment of the officers and the authority of training the militia according to the discipline prescribed by Congress.

He tried to get the President to speak his mind on the subject at a critical moment and found that mind "open to conviction" on the possibility of obtaining national defense through the militia under Federal control and training.

The press comments on the resignation are various. The New York *World* finds it "impossible to justify, and not easy to excuse"; the New York *Journal of Commerce* deems it the only way out of an inextricable difficulty; the New York *Tribune* sees in it an evil omen for the President; the Detroit *Free Press* considers the resignation unfortunate and believes the reason assigned a matter of regret; the Philadelphia *Inquirer* considers it a serious blow to the Administration; the New York *Sun*

...o our public service utterly deplorable; ... *Republican* regrets the resignation, but ...r. Garrison became discouraged and dis... ...ovidence *Journal* terms it a disquieting in... ...Administration and the country.

...—Military operations have been barren of ... almost all the war fronts. Artois and ...re the only exceptions. In the latter dis... ...eb. 8 p. ...15 a. m. trict the French have penetrated the German lines north of Massiges, and further to the west the Germans ...ave taken 1,500 yards of French trenches; north ... the Germans, whose offensive has lasted for ...weeks, have captured more than 800 yards of ...nches near Vimy. Only intermittent and in... ... actions are reported from the Russian ...f operations. In Albania the Austrians after oc... ...ng Tirana have encountered serious resistance ...m the Italians and have not advanced to Durazzo. ...lsewhere the situation remains practically unchanged.

The Lusitania incident is approaching solution. The German Ambassador to the United States acting under instructions conveyed to him in a memorandum from his Government, laid before Secretary Lansing a tentative draft of the official note Germany was prepared to send to Washington. This note, the public has been given to understand, while saving Germany from humiliation by avoiding the use of the word "illegal," really amounts to a concession of American demands, and is to be framed in language that will admit such an interpretation. A conference between the President and the Secretary of State, followed by a Cabinet meeting, led to another interview between Mr. Lansing and Count von Bernstorff, with the result that the Ambassador dispatched to Berlin the final form of a note which the United States is willing to accept and Count von Jagow is ready to sign.

The Submarine Controversy

The text of the note sent by Secretary Lansing, under the date of January 18, to the European belligerent countries, which proposes the disarmament of merchant vessels, has been published. It points out that submarines should not be deprived of their effectiveness in the invasion of commerce, provided the safety of non-combatants is secured; but adds that it is difficult to safeguard their lives under present conditions. The defenseless character of submarines, the note points out, exposes them to destruction by guns even of small caliber carried on board merchant ships; and as pirates and sea-rovers have been swept from the seas, such guns would seem to have the character of offensive armament. In view of this fact, the United States is disposed to regard "a merchant vessel carrying armament of any sort" as an auxiliary cruiser. Mr. Lansing suggests, therefore, that the belligerent nations come to an agreement, according to which merchant vessels "be prohibited from carrying any armament whatsoever"; submarines would then "be caused to adhere strictly to the rules of international law in the matter of stopping and searching merchant vessels, determining their belligerent nationality and removing the crews and passengers to places of safety before sinking the vessels as prizes of war."

The necessity of coming to a decision as to the naval status of armed merchant vessels is a pressing one, for Germany and Austria have sent an official communication to all neutral Powers, stating that after February 29 both Governments will regard armed merchantmen as ships of war and will accordingly attack them without warning. Neutral powers are thus given an opportunity either to warn passengers against traveling on such vessels or to prohibit them from doing so. The position that the United States will adopt on the matter has not been made known, but its serious consequences are clear from the fact that if armed merchantmen are held by our Government to be auxiliary cruisers, presumably they will be subject to all the restrictions that apply to ships of war, such as not being permitted to enter a port of the United States oftener than once in three months, and then being liable to internment in the event of outstaying the recognized time-limit.

Austria-Hungary.—The Austrian press is apparently in full accord with the German statement that the blockade, in spite of all the sufferings it entails, has brought some advantages to the Central Powers. Had Austria-Hungary and Germany been free to carry on their commerce and receive foreign shipments, the enormous imports would in no wise have been counteracted by the exports. With a vast proportion of the skilled workers engaged in the army, the Teutonic countries could not have adequately supplied their foreign purchasers, so that the excess of importation would have caused a serious financial drain. "England did us a great favor in cutting off our avenues of trade." Fully eighty-five per cent of the war loans are said to have remained in the two countries, so that the great bulk of the money has been spent in war material and returned to the people in wages. Owing to the high cost of living and the labor scarcity, these wages have been doubled. The occupation of Serbia and the opening of the road to Turkey have been the occasion of making good the shortage in metal. Old mines have been reopened and entirely new mines are in operation in Turkish Asia Minor. A local export trade has been established and at the same time such foodstuffs as can be obtained from Rumania, the Balkans and the Ottoman Empire have been made easily accessible. It was asserted by a leading statesman in Hungary, toward the beginning of this year, that the food problem in his country was then less acute than it had been a year before. It is true, nevertheless, that great food restrictions have been made in Austria.

Austrian Press Views

France.—By the Constitution, "cantonal" elections for the *Conseils Généraux* and for the *Conseils d'Arrondissement* should take place in July, 1916, and elections for the Municipal Boards in Paris in May of the same year. The Government, however, has laid before the Chamber the outline of a bill to adjourn them owing to the war. A similar measure affecting elections to the Chamber of Deputies and the Senate has already been passed by the Parliament.

Elections Adjourned

Commenting upon the measure *La Croix* says it would be unfair to hold these elections while so many voters are on duty at the front. Yet the country during eighteen months of hard struggle has realized the absolute need of renewing the personnel of its deliberative assemblies. It has learned many a hard lesson and is only too anxious to make use of its newly acquired knowledge and experience. The representatives of the people in the various legislative bodies, whose terms will be thus prolonged, are reminded that this prolongation is not so much in virtue of universal suffrage as of the "sacred union" whose one purpose is to hold together all Frenchmen, irrespective of political affiliations, for the national defense.

Germany.—The *Deutsche Reichsanzeiger* has some exceedingly interesting figures to offer showing the possibilities of intensive cultivation in agriculture. The soil available in Germany for agricultural purposes has not perceptibly increased within the last generation. Yet owing to intensive cultivation the product in wheat has increased 85.8 per cent, in rye 75.2, in barley 47, in oats 81, in potatoes 47, and in hay 47.6 per cent. It is particularly interesting to note the proportion which this represents when compared with the increase in population. In 1881 the population of Germany was, in round numbers, 45,500,000; in 1913 it had risen to 67,000,000, thus representing an increase of 47¼ per cent. It appears, therefore, that the increase in production in three of the above products corresponds closely to the increase in population, while the crops in the two important items needed for bread, wheat and rye, have augmented one-and-three-fourths times in proportion to the population. It is believed that the actual shortage in bread which nevertheless exists at the present moment is due to a greater consumption, owing to increased labor intensity and deficit in other foodstuffs.

Intensive Cultivation

Great Britain.—Conscription as a principle has now been established in Great Britain; whether the Government either in the immediate or remote future, will invoke the principle to interfere with what the unions deem the laborer's rights, remains to be seen. The Military Service Bill which went into effect on February 10 is mainly designed to bring into the army, approximately three hundred thousand single men between the ages of 19 and 41, who failed to attest themselves while the Derby enlistment plan was in operation. It will be remembered that in his report, Lord Derby estimated that six hundred and thirty thousand unmarried men had failed to enlist. Since, however, according to another estimate, fully fifty per cent of this number could claim legitimate exemption, it will be seen that the present scope of forced enlistment is rather narrow. Among the classes for which exemption is provided, are those who object to war on conscientious grounds, men who are the sole support of families, and clergymen. On February 14, all single men not included in any of these classes, were summoned to enlist.

Military Conscription

An article in a recent number of the *Spectator* discusses the recent demand, which seems to be gaining strength, for "the conscription of wealth" by an increased special taxation. The workers are doing their part, toiling in the munition factories or enlisting for service at the front, while the wealthy continue to enjoy themselves as usual. The writer instances the meetings at the race-courses, where throngs of motor-cars poured in, each with its chauffeur who should have been in his country's service, and each "wasting petrol," energy "that should have been applied for the same end." The critic in the *Spectator* believes that those on whom the burden of increased taxation would fall, the moneyed classes, would be willing to serve their country in this manner, and holds that the reluctance to make them "do their bit" is the fault of the Cabinet. "Perhaps he is right," comments the *Catholic Times*. "It may be that they know they have friends in the Cabinet who will always turn a deaf ear to proposals for exacting from the wealthy the proportion of taxes they ought to bear." In all justice the war burden should of course fall on the rich too.

The "Conscription of Wealth"

Ireland.—The delayed enforcement of the Home Rule Act has dampened Irish enthusiasm in favor of recruiting and of England's cause in the war. From the tone of the Irish Press, the country evidently realizes that England has not stood squarely by the Bill. War conditions, says *New Ireland,* have made the financial clauses "ridiculous," and Irishmen "are confronted with the spectacle of an English administrator in Dublin proceeding . . . to forestall the economies which must be the key to the future success" of the measure. The outbreak of the war and the Order in Council of last September have twice delayed the fulfilment of the nation's aspirations. A third postponement would exasperate it. Mr. Joseph Dolan's "Ardee" letter has put the case forcibly for immediate Home Rule. In it he insisted on the creation of a national demand for an immediate solution "which would give the Irish Party the momentum necessary to win a settlement while the war lasts"; he showed that the question was of vital urgency to every class of Irish-

Immediate Home Rule

men, that Unionists and Ulstermen are as much concerned in freeing the country from overtaxation as the most ardent Nationalists. He made it clear that in the spring a great increase will take place in the taxes already burdening the nation with more than double the weight of those under which England labors, and demanded that Ireland secure some adequate proportion of the war expenditure which has created such an industrial boom in English industry, to which Ireland contributes without preceptible returns. He finally exposed the need of an Irish Assembly to protect Irish industries and to organize the national resources and prepare the country for the economic upheaval that must follow the war.

The Home Rule Act is due to become operative on March 17, the date on which the Order in Council terminates, and on which, if further suspension takes place, the Order must be renewed. "If there is to be any renewal of the existing Order," says *New Ireland,* "it can only be by the deliberate policy of the Irish Party." Although the same journal fears that the consent may be given, and without any thought of obtaining terms, it admits that Messrs. Redmond and Dillon have not been afraid to tell the Government that the policy of crippling Irish industries must cease.

Mexico.—There has been little change in general conditions; battles are still-fought, disease is still rampant, persecution of the Church is intense. Governor Aguilar, of Vera Cruz, has been replaced by Jara, a friend of Obregon. The Church gains nothing by the change. Villa's brother has been indicted by the El Paso county Grand Jury, for sending men into Texas to wreck a train carrying Carranzista troops. The Constitutionalists announce: (1) that the subjugation of Oaxaca is proceeding rapidly; (2) the execution of a priest for political intrigue; (3) the installation of a wireless system for the whole country; (4) the formation of communistic settlements; (5) the return of a great amount of rolling stock to use; (6) a perfected plan for a Constitutional Convention to be inaugurated September 16, etc., etc. How much of this is true remains to be seen.

The Week; Religious Persecution

This is the way the press speaks of the clergy and religion.

THE CLERGY! THE CLERGY!

People, the priesthood is the enemy of all progress and advancement. In 1910, when you rose in rebellion, the priests opposed you and conspired against the revolutionary principles of Francis I. Madero until finally they contributed to his murder. (*La-Raza*). . . .

THE CLERGY! THE CLERGY!

People of Mexico, priests are moreover your enemy. Beware of them as of a dangerous disease. They tried to rule you when a foreign prince, a savage dictatorship could not. It was the priests that provoked intervention, but Americans have not heeded them. Beware! Beware! (*La-Raza.*)

The study of paleontology . . . has made it clear that primitive man was not as perfect as the man of our day and consequently did not possess the alleged perfections of the Adam described to us in the Bible, one of the books most filled (*sic*) with errors, a book which has most contributed to retard human progress. . . . Many travelers have given us an account of people who are so absolutely lacking in religious belief that they give no sign of worship whatever. These people have no idea of God, they do not possess a word to express the idea of a Supreme Being to whom worship is due. Primitive man was naturally atheistic. (*La Voz del Obrero,* January 1, 1916.)

This letter written to the *Southern Messenger* from Colima shows how priests are treated:

Our situation here is very bad. The persecution against the clergy is frantic and wanton; it seems to be the purpose of the so-called government to destroy the poor churchmen. Ruiz, the Governor of the State, has ordered that within the next eight days all the priests in the State shall be concentrated in this city, to prevent, he says, their conferring with clergymen in foreign countries to oppose the revolution! And so, the priests are here, and the people outside of the city are left without spiritual help.

Monkey is imitating monkey.

Rome.—The function recently held in the Vatican when the Holy Father spoke on the heroic nature of the virtues of the Venerable Jean Baptiste de Bourgogne, professed Priest of the Order of Friars Minor, is, according to *Rome,* the nearest approach to a solemn beatification or canonization that will take place this year. The Congregation of Rites, however, will hold on June 20, a new preliminary session to examine into the miracles proposed for the canonization of Blessed Joan of Arc. On November 20 it will hold a similar session to inquire into the martyrdom and miracles of the Venerable Oliver Plunket, Archbishop of Armagh. Should no obstacles occur, the cause of the canonization of Blessed Joan of Arc and of the beatification of the heroic Archbishop will be completed in 1917. The Congregation will also study the causes, among others, of the Ven. Giuseppe Benedetto Cottolengo, the apostle of the poor in Turin, of the Ven. Louise de Marillac of the Daughters of St. Vincent de Paul, and of the Ven. Euphrasie Pelletier of the Institute of "Our-Lady of Charity of the Good Shepherd of Angers."

Future Saints and Beati

La Croix of Paris, announces that in an audience given on January 26, to His Eminence Cardinal Vico, Pro-Prefect of the Sacred Congregation of Rites, the Sovereign Pontiff sanctioned the introduction of the cause of martyrdom of Mgr. Jean-Marie du Lau d'Alleman, Archbishop of Arles, of Mgr. François Joseph de la Rochefoucauld, Bishop of Beauvais, of his brother, Mgr. Pierre-Louis de la Rochefoucauld, Bishop of Saintes, and of their 200 companions, mostly priests, all killed by the French Revolutionists in the *massacre des Carmes* in Paris, September 2, 1792.

TOPICS OF INTEREST

II—The Proposed National University

BEARING in mind the judgments already quoted from many great lawyers and statesmen, conspicuous for their part in creating and advocating the Constitution, or, later, in shaping its construction, we turn now to the document itself to see if it anywhere gives Congress the power directly, or by reasonable implication, to regulate or to support schools, colleges or universities. The preamble sets out in general terms the reasons for the adoption of the Constitution; but it grants no legislative powers to Congress. "The preamble," says Story, on the Constitution (*Vol. I, p.* 327) "can never be resorted to in order to enlarge the powers confided to the general government or any of its departments." Section 8 of Article I sets out in eighteen subsections practically all the important legislative powers granted to the Congress. Not one of these subsections either directly or by reasonable implication gives Congress any power to regulate education, or to support schools, colleges or universities. Subsection 8 grants the power "to promote the progress of science and useful arts," but only "by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries." Subsection 1 gives the power "to lay and collect taxes, duties, imposts, and excises [in order] to pay the debts and provide for the common defense and general welfare of the United States," etc. Those general words evidently do not mean that Congress may collect and spend the taxes for any purpose it may consider conducive to the "general welfare" of the individual citizen. This was made clear by Madison's argument for the Constitution in No. 40 of the *Federalist.* (See *Story, "Commentaries on the Constitution of the United States," Vol. I, Bk. III, Ch.* 14, *"The Powers of Congress."*) If this general, unlimited power had been given to Congress, the other paragraphs or subsections of Section 8 of Article I would be useless, absurd. If the general power had been given, Chief Justice Marshall, Madison, Story, Cooley, and other eminent advocates and interpreters would have had no excuse for saying that the powers of Congress had been "enumerated," and, under such a construction, Congress, having the right to choose any "reasonable means" to carry out the powers, might establish drug stores, own and operate farms or factories or bookstores, printing-houses or theaters.

The words "common defense" refer to the defense of the whole country against rebellions or foreign enemies. The words "general welfare" refer to the welfare of the United States as a whole, as distinguished from the welfare of the citizens of each State. It was intended that the welfare of the individual citizen should be the special care of his own State; but the defense or welfare of the whole country, as distinguished from its component parts, was assigned to the general government, as better fitted for the task. The reasons for, and the advantages of, this division of duties is made plain in Story on the Constitution (*Vol. I, Secs.* 497 *to* 507). The provision for the "common defense and general welfare" appears in the preamble as one of the primary objects of the Constitution. Article III of the Articles of Confederation which, as all admit, were intended to keep a strong check on the Congress, had declared:

> The said States hereby severally enter into a firm league of friendship with each other for their *common defense,* the security of their liberties, and their mutual and *general welfare,* binding themselves to assist each other against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade or any other pretense whatever.

In Article VIII it is said:

> *All charges of war,* and all other expenses that shall be incurred for the *common defense* and *general welfare* and allowed by the United States in Congress assembled shall be defrayed out of a common treasury, etc.

In Section 6 of Article IX of the Articles of Confederation it was provided: "The United States in Congress assembled shall never engage in war . . . nor ascertain the sums and expenses necessary for the defense and welfare of the United States . . . unless nine States assent to the same," etc. In the *Federalist,* No. 44, Madison wrote:

> And yet the present Congress (under the Confederation) has as complete authority to require of the States indefinite supplies of money for the common defense and general welfare, as the future Congress will have to require them of individual citizens.

There was evidently no intention to change this meaning of the words "for the common defense and general welfare" when they were used in subsection 1 of section 8 of Article I of the later Constitution.

Section 9 of Article I of the Constitution merely prohibits the Federal Government from doing the acts enumerated. Section 10 of the same Article merely enumerated the acts that the States were forbidden to do. No other provision of the Constitution nor any amendment made before or after the Civil War (8 *Cyclopedia of Law,* p. 774) has any bearing on the subject we are now considering, except the Tenth Amendment.

The Amendments from I to X, inclusive, were prepared by Congress, September 25, 1789, and were ratified by December 15, 1791. The Tenth Amendment reads: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people." These ten Amendments were proposed by Congress in the year the Constitution was finally ratified and the Government under it was organized. Before the Constitution was ratified, there was practically an agreement among the leaders of the day, that the ten Amend-

ments should be at once adopted to satisfy citizens who were afraid that there were not enough limitations on the powers of the Federal Government. Therefore, the Tenth Amendment was adopted to make it clear that the United States should have only the specific powers, the enumerated powers, set out in the Constitution, not a vague, general power to do anything thought necessary by Congress "for the common defense and general welfare of the United States."

Story on the Constitution (*Vol. I, section* 533, *etc.*) remarks:

> The truth is that the legislative power is the great and overruling power in every free government. It has been remarked, with equal force and sagacity, that the legislative power is everywhere extending the sphere of its activity, and drawing all power into its impetuous vortex. . . . In the first place, its constitutional powers are more extensive, and less capable of being brought within precise limits, than those of either of the other departments. . . . It is easily moved and steadily moved by the strong impulses of popular feeling and popular odium. It obeys, without reluctance, the wishes and will of the majority of the time being. The path to public favor lies open by such obedience; and it finds not only support, but impunity, in whatever measures the majority advises, even though they transcend the constitutional limits.

Alexis de Tocqueville in "The Old Régime and the Revolution," has set out the conditions of his country prior to the French Revolution, and has shown that the government broke down because it hampered and controlled its citizens and its local and provincial officers on all public and private matters and in every direction, even down to the minutest details. The government meddled too much and undertook too many activities. Its good, as well as its improper purposes finally produced troubles, vexation and an uncontrollable wrath. Louis XVI was not a bad king. Burke's immortal description of Marie Antoinette was nearer the truth than Carlyle's mean caricature.

Adams, in his book, "Civilization and Decay," and James Bryce, in his "Studies in History and Jurisprudence," like other careful students, say that the Roman Empire's fall was mainly due to heavy taxation, the exhaustion of the soil, the decay of its farmers and the *gradual dependence of the people on the government* in all things. The Roman Republic, long before that time, was hurt by a gradual change in the form of the government and by the steady decline of manly vigor and patriotic sentiments in the citizens and leaders. "Yet the Constitution of Rome," says Bryce, "regarded on its legal side, changed comparatively little in the three centuries that lie between the Licinian laws and the age of Sulla; for most of those deviations from ancient usage which, as we can now see, were working toward its fall, were in form quite legal, being merely occasional resorts to expedients which the Constitution recognized, though they had been more rarely and more cautiously used in older and better days."

We ought to avoid questionable "deviations from ancient usage" even though these deviations be "in form quite legal," lest they insidiously work our fall. It is foolish, unjust and dangerous to put too much on any government, however free its form may appear to be. It is absolutely necessary that the constitutional rights of the Federal Government and of the several States be maintained in their integrity. In the days of Calhoun, the dreaded doctrine of "States' Rights" was the bogy of the North; at the present day, forces of increasing strength are working to credit the Federal Government with "enlarged and incidental powers" contained neither explicitly nor by reasonable construction in the Constitution, nor contemplated by the framers of that document. How far will these unwarranted constructions extend? No one seems to know. "Yet no one goes so far," as Cromwell has well said, "as he who does not know how far he is going."

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The Boys of Our City

IT was only recently that Chicago awoke to the knowledge that there are 100,000 boys between the ages of sixteen and twenty-one living in her confines, and that these boys are daily facing problems which they are unprepared to solve. Previously boys had received little notice, except indeed when they forced themselves on public attention by appearing in the municipal courts with a policeman's hand upon their collars. This happened with such increasing frequency that finally the existence of a "boy problem" became so patent it could no longer be disregarded. The first step considered necessary was the reorganization of the judiciary so that all cases involving minors above the Juvenile Court age could be tried in one court before a certain judge who would soon become expert in dealing with juvenile delinquents. After one year of the court's existence its records were collated and printed for the first time in the *New World* of April 2, 1915. The report was, in the mildest language, startling. It showed that 10,000 boys had been arrested and brought to trial in one year's time. The charges against the boys were the most interesting item of the report. They covered the whole range of petty and serious crimes, from, in all seriousness, eating garlic and singing "Tipperary," to murder. But equally worthy of note is the fact, emphasized by the court's report, that of the 10,000 boys tried, seventy-six per cent were discharged after trial. This is easily explained. First of all, the majority of the boys were arrested for violating city ordinances, such as that prohibiting ball-playing in the streets. Many times the arrest was plainly traceable to "spite" on the part of the officer of the law, for, in Chicago, as in all great cities, there is eternal warfare between policemen and the boys whose only playground is the street. Then,

on the other hand, the boys found a lenient judge facing them, one who looked on their offense as they did when committing it. Whenever possible the defendant was discharged or put on probation. The substitutes are holding him for the Criminal Court, which means several months' confinement in the County Jail, or sending him to the Bridewell to serve a sentence imposed by the Municipal Court. Either confinement will mean that the boy will be brought into intimate contact with hardened criminals and will usually leave the jail a bit further from reformation than he was on entering it.

To revert for a moment to the boys discharged after trial. Their arrest had branded them in an offensive manner. In addition they had been held in the police stations sometimes for two and three days. If a lad had been arrested while exploring a vacant house, and few boys can resist that temptation, he was probably held in the station a week, while a number of detectives attempted to trace every recent robbery in the neighborhood to him. One more fact, however galling, we must face. Catholic boys were not lacking in numbers among the 10,000 arrested, and there was all too high a representation of parochial school pupils and graduates.

Needless to say the publication of these statistics set us to thinking what forces in city life had converted one in every ten of our boys into a criminal. We likewise reviewed our endeavors to help the boy in his struggle to keep afloat in the city's sea of temptations. And we discovered that we, as a Church as well as a municipality and State, had been but little concerned with our boys after they had passed the school age. The State does not consider the youth sufficiently matured to have a voice in its concerns or to manage his own finances until he is twenty-one. But at sixteen it credits him with enough judgment to decide the most vital affairs of his own life, whether he will continue his education or not, whether he will apply himself to some lawful remunerative task or not. After he is beyond the grasp of the truant officers, he can dispose of his time as he will as long as he keeps out of the path of the policeman. As Catholics, we discovered that we had to a great extent neglected the boy of those years. We have a large number of Catholic high schools and colleges, but at best a small portion of our boys attended them. We have, too, several young men's sodalities, one particularly worthy of mention, the Stayms Club of St. Thomas Aquinas parish. In addition we have a diocesan Union of German Catholic societies for young men. Then there is the Working Boys' Home, but that can scarcely accommodate the younger boys needing its ministrations. Chicago has several Catholic social centers excellently managed and very successful. But all told they are a drop in the bucket. The situation is simply this: On the completion of the parochial school course the majority of our boys of fourteen and fifteen immediately seek employment. Working by day means playing by night, and the streets are the playground. Influences are felt there that wean the boys from paternal control; and by degrees the work of the parochial schools is undone. Church attendance first grows slack and finally ceases altogether or becomes a mere pretense. The streets conquer. And when home has become the place where he occasionally sleeps and eats, the last natural link that binds him to his Faith has been broken. It is, of course, absurd to say that this happens to the majority of our boys. It is, however, true of too many.

The revelation of these conditions has served to arouse the Catholics of our city. The Right Reverend A. J. McGavick, D.D., made an appeal for "our boys" to the members of the St. Vincent de Paul Conferences and the Archdiocesan Union of the Holy Name Societies. He asked the men of these associations to unite to organize a Catholic boys' protectorate. The first work of the organization was to be in connection with the Boys' Court. It was planned to have a social worker at the Court who would get in touch with the Catholic boys brought there and learn the charges against them, their home conditions, their parishes, relations, employment, etc. The work was to be in time like that of the Big Brother Movement in New York. The Holy Name Archdiocesan Union agreed to enter upon the work, but no immediate steps were taken. It was decided to await the appointment of the new Archbishop.

This much is certain. In the rapid growth of the Catholic Church in Chicago, with all the accessory problems that cry for solution, the boy has been almost forgotten. No one seemed to realize how immense were the difficulties and temptations with which he had to cope in this great and somewhat immoral city. Now, however, the boy has told the story of his trials and needs, so there is promise of generous help from many sources. It seems certain that work among the boys, both in the establishment of parish centers to hold him to his Faith and of a protectorate to help him where he is in difficulties, will soon be as flourishing and successful as are so many of the Catholic Church's activities in this city and archdiocese.

Chicago. L. FREDERICK HAPPEL.

The Index

A CORRESPONDENT writes: "Will you kindly explain what is meant by the Index, by whom it is compiled, what authority it has, and why it has been given a place in ecclesiastical discipline?" By the Index is meant, in the wider signification of the term, the whole body of ecclesiastical legislation on the prohibition of books. The Church's laws on the subject are contained in a single volume, which is divided into two parts. The first part consists of general decrees, which, as far as they concern the Faithful, forbid the reading of certain general classes of books. These decrees were first published in the year 1897 by Pope Leo XIII in his Constitution, "Officiorum et Munerum," which abrogated all an-

terior general decrees on the prohibition of books with the single exception of the Constitution of Pope Benedict XIV, "Sollicita ac Provida." The second part is made up of a catalogue of particular ecclesiastical decisions that prohibit the reading of particular authors, whose works are condemned either in their entirety or in part. The volume which at the present time contains the authoritative Church legislation on forbidden books, was published in the year 1900, and has for its title, "Index Librorum Prohibitorum." The word "Index" is, therefore, rightly applied to this entire volume; but in its more technical and more generally accepted meaning it is restricted to the catalogue of forbidden books that makes up its second part. It is of the Index in this narrower sense that the present article treats.

The Index, so understood, does not include all books that the Church regards as reprehensible, nor even the worst books, but only such as have been denounced to Rome, examined, and officially condemned either by the Pope in person through a Brief or Bull, or by one of the Sacred Congregations, generally by the Congregation of the Index or the Congregation of the Holy Office, but also, though more rarely, by some other Congregation, as for instance by the Congregation of Rites or the Congregation of Indulgences and Sacred Relics. The last Congregation no longer exists, as it was absorbed by the Congregation of the Holy Office in the recent reconstruction of the Roman Curia. The Index, therefore, signifies the list of books that have been explicitly and officially condemned by the Catholic Church and are strictly forbidden to Catholic readers.

In the history of the Church there are many instances, some of them very early, of the condemnation of pernicious books. The first example of an express condemnation and prohibition is that issued by the Fathers of the Council of Nicæa in the year 325 against the book entitled "Thalia," written by Arius. Pope Gelasius I in a Roman synod held in 494 published a list of the proscribed writings of heretics. One of the more conspicuous later examples was the prohibition of the works of Luther by Pope Leo X. In a number of places lists of forbidden books were published by civil authority, as in Italy by the Senate of Lucca in the year 1545, and by local ecclesiastical authority, as in Germany by the Provincial Council of Cologne. Finally, in 1559, under Pope Paul IV, was issued the first Roman Index by the Sacred Congregation of the Inquisition. Five years later Pope Pius IV replaced this by the Tridentine Index, so called because it was drawn up in accordance with the ten rules laid down by the Fathers of the Council of Trent.

Among other functions with which the Holy Office was charged at this time was that of safeguarding the integrity of the Faith and the purity of morals against the inroads of dangerous literature; but the rapid spread of works that stirred their readers to revolt against Christian belief and practice soon necessitated the establishment of a separate Congregation whose sole duty was to examine delated books, and, in the event that they were found harmful, to declare their condemnation, the sentence being either absolute or conditioned on their correction. Accordingly, in 1571, by order of Pope St. Pius V, the Congregation of the Index came into existence, not to supplant the Holy Office, but to supplement it, and from that time to the present this body with its consultors has been carrying on its investigations, publishing its adverse decisions, and keeping an exact list of all books condemned either by the Congregation itself, by the Pope, or by some other Congregation.

In the course of time many volumes were put on the Index in accordance with the rules laid down by the Council of Trent and the decrees of various Pontiffs. In 1897, however, Pope Leo XIII issued his Constitution, "Officiorum et Munerum," by which he modified the rules and procedure of the Congregation of the Index, amplified its scope, and ordained that a new Index, more in keeping with the needs of modern times, should be prepared to take the place of the Tridentine Index, which had been in force for more than three centuries. The revision was carefully carried out, and in 1900 the first edition of the Leonine Index, as it has been called, made its appearance. Since then four other editions have been published, the last in 1911 under Pope Pius X. This last edition, which includes books condemned from the year 1600 up to the year 1911 inclusive, but which in other respects is identical with the edition of 1900, is the official Index of forbidden books. It is to be noted, however, that other books have been condemned since the time of its publication; so that to bring the edition of 1911 absolutely up to date, these books would have to be incorporated in it. The Index is published by the Vatican Press and can be obtained for a moderate price from any Catholic bookseller.

The authority of the Index is that of the Church's laws, for the Congregation of the Index is an ecclesiastical legislative body, with authority received from the Vicar of Christ, to frame laws for the guidance of the Faithful. Moreover, the enactments of the Congregation of the Index receive the approbation, at least *in forma communi,* of the Holy Father; and although this does not mean that the Pope adds his own special condemnation and prohibition over and beyond that of the Congregation, it does mean that he approves the exercise of authority that the Congregation has received from him.

Various kinds of intellectual assent are to be given to the decrees recorded in the Index under the name of each of the forbidden books, according to the source from which these decrees have emanated, the character of the approbation they have received from the Supreme Pontiff, and the terms in which the condemnation is described. That some assent is required even for decisions of the Congregation of the Index, the function of which is not to pass doctrinal sentence on the orthodoxy of

books but merely to approve or to prohibit their use, is clear from the fact that on November 18, 1907, the following proposition was condemned: "They are to be considered free from all blame who esteem as of no value the strictures passed by the Sacred Congregation of the Index and the other Sacred Roman Congregations." A good Catholic therefore will believe that the Congregation of the Index has done well in condemning a given book. A higher kind of assent, which is not that of faith, either Divine or ecclesiastical, but is called the assent of religion, is to be given to the decrees of the Congregations that pass doctrinal sentences; for Pope Pius IX declared on December 21, 1863, that "It is not enough for wise Catholics to receive and revere the . . . dogmas of the Church, they ought also to submit to the decisions concerning doctrine that are pronounced by the Pontifical Congregations." To such decrees, therefore, one is bound to give internal assent and to profess his assent publicly, unless he knows for certain, and such a contingency is of so rare an occurrence as to be negligible, that the doctrine opposite to that condemned is true.

When, however, the Pope approves a doctrinal decision of one of the Congregations *in forma specifica,* that is, in such a way as to make the decision his own, a still higher form of assent is required, that, namely, which is due to the Roman Pontiff when he exercises his supreme power of teaching. If the manner in which the Holy Father speaks is not such as to make it clear that he is speaking *ex cathedra,* the assent required, though not an act of faith, implies real submission of intellect, without, however, that absolute assurance of exclusion of error, that is the prerogative of acquiescence in an infallible pronouncement. If, however, the Pope unmistakably employs the plenitude of his infallible teaching power and teaches *ex cathedra,* the assent to be given is an act of faith, Divine faith if the matter defined is formally revealed, ecclesiastical faith if the matter defined is connected with formal revelation. To learn, therefore, what should be the Catholic's intellectual attitude toward the doctrine condemned by any of the decrees listed in the Index, recourse must be had to the original document. Primarily, however, it is not agreement as to the rectitude of the condemnation that the Index demands. What it requires is obedience in act.

The authority of the Index is prohibitory. It restricts the freedom of the Faithful in the matter of reading, printing, defending, and keeping books. It is at the same time universal, for it is binding on every member of the Church in every land. What is more, the prohibition of the Index is not a mere counsel, or warning, or a piece of gratuitous advice; it is a strict precept laid on the conscience of all Catholics. To read with full deliberation and without permission a book that is known to the reader to be on the Index is to commit grave sin, and under certain circumstances, when some books are in question, to incur excommunication as well. Nor may any one presume that he is exempted from the observance of the law of the Index, because he believes himself or even knows himself to be immune from danger, for the precept assumes there is a common danger and therefore binds all Catholics even though in a particular case the presumption is not verified. No one may read books on the Index without permission from competent authority, which for most people is the Bishop of the diocese or those delegated by him to give such permission.

As is clear, then, the Index, inasmuch as it is an emanation of ecclesiastical authority, has a claim to the special Providence of God and is supernatural; but aside from this the Index has an authority that is based on natural prudence. The fact that a book is forbidden by the Church is a strong proof that the work is dangerous to faith and morals. The acknowledged learning of the men who compose the Congregations and of those who are their consultors, and the extreme care with which they examine a book before coming to any decision concerning it, should have great weight with all reasonable men. It is not, however, on motives of human prudence but on the Divine authority of the Vicar of Christ that the authority of the Index rests. The Index conveys to the subjects of the Church a command not to read, publish, defend or retain certain books, a command which they, no matter what be their views as to its reasonableness, must obey. It is not their approval so much as their obedience that the Index demands.

J. HARDING FISHER, S.J.

High Priests of the Unutterable

WHENEVER you hear much of things being unutterable and indefinable and impalpable and unnamable and subtly indescribable, then elevate your aristocratic nose toward heaven and scent the smell of decay. It is perfectly true that there is something in all good things that is beyond all speech or figure of speech. But it is also true that there is in all good things a perpetual desire for expression and concrete embodiment; and though the attempt to embody it is always inadequate, the attempt is always made. If the idea does not seek to be the word, the chances are that it is an evil idea.

Thus Giotto and Fra Angelico would have at once admitted theologically that God was too good to be painted; but they would always try to paint Him. And they felt, very rightly, that representing Him as a rather quaint old man with a gold crown and a white beard, like a king of the elves, was less profane than resisting the sacred impulse to express Him in some way. That is why the Christian world is full of gaudy pictures and twisted statues which seem, to many refined persons, more blasphemous than the secret volumes of an atheist. The trend of good is always toward incarnation. But, on the other hand, those refined thinkers who worship the

devil, whether in the swamps of Jamaica or in the salons of Paris, always insist upon the shapelessness, the wordlessness, the unutterable character of the abomination. They call him the "horror of emptiness," as did the black witch in Robert Louis Stevenson's "Dynamiter"; they worship him as the unspeakable name; as the unbearable silence. They think of him as the void in the heart of the whirlpool; the cloud on the brain of the maniac; the toppling turrets of vertigo or the endless corridors of nightmare. It was the Christians who gave Satan a grotesque and energetic outline, with the sharp horns and spiked tail. It was the Saints who drew the devil as comic, and even lively. The Satanists never drew him at all.

And as it is with moral good and evil, so it is also with mental clarity and mental confusion. There is one very valid test by which we may separate genuine, if perverse and unbalanced, originality and revolt from mere impudent innovation and bluff. The man who really thinks he has an idea will always try to explain that idea. The charlatan who has no idea will always confine himself to explaining that it is much too subtle to be explained. The first idea may very well be very *outrée* or specialist; it may really be very difficult to express to ordinary people. But because the man is trying to express it, it is most probable that there is something in it after all. The honest man is he who is always trying to utter the unutterable, to describe the indescribable; but the quack lives not by plunging into mystery, but by refusing to come out of it.

Perhaps this distinction is most comically plain in the case of the thing called art, and the people called art critics. It is obvious that an attractive landscape or a living face can only half-express the holy cunning that has made them what they are. It is equally obvious that a landscape painter expresses only half of the landscape; a portrait painter only half of the person; they are lucky if they express so much. And again it is more obvious that any literary description of the pictures can only express half of them, and that the less important half. Still, it does express something; the thread is not broken that connects God with nature, or nature with men, or men with critics. The "Mona Lisa" was in some respects, not all, I fancy, what God meant her to be. Leonardo's picture was, in some respects, like the lady, and Walter Pater's rich description was, in some respects, like the picture. Thus we come to the consoling reflection that even literature, in the last resort, can express something other than its own unhappy self.

Now the modern critic is a humbug, because he professes to be entirely inarticulate. Speech is his whole business; and he boasts of being speechless. Before Botticelli he is mute. But if there is any good in Botticelli, for there is much good and much evil too, it is emphatically the critic's business to explain it; to translate it from terms of painting into terms of diction. Of course, the rendering will be inadequate, but so is Botticelli. It is a fact he would be the first to admit. But anything which has been intelligently received can at least be intelligently suggested. Pater does suggest an intelligent cause for the cadaverous coloring of Botticelli's "Venus Rising from the Sea." Ruskin does suggest an intelligent motive for Turner destroying forests and falsifying landscapes. These two great critics were far too fastidious for my taste; they urged to excess the idea that a sense of art was a sort of secret to be patiently taught and slowly learned. Still, they thought it could be taught; they thought it could be learned. They constrained themselves, with considerable creative fatigue, to find the exact adjective which might parallel in English prose what had been done in Italian painting. The same is true of Whistler and R. A. M. Stevenson, and many others in the exposition of Velasquez. They had something to say about the pictures; they knew it was unworthy of the pictures: but they said it.

Now the eulogists of the latest artistic insanities, cubism, Mr. Picasso, and so forth, are eulogists and nothing else. They are not critics, least of all creative critics. They do not attempt to translate beauty into language; they merely tell you that it is untranslatable, that is, unutterable, indefinable, indescribable, impalpable, ineffable, and all the rest of it. The cloud is their banner; they cry to chaos and to old night. They circulate a piece of paper on which Mr. Picasso has had the misfortune to upset the ink and tried to dry it with his boots, and they seek to terrify democracy by the good old anti-democratic muddlements: that "the public" does not understand these things; that "the likes of us" cannot dare to question the dark decisions of our lords.

I venture to suggest that we resist all this rubbish by the very simple test mentioned above. If there were anything intelligent in such art, something of it at least could be made intelligible in literature. Man is made with one head, not with two or three. No criticism of Rembrandt is as good as Rembrandt; but it can be so written as to make a man go back and look at his pictures. If there is a curious and fantastic art, it is the business of the art critics to create a curious and fantastic literary expression for it; inferior to it, doubtless, but still akin to it. If they cannot do this, as they cannot; if there is nothing in their eulogies, as there is nothing except eulogy, then they are quacks, or the high priests of the unutterable. If the art critics can say nothing about the artists except that they are good, it is because the artists are bad. They can explain nothing, because they have found nothing; and they have found nothing because there is nothing to be found. G. K. CHESTERTON.

The Nuns of Ypres

SEARCHING down memory's dim byways for the fading ghosts of my childhood, there comes floating, calm, unannounced, out of some unmapped region of the past, the vision of a young woman who became a nun. I cannot remember her distinctly. For a long time after that event her

photograph used to stand on a little table in my mother's drawing-room, and a photograph, you must have noticed this, obliterates the real image of a person; it is unfortunately so much easier to remember, that in the end it replaces the original altogether. But I remember well the "feeling" she gave me; and that during the cheerful hubbub of tea-table talk, it was pleasant to sidle up near where she was sitting and stay there, and that her smile was much more delightful than other people's effusiveness. I remember, too, the discussion, for the most part indignant, which broke out when her decision was taken. I gathered vaguely that my friend was henceforward as good as dead, or that she had gone at any rate into a kind of prison, out of which she would never return. Some time afterwards, it must have been toward the end of her novitiate, we drove a long way into the country and came at last to high walls with trees peeping over them: so that was where she was! Her mother got out and we drove home.

But it was not till this time last year that I really got to know any nuns. I was at Ypres, attached to an ambulance unit working for the French, who were then holding that part of the line. After the battle of Calais they had relieved the English, who in turn came up and took over most of the line again early in January, just before the first gas attack. We Red Cross people worked with the nuns, and without their help we could have done little for the civilians, who were continually being wounded or blown to pieces by shell fire. Ypres, we are told, is now entirely ruined, and an absolutely deserted town. Last year at this time, there were still whole streets intact. Many of the inhabitants were living in caves or tunnels running into the bank of the Yser Canal, formerly used to keep wagons or barrels in. These poor troglodytes led a wretched existence; and when they sallied out of their smelly dark holes in search of food or oil or candles, from time to time two or three of them would get maimed or killed. Behind some shuttered, or shattered houses, other people were still living, and it was not uncommon to pass an old woman with a basket on her arm or a respectable citizen hurrying along the empty streets, while now and again a crash, followed by a cloud of smoke, showed that another shell had fallen into the town. I see from my diary that just before Christmas last year, I bought a dozen extra knives and forks in preparation for our Christmas dinner, and two frying-pans. One had to get into the shop through the private house next door, but commerce was going on in a fashion. How tenacious people are of their homes and habits! There was a farm, situated in our salient, about a mile in front of Ypres, where a farmer and his daughter were living. The mother had been killed, and in the house was a woman sick and dying of a wound. The shells of both sides whizzed and whistled over their heads to and fro; their fields were pitted with holes; but the girl, still rosy and robust, continued to milk the cows, and her father to take the milk every day into Ypres. But since people would not leave their homes, there were, of course, a good many casualties among them, and the only hospital was a long room fitted out by the Friends' Ambulance Unit in the lunatic asylum. Four nuns undertook the nursing. Their devotion is now what I remember with most respect. They were not only very hard-working but extremely cheerful and secure from any touch of fear. It was not a safe place. The railway station and the water-tower, constant marks, were quite close, and there was a French battery among the willows, some two-hundred yards across the road, which the German shells were always trying to find. Nothing, however, came very near, a few shells dropped in the long field in front sometimes, till one morning several hit the building. The chapel collapsed, leaving the spire sitting like a huge extinguisher in the middle of the wreckage, another burst through the front door, another into the corridor outside the ward. This is a mistake, bad shooting, we thought; some new fool at the other end has got the wrong range. But when an inquisitive Taube appeared and the same thing happened the next day, it was decided that it would be better to pack up and go. The new quarters in the town were very inconvenient for a hospital. The nuns began to press to go back, and after a few days they got their way, and there after all they kept Christmas. A Christmas without children is a flat feast, but nuns are every bit as good as children!

There were only five other nuns, as far as I knew, in Ypres. They lived in a half-demolished convent in the town, and it was there that people injured in the streets were often taken first. I had two kinds of association with their kitchen; one set extraordinarily pleasant and the other as painful. One of the Sisters seemed to me a reincarnation of the friend of my childhood. She spoke very seldom, and I seemed to remember her smile. The kitchen was the warmest place for miles round, where one could be sure of a welcome and a glass of sweet yellow wine. The last time that I remember it, two women were lying groaning and writhing and sobbing on the floor, and the nuns were bending beside them, trying to soothe them in their pain and terror. My friend, for so I thought of her, though I had really spoken to her even less than to the others, beckoned to me. I did not understand what she was saying; it was something about someone being such a good girl. I followed her down a passage to the ruined refectory, and there was the body of a young woman covered with sacking. Her face, when uncovered, looked stern and revengeful. "She was only nineteen," said the nun. We went back again to the kitchen. The bandaging had been done, and when I last saw the nuns of Ypres they were standing in the rain, round the end of the ambulance, speaking some words of comfort to the women lying on the stretchers in the darkness outside.

DESMOND MACCARTHY.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

"What Can Be Done?"

To the Editor of AMERICA:

I have read Mr. P. F. Scanlon's communication on "Guardians of Liberty" with great interest. The following is a tentative reply to his "What can be done?" Let us have a nation-wide crusade of lectures and discourses against non-Catholic slander. It is customary during Lent to have sermons and lectures in most of our churches on Sunday evenings. To meet the growing storm of obloquy, the common theme of Lenten instructions this year might be: "Dogmas and Practices of the Catholic Church in Fact and Fable." Besides these weekly instructions in Catholic churches there should be given, whenever it is possible, courses of evening lectures, lasting two or more weeks, on the usual accusations against Catholicism. Our Bishops should secure the best possible exponents of Catholic teaching to conduct such lectures in prominent churches. Since, however, many non-Catholics will not enter Catholic churches, public auditoriums should be rented and wide publicity given to the discourses. Zealous pastors and earnest Catholic laymen would be glad to assist the cause. The expenses would be gladly borne by the various Catholic communities or by the Knights of Columbus. Every opportunity should be given to those who hear false accusations against the Church to know also how such slander is refuted. Like Newman's discourses

on the "Present Position of Catholics," these talks would do incalculable good. We should act now, act vigorously and in concert, and so make it impossible for bigotry, ignorance or anti-Catholic malice to escape the truth. The truth ably presented would prevail. Sincere and fair-minded men would be won; the so-called "patriots" we shall always have among us. Well-instructed and eloquent laymen should join this movement.

St. Louis. JAMES R. BRUEN, A.B.

To the Editor of AMERICA:

Permit a traveling man to give his answer to the query of P. F. Scanlon: "What is to be done?" in your issue of February 5. It seems to me that we have at hand the means to reach more effectively the sincere non-Catholic who is misled by the malice of the enemy, but we are too much lacking in efficient organization to get results. There are splendid publications issued by Catholic organizations; here our Catholic defense stops. There seems to be no well-organized agency to circulate these publications among non-Catholics. We seem to be too parochial-minded to burst through the narrow confines of our local environment. Almost every American citizen who gets three meals a day, is sure to receive from time to time a copy of the *Menace* or some other anti-Catholic periodical. This is done by means of effective anti-Catholic organizations. We have the means to scatter our literature, organize mass meetings, and so forth, just as effectively as they, but we seem to be cursed by some kind of lassitude that renders ineffectual the desire of our more zealous Catholics to defend the honor of our Catholic name.

We have been trained to leave the defense of the Faith to our clergy, and to them we will rally if they deign to take issue with the enemy. Here, I may suggest that the pulpit will accomplish but little toward convincing non-Catholics. A more effective way, it seems to me, would be to organize the resources of the parish and to circulate the *Catholic Mind, Truth,* and the publications of the Catholic Truth Society *systematically.* The *Sunday Visitor* is a splendid little paper. Why not get it into the homes of several hundred non-Catholics every week for a few months or a year? The very weakness of our defense suggests to me that along many lines we are much stronger parochially than we are in a national way. Our enemies are teaching us some very valuable lessons.

Memphis, Tenn. E. C. HENRY.

A Practical Suggestion

To the Editor of AMERICA:

The month of the Holy Souls is past and the controversy *re* "Flowers at Catholic Funerals" has fortunately been brought to a close. Hence the suggestion that I wish to make may appear to be somewhat untimely; but anything that relates to the Church Suffering is always of interest to devout Catholics, and never more so than during this year of sorrow. I was recently confronted by a very practical case which emphasized the necessity of finding some substitute for the conventional floral wreath, that would harmonize with the demands of society and at the same time fulfill the requirements of Catholic charity and discipline.

A prominent member of my choir died suddenly. The lady was connected with several social clubs in the town, which gave expression to esteem for the lady herself and to sympathy for her family by sending floral offerings. The choir wished to do likewise. While in sympathy with their kind intentions, I felt that I could not approve of such an action on the part of a Catholic organization. An idea presented itself to me, and I immediately carried it into effect. I had a plain wooden cross made and covered with black cloth. To this were attached Mass cards, representing the offerings of the different members of the choir. As the cards were of different designs they made a very presentable and unique offering which was most acceptable to the choir. It was conspicuous among the floral wreaths, and thus had the additional advantage of drawing the attention of the Protestants present at the funeral to the Catholic practice of offering Masses for the dead.

It occurred to me that this simple plan might appeal to Catholic societies elsewhere, which could in this way, as a body, show esteem for a deceased member and exercise charity on his behalf, in a manner at once conformable to popular custom and to the spirit of the Church.

Port Hope, Ont. F. J. O'SULLIVAN.

Congregational Singing

To the Editor of AMERICA:

I have read with much interest the various letters that have appeared in your columns on the subject of congregational singing and the need of a uniform Catholic hymnal. Could a uniform system of primary music be introduced into the parochial schools of this country, it would, in my judgment, be the most direct method of dealing with the subject. The course should begin in the first grade; it should teach a correct use of the voice, and sight reading. By the fourth or fifth grade the children would be ready to pass into the hands of the choirmaster, able to read simple music at sight and sing with properly placed voices. Every child would be familiar with the standard hymns of the Church, and the foundations would thus be laid for congregational singing in the future. This is no day-dream. The plan has been tried and found practical, both in this city and elsewhere. The point is to begin early and to select a method suitable to the understanding of a child of six.

New York. JUSTINE WARD.

Organized Censorship of Films

To the Editor of AMERICA:

Recently I witnessed in a Boston theater a film that was so clear a calumny on the priesthood as to make a Catholic's blood boil. Such abuses are growing. We Catholics might do a great deal toward checking them, if we exercised an organized, though unofficial censorship, carried on by a "League of College Men." If we had a group of determined college graduates, working under the auspices of the "Eunomic League," who would watch moving-picture productions and enter vigorous protests against them, whenever they are objectionable on the grounds of religion, a movement of great strength might be started. A discussion in the columns of AMERICA of ways and means to make such a scheme practical and effective would be very profitable.

Dorchester, Mass. WALTER L. MCLEAN.

A Mere Oversight?

To the Editor of AMERICA:

Permit me to call the attention of your readers to two significant facts: (1) At the Bronx Opera-House, owned and operated by Messrs. Cohan and Harris, there was produced within the last few weeks the villainous play, "Marie-Odile," which has called forth protests from Catholic pastors throughout the country and was vehemently denounced by Father Whelan of the Brooklyn *Tablet.* (2) The president of the Catholic Actors' Guild is Mr. Jere J. Cohan, father of Mr. George M.

Cohan, an active member of the theatrical firm of Cohan and Harris, himself very prominent in the organization of the Guild. Charity suggests that Mr. Cohan cannot follow in detail the affairs of every one of the many theaters controlled by his firm, but one would think he would be more than ordinarily careful in a matter of this kind. AMERICA is working in the wrong direction if it criticizes the mercenary motives of Semitic producers and passes over in silence this offense of a Catholic who makes a boast of his religion. I trust that Mr. Cohan will clear himself in this affair and will take measures to ensure against a repetition of the offense.

New York. W. A. C.

The Celt in Politics

To the Editor of AMERICA:

Very pithily the Frenchman says, *Qui s'excuse, s'accuse.* In Mr. Russell's ears was ringing the chorus of universal acclaim for his beautiful picture of the Celt of the future. Along comes a miserable fellow who discovers that one of his subject's feet is out of proportion, and Mr. Russell is obliged to explain that it is not the foot which is at fault, but the boot, run down at the heel, that makes the foot look awry. "Moreover," says Mr. Russell, "this picture is mine; I painted it; it is very beautiful. Any man who will not take it from me that it is an entirely beautiful picture is most unreasonable, and truth and logic are not in him." *Sic volo, sic jubeo, sit pro ratione voluntas.* Our equanimity is disturbed. Mayhap the remarks of the blundering broker anent the "peasant Irish" and the "potato famine in Ireland," delivered at a recent and select ladies' tea-fight, have shaken our confidence in that dazzling future of the Celt. But, surely, it is inconceivable that one of our "best minds" of a "mentality that squares with correct thinking" could be made to totter on its throne by so inconsequential a thing as the querulous complaint of an inbred Boston broker. Take courage. If the past offend you, be not alarmed. It is but an idiosyncrasy that is easily overcome. Look ahead and broaden your field of vision. Let your widening view see our young men in all walks of life: in business, in learning, in medicine, in law, in the Church, and, I beg of you, in politics. A savior is at hand. The same forces that marshaled and marched 40,000 men through the streets of Boston in God's Holy Name, can, when they are so minded, again lead that army, augmented by the coming generations, for the praiseworthy purpose of demonstrating to all men that good and true Catholics are of necessity good and true citizens. Of that parade we "politicians" are an integral part. If the "best minds" be in command they may relegate us to the rear, forgetful of the principles of strategy which recognize the rearguard as a post of great honor and responsibility. To you in the vanguard we shall not begrudge a seat with the chauffeur in that "vehicle of conceit" which you have verbally constructed, contenting ourselves with a word of warning that your zeal and impetuosity lead you not so far ahead that you risk being lost.

In our day we have borne the brunt of the fighting, using such weapons as came to our hands, for the sole purpose of providing for our sons those opportunities which Mr. Russell's prophetic eye sees. It ill becomes these sons, because they are "suffering from aspirations," to give aid and comfort to the enemy by attacking us in flank with cries of "shame." Why may we not fight together for our own good and the common weal? Let us not be understood as attacking Mr. Russell. We are very solicitous for him and his kind. If it be possible, we would protect him from himself. No one is quicker to appreciate his ability than we. His plenteous vocabulary excites our admiration, though at times it bewilder us. His pronouncements of the obvious may amuse us. We may look askance at his claims to be a pioneer of thought. We do suggest, however, that facts need not be "ugly." We insist that his facts must be facts, and not figments of the imagination. No one would grieve more than we if his epitaph were the equivocal one: *Hic situs est,* "a lover of truth."

Roxbury, Mass. THOMAS J. HURLEY.

[This controversy is closed.—*Editor* AMERICA.]

"Catholic" and "Reformation"

To the Editor of AMERICA:

I read with pleasure the editorial appearing in AMERICA for February 5 entitled "'Catholic' Is Enough." It is surprising that so many people use the term "Roman Catholic." Even some clergymen seem to be careless in this matter. If my recollection serves me well, the late Orestes Brownson made the position of the Church on this subject very clear. Another error that many of our people have fallen into, unwittingly, of course, is the use of the term "Reformation." This is incorrect and misleading. What is correct and proper and should be used is "Reformation so-called" or "the alleged Reformation." The Church has never conceded that Luther's movement was a reformation. On the contrary it has always claimed and claims today that it was a revolt or rebellion. By using the word "Reformation" we by implication at least admit that Luther's secession was justified and that it expurgated the doctrines and practices of the Universal Church. Such, of course, was not the case as subsequent events proved. I have heard priests speaking from the altar use the term "Reformation" without qualification. Of course they did so unconsciously.

Oyster Bay, N. Y. J. P. M.

A Caution

To the Editor of AMERICA:

In case a review of Jastrow's "The Civilization of Babylonia and Assyria" (Lippincott) has not yet appeared in AMERICA, may I call the attention of your reviewer to the following extracts? The underscoring is mine:

> The story of Adam and Eve is devoid of any historical value. (*Page* 3.) The overflow of the two rivers as it conditioned and promoted the remarkable fertility of the region was also, as has been already intimated, an annual menace and until the introduction of an elaborate canal system, loss of property and life accompanied the overflow, which submerged entire districts for weeks and even months. The picture unfolded in *the first chapter of Genesis,* which represents the primeval chaos before the appearance of dry land as a state in which the waters covered everything, *was suggested* by the phenomenon which was annually witnessed throughout a considerable portion of Babylonia; and similarly, the *thought that all mankind was once* annihilated in consequence of a deluge lay near to the minds of a people who witnessed such a destructive event on a small scale every spring. (*Pages* 9 *and* 10.) As the last specimen, a curious design may be given representing a male and female figure sitting opposite one another with a tree between them, while behind the female figure is an upright serpent. * * * The serpent is a very common symbol constantly appearing on the so-called boundary stones. Its particular significance on the seal cylinder in question *escapes us,* but it may well be that the myth of which the entire scene is an illustration is the *prototype* of the story in Genesis. (*Page* 425.) Man, according to the earlier form of the story, would thus be regarded as a starting point, the step would be a natural one to make the real fall of man consist in his having disobeyed a divine command. (*Page* 426.)

I give these extracts because one Catholic periodical has praised the book very highly, and I thought that Jastrow's insinuations about the Flood and the Fall, though expressed very politely, should be pointed out, lest others be deceived, like myself, into buying the volume. It cost me $6.00 and I am wondering whether I can trust such a man even in mere history or description.

New York. W. L.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Twenty-second of February

HE saw it as in a dream: thirteen struggling colonies rising to their place among the nations of the world. He turned to the reality: troops, a mere handful, ragged, starving in a frozen camp; subordinates, disloyal or disheartened; a bickering, timorous Congress. And ranged against him was the mighty power of England.

He was a dreamer, but Washingtons make dreams come true. The ideals that lead men and nations to greatness were his: honor, sacrifice, patriotism, an unquestioning trust in God, the Creator of all. He won the entire confidence of the people, because they knew that in him there was no sordid seeking of self. His confidence in himself never faltered, because it was founded on his unshaken belief that in all his work he was but the instrument of the Almighty Arbiter of destiny. And today a hundred million people pause, to venerate the memory of this "hero who sheathed his sword after a life of spotless honor, of purity unimpeached." Through him they are free citizens of a great Republic.

He made dreams come true. These are anxious times. Half the world is at war, but our dream is of peace. Can we make it come true? There is but one way. "I close this last act of my official life," said Washington on resigning his commission, "by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping." Today, Washington the man is forgotten in the wonder of his achievements. But a dark period has begun for our country if, in our veneration of the hero, we choose to forget the principles which gave his life force and significance.

Our liberty was won on the field of battle and our place among the nations assured, by a supremely great man, who proved the greatness of his soul by ever turning to the Almighty for succor. It can be maintained in its fulness only by men who, in peace and war, put all their trust in God.

A Catholic Baby Week

A CHARACTERISTIC American whirlwind campaign has been carried on in the interest of the American baby. It has met with enthusiastic response throughout the nation. Almost two thousand communities are said to be considering preparations for Baby Week. Texas has invented its own slogan: "Baby Health is Texas Wealth," and definite plans for a Baby Week are under way in a number of cities. The United States Children's Bureau desires to seize this opportunity for establishing permanent infant welfare stations, and encouraging the work of visiting-nursing, special nursing and instruction for prospective mothers, city inspection of milk, special work for the prevention of blindness, little mothers' classes and home nursing instruction for school girls in upper classes.

Catholics have their own distinctive interests in such movements. While the temporal life and health of the little ones is of great concern to them, the spiritual life and future welfare of these children is of even far greater moment. It is their duty to see that the insidious teachings and practices of modern materialistic eugenics do not insinuate themselves into this work and that Catholic mothers in particular are properly safeguarded. The perverted notions current in the secular press upon this most sacred subject, and the pruriency introduced into American classrooms under the cover of biological and sexual instruction are sufficiently familiar.

Baby Week within the Catholic parish would mean a proper consideration on the part of the women's societies for the physical welfare of poor mothers and their babes; but it would likewise mean a thorough canvass of the parish to learn what can be accomplished for the spiritual welfare of both. Derelict parents would be brought back to a sense of their duties; neglected children would receive the blessing of Holy Baptism withheld from them too long, and which perhaps they would never receive except for the zeal of a kindly and tactful visitor; homes would be newly sanctified, and the greatest spiritual as well as temporal favors would follow upon such a blessed campaign. It would be a good contribution to the nation, a real Catholic Baby Week campaign.

Whose Shame?

IN a recent article in the daily press, that undertakes to defend the prevailing style of woman's dress on grounds such as cleanliness, healthfulness and beauty, points not badly taken where the vulgarity of extremes is avoided but absolutely without force to justify the present tendency to pagan excesses in dress, the writer sums up with the triumphant cry of "The shame be on

him who finds evil therein!" This poor, abused dictum has been forced to do yeoman's service in the cause of iniquity countless times since Edward III was fabulously made its author. In the saying's original use it stood for the purity that marked men's thoughts when knighthood was in flower, and in the proverb's present acceptation it signifies the chivalrous respect for women that true gentlemen are still bound to profess. It is a warning to the evil mind not to find evil where evil does not exist, not to project its own wicked thoughts into things that are innocent. But it is a gross misuse of the saying to employ it as a screen behind which immorality can shamelessly unmask.

Evil is evil, and it is not prudery but purity to recognize immorality even where it masquerades as morality. Patrology, both Greek and Latin, is filled with protests against the excesses to which vanity has ever been prone; the Fathers of the Church never hesitated to denounce the indecencies of the imperial cities of Constantinople and Rome as a reprehensible residue of paganism, unbecoming and out of place in aspirants to citizenship in the celestial Jerusalem. There are styles of dress from which the chaste eye will turn away ashamed, and the shame is not his who finds them wrong, but hers whose moral notions are so perverted as to think them good. There is a shame that is laudable, and it will be a sad day for Catholic men and women when their cheeks have forgotten how to blush.

Our "Yellow" Press

UNTIL quite recently it would have been a calumny to call our most reputable and reliable newspapers "yellow," but now even the best of them cannot justly resent the charge. For this far-reaching European war is giving the staidest journals an unmistakably saffron tinge. Not that their pro-German or pro-Allies bias, as the case may be, is more violent than heretofore. Even the moderately neutral papers are seriously affected. But perhaps it should here be explained that the word "yellow" is to be understood not in a figurative, but in a strictly literal sense. Our journals are growing yellow, because Chlorine, who used to travel hither from England and Germany on purpose to keep American papers white, now remains at home, nor do her useful and attractive sisters, Rhodamine and Indantheme, go abroad any longer. But besides turning paper yellow, the war is making it costly. The 300,000 tons of wood pulp which the United States used to import from Europe every year, have ceased to come, so the price of paper is constantly rising.

It would appear that the increased cost of the raw material needed in the manufacture of paper will result in lessening the number of periodicals now being published in this country, and will eventually make our daily and Sunday papers smaller in size. Without question we have many magazines whose permanent discontinuance would be highly beneficial to the minds and morals of their present readers. Daily papers, too, which now find twenty, thirty or forty large pages scarcely enough to contain all the "news" that the public, presumably, cannot do without, would perhaps improve in reliability and in literary form, if the red hand of war made their size smaller. Unfortunately, however, the salacious magazine and the sensational journal are not likely to be so seriously affected by the increasing cost of paper as are the more reputable and readable publications.

Bibles and Trade-Catalogues

THE Pan-American Religious Congress is at last in session, and the labors of the press-agent have begun. From reports which have already appeared, it is not precisely clear whether the purpose first in the plans of the Congress is the spread of the Gospel or the spread of American commerce. Assuming, however, that its chief design is to drag the unwilling and benighted Latin-American into that full light of Christianity which streams from the United States, it may be interesting to inquire what this castaway thinks of it all.

"You tell me a great many nice things about the Bible," he may say, "but while I accept the Bible as the Word of God, the vast majority of your own countrymen look upon it as a composition of purely human origin. You affirm that in my country religion has become practically a dead letter, but you have no comment to offer on the fact, that of the one hundred million people in the United States, sixty million have absolutely no affiliation, real or nominal, with any form of religion. That is, three out of every five Americans are what you call 'unchurched,' and of the other two, one may be of the kind that wears his religion only with his Sunday clothes. You preach that salvation is to be found in Jesus Christ, which, of course, is true, but you cannot tell me, or will not, whether Jesus Christ is man or God, and when you hedge on the eternity of hell fire, you make salvation a pretty empty term. Why should I worry about saving myself from something which may not exist? You are much concerned about my morality, which you find very low, and low it is, if it is worse than the ethical spirit of the United States which yields only to Japan in the number of divorces, and which can hardly regard its record in lynching and race-suicide with a glow of righteous pride. You are much perturbed about the industrial discontent of your Southern neighbors, but it seems to me that I recently heard something of East Youngstown, and I have not forgotten Pullman, Colorado, Paterson, Homestead, the Chicago sweat-shops, the Los Angeles dynamitings, and the murder-gangs of New York. Really, gentlemen, your kindness in coming down here to convert me, when you have so much to do at home, is overpowering. But your zeal is not according to reason. I would remind you that charity begins at home, that the physician should first cure himself,

and that the Lord Jesus, whose words you quote but whose essential claims you debate, gave us a fair rule of conduct when He bade the reformer first cast the beam from his own eye."

Thus far our hypothetical Latin-American. The Religious Congress may insult his religion, but this is a result common to gatherings of this type, and there can be little doubt that, in the event, it will give a new impetus to anti-clericalism which, in essence, is atheism. He may be pardoned, then, for refusing to regard the Congress as notably "religious." He may also be pardoned, if he confesses to a slight suspicion of the motives of the apostle, who comes to him with a denatured Bible in one hand and a trade-catalogue in the other.

The Daily Wage

A PERENNIAL subject of discussion, one however that at present holds out but scant hope of satisfactory solution, is the matter of the just daily wage. Increase in the complexity of life almost inevitably elevates the scale of pay, but it is not the amount of money received but its purchasing power that makes for better conditions in those whose lot is hard labor. The justice of the wage is to be determined not in dollars and cents, but in its rate of exchange for the ordinary commodities of life. The Gospel furnishes us an example of a remuneration of a day's work that seems to us ridiculously small, and yet it appears to have given satisfaction to both employer and employees. St. Matthew in the Parable of the Vineyard gives sociological information that is interesting both in itself and because it is a striking commentary on the inanition which has settled on the Holy Land since the time of Christ. He tells us that the pay for those who worked in the vineyard was a *denarius*, as the Vulgate calls it. This term has been translated in our English version as "a penny a day," but modern research has shown that the Latin term *denarius* had the value of about a shilling in English money or more accurately seventeen cents in the currency of the United States. At first sight this would appear to be quite inadequate, but from the fact that both the householder and the laborers whom he hired regarded it as "just," it is clear that the purchasing value of the silver coin designated was far in excess of the value it would have today.

The *denarius*, however, in the parable is interesting, not because it records accurate historical data on labor conditions at the beginning of the Christian era, but rather because of the instruction it gives on the principle according to which eternal rewards are to be meted out in the Kingdom of God, after life's evening has passed. Not the time spent in the service of God, nor the amount of work accomplished, nor even the fatigue supported, are the sovereign factors, although undoubtedly they do influence the computation, that determine the amount of reward each is to receive when the night comes in which no man can work; it is God's grace, freely given and freely cooperated with, that constitutes the claim to everlasting happiness. No one in the final reckoning will have cause to complain, for each will receive and will recognize that he has received what is just; but merely to bear the burden of the day and the heats is not the ultimate norm according to which a greater or less measure of the beatific vision is to be vouchsafed. Every measure, even the least, will be "pressed down and overflowing"; but there will be measures large and small, and of these the very smallest will be due to the generous goodness of God. The most faithful and the most strenuous of God's servitors must say in their hearts, that they are only unprofitable servants.

The most important thing in life, therefore, as far as merit is concerned is the acquisition of grace; for greater grace is the sign of God's warmer love for us, and at the same time is the direct means toward greater human love for God. The first actual grace is absolutely gratuitous on the part of God; it cannot be merited; none of the laborers could enter into the vineyard of the Lord until they had been called; but once this has been given and justification has been offered and accepted, grace can be augmented by personal efforts to this extent at least that good works can merit its increase. To some God gives more and to some less, but all can traffic with what has been given, all can produce additions to their original store. That it is of the highest moment to do so is clear from the fact that grace, when man sees God face to face, is transformed into the light of glory by which the intellect and the will obtain that undisputed and secure possession of beatitude for which the heart of man is constantly seeking, and without which it can never be fully and contentedly at rest.

LITERATURE

XX—Alessandro Manzoni

"THE BETROTHED" of Alessandro Manzoni is one of the world's great romances. Its author combines the gifts of a consummate artist and of a sound and practical Catholic moralist. To this day the peasants on the shores of the Lago di Como point out the scenes he immortalized. "There," they will tell you, "lived Renzo, and Agnese yonder. Higher up is the *palazzetto* of Don Rodrigo, and further on you can see the church of Don Abbondio." When a people thus enshrines a story in its heart, it is an almost infallible test of the book's excellence.

One critical period at least in the life of Manzoni had ill prepared him to become a great Catholic novelist. His religious training under the Somaschi and the Barnabites had not protected him later on from the influence of the French Encyclopedists and Rousseau. At Auteuil and in Paris, whither he had followed his mother, he had become a member of a set of free-thinkers, and though he never entirely shared their views, he was for a time tainted by them. With the impulsiveness of his southern blood, he married without dispensation, a Calvinist wife, but she subsequently became a Catholic and won Alessandro back to the religion which he had forgotten rather than rejected. Henceforth Manzoni

became the champion of his Faith and through the long years remaining to him used his well-rounded gifts of story-teller, controversialist and poet to bring the beauties and glories of Catholicism home to his countrymen.

Outside of Italy few readers now take up the "Adelchi" and the "Conte di Carmagnola," his tragedies. Italians even find them, in spite of their elevation of thought and purity of diction, lacking in dramatic movement and insight. But Catholic controversialists will study with profit his "Osservazioni sulla morale cattolica." In his "History of the Italian Republics," Sismondi had asserted that ever since the Renaissance, Italy's social, political and religious misfortunes were due "to the fatal influence of Catholic moral teaching." The "Osservazioni" is a logical, courteous, and eloquent refutation of the charge. Manzoni's conclusion fits not only his times but can be tellingly applied to our own, when men are loudly proclaiming that Christianity has failed. "Italians," he writes, "must not give up the moral law which they profess; they must study it better and follow it more faithfully." But the "Inni Sacri" on the feasts of the Church, so admired by Goethe, and the splendid ode, the "Cinque Maggio," on the death of Napoleon, fortunate in translators like Goethe, Gladstone, and W. D. Howells, have won a lasting fame. The "Cinque Maggio" is perhaps the finest lyric in Italian literature. With majestic flight it sweeps the reader from the Alps to the Pyramids, from the Rhine to the mountain fastnesses of Spain, and leaves him on that "Fifth of May" at the bedside of the dying conqueror, bewildered with his greatness and his tragic woes but consoled at the thought that

> No loftier pride 'neath Heaven
> Unto the shame of Calvary
> Stooped ever yet its crest.

"I Promessi Sposi," "The Betrothed," strikes a different note. Here with a charm of style rivaling the simplicity and purity of "The Vicar of Wakefield," but with a moral tone far superior to that of the creator of Dr. Primrose, the author, bringing us to the Lombardy of the seventeenth century, tells the story of two simple peasants, Lucia Mondella and Renzo Tramaglino. The sorrows of two plain village folk long separated by violence and by the political commotions of the time, but finally united: such is the homespun texture of the tale. The book breathes a pure and invigorating atmosphere and its view of life is a true and noble one. The scenes of "The Betrothed" are drawn from the history of a Catholic people. As the keen critic Father Baumgartner has noted, the Sacraments are a vital part of the people's life. They accompany the actors from the cradle to the grave, comforting them in their sorrows, strengthening them in their struggles and temptations, hallowing their joys. The priest is not as in the Doña Perfecta of Perez Galdós, a smug and crafty domestic tyrant standing as a barrier of ice and iron between God and the soul. He is God's herald and minister clothed with supernatural power. Marriage is not an empty formality, a romantic adventure, or an easily broken social convention. It appears as a Divinely appointed institution, safeguarded by ecclesiastical law.

Without fault of their own Lucia and Renzo are caught in the whirling gear of a huge social machine whose levers they cannot control. Rebellion and revolt would be the solution of the modern writer. Ibsen or Shaw would make them trample on every moral and social restraint. With old-fashioned faith, Manzoni counsels his readers, while fighting for the right, and refusing to flatter tyrants, to hope, ever to pardon, and to await God's own time for the triumph of sure-footed justice. This Christian view-point applied to his simple plot gives the novelist a wide field for his keen analysis of character, his quiet humor, and a dramatic setting for some of his finest scenes. One scene, if equaled perhaps in the literature of romance, is certainly not surpassed. The interview between Federigo Borromeo, Cardinal Archbishop of Milan, and the "Innominato," between the good shepherd and the high-born but cruel outlaw, is conceived and executed with all the dignity, beauty and pathos of a scene from a Greek tragedy. Its simplicity and depth, its artistries of dramatic movement, progression and climax won the heartfelt admiration of Scott and Macaulay and must appeal to the most callous reader. Renzo's flight to Bergamo, the wanderings of the helpless Lucia, the bread-riots in Milan, the plague in that great city, with its rumbling funeral cars heaped with dead, the lazaretto with "its sights of woe and doleful sounds" are the work of a great master. Thucydides, Lucretius, Boccaccio, Defoe have painted somber and gloomy canvases crowded with the ghastly faces and the racked frames of the victims of fever and pestilence. Inferior perhaps, to the first in perspective and power, Manzoni surpasses them all in the poignant human interest of his picture.

It may be true, as Goethe and Fauriel remarked, that in "The Betrothed" the historical details are not sufficiently dissolved in the story and that the movement is too slow and leisurely. But we forget such defects before the genial philosophy, the persuasive style, and above everything else, before the natural and realistic creation and delineation of character. Manzoni seizes upon the one vital moment in a man's career and from that he makes us surmise the rest. His personages from Renzo to Azzeccagarbugli and Il Sarto live. Somewhere or other on the thoroughfare of life, we have rubbed elbows with their doubles. Our novelist's portrait gallery is a varied one. The Lombardy of the seventeenth century chafing under Spanish rule is before us. Cavalier and commoner, bishop and bravo, the magistrate and sexton, the friar and the outlaw, all true to life, greet the reader with a message and a warning. Splendidly as the characters are drawn, Manzoni seems to have devoted his keenest powers to the delineation of the lowly and the poor. Renzo, Lucia, Agnese, Perpetua, Prassede, who with three daughters nuns, and two married, had to "run" three convents and two households, are painted with discriminating insight and sympathy. But on Padre Cristoforo, the hero in the brown habit of the Franciscan friar, the novelist lavished not only his powers but his love. Padre Cristoforo is one of the best friars in literature, no hunting and carousing boon-companion as in "Ivanhoe," but the priest and the father, Renzo's and Lucia's friend in sorrow, the hero of the plague, the protector and the defender of the outcast under the very roof of injustice and tyranny.

Manzoni wrote of his romance: " . . . . If while you were reading [it] you have never been moved by a feeling of reprobation for wickedness and of reverence for piety, nobleness, humanity, and justice, the publication of this book is useless indeed, and the writer will deeply regret the time he has caused you to lose and that which he has spent over it himself." Judged by that test Manzoni has not failed. "The Betrothed" deepens our trust in Providence and our faith in human nature, which though cowardly in poor Don Abbondio, treacherous in Gertrude and cruel in Rodrigo can soar in simple villagers, in a princely cardinal and a barefooted friar to the heights of self-sacrifice and heroism.

JOHN C. REVILLE, S.J.

REVIEWS

Causons. By the Rev. LOUIS LALANDE, S.J. Montreal: Bureaux du *Messager Canadien.* $0.60.

Under this modest title the author gives us a most interesting and timely book. The work is in the form of a dialogue which

at times waxes into a spirited debate not without its vein of humor but always keenly analytical and instructive. The interlocutor is Maurice Lejeune. Lejeune, however, as the author himself remarks is but a type of *La Jeunesse*. He is the personification of all those young men and women whom worldly pleasure has ruined and the light of whose faith has been obscured by the evils of free-thinking and other modern errors. All the objections against Catholicism so frequently seen in print, heard in the street and at the club and even in the family circle, "Causons" plainly exposes, dissects and refutes in a masterly manner. The strongholds of those who would relegate God to oblivion are rendered hopelessly untenable. The author's directness and wit are attractive features of the book, for Father Lalande is thoroughly acquainted with the present generation's state of soul. In his years of experience as lecturer, preacher, and confessor, he has received the modern world's confidences and analyzed its complex needs, and it is this knowledge, the fruit of long and intimate association with people of all walks of life, that is set forth in this book, 7,000 copies of which were sold within three weeks after publication. Besides being a contributor to the "Catholic Encyclopedia" and to many magazines Father Lalande is the author of "Entre Amis," "Une Vieille Seigneurie," and other books. F. G. C.

The Reconciliation of Government with Liberty. By JOHN W. BURGESS, Ph.D., J.U.D., LL.D. New York: Charles Scribner's Sons. $3.50.

The New American Government and Its Work. By JAMES T. YOUNG, Professor of Public Administration in the University of Pennsylvania. New York: The Macmillan Co. $2.25.

In his exceedingly interesting volume Dr. Burgess discusses principles which lie at the foundation of political science. His thesis is, that from the beginning men have been endeavoring to construct a political system which, while safeguarding the rightful claims of the individual, would guarantee the equally rightful claims of the government. Such a political system, he thinks, has never been devised. Governments, however bound by constitutional restrictions, have always tended toward despotism, individuals toward anarchy. The sole defense against these dangers is found, he believes, in a correct and profound appreciation of the historical development of the State.

In the present work, Dr. Burgess endeavors to review the origin of all known governments, constitutional and despotic, from the earliest documents recorded in history down to the most recent political developments of our own time. The magnitude of the task is obvious, and not even Dr. Burgess's undoubted learning enables him to undertake it with complete success. While there is no reason to suspect Dr. Burgess of bias against the Catholic Church, in which, however, he sees nothing but a society of purely human origin, yet the student cannot but conclude that the tremendous stabilizing influence of the Church upon the conduct of governments has not been accorded the importance which it deserves as a fact of history. In proclaiming the essential equality before God of all men, and their brotherhood in Christ, the Church established the foundation of the individual's rightful liberty; in asserting with St. Paul that the authority of the State is to be respected because it represents the authority of God, she has given to the State its surest guarantee of stability. The most valuable parts of Dr. Burgess's volume are the chapters which treat of the alarming rise of paternalism in American Government.

What Dr. Burgess regards as a danger Mr. Young considers as an advantage. Our "old" government, founded on a theory of a division of powers, of checks and balances, was sure sometimes, but always slow; "the key-note of this newer American Government is Efficiency," Efficiency with a capital, and Efficiency "without cunctation." Mr. Young's philosophy is of the thinnest, but his book contains much information on the practical working of the American Government and should be found useful by college students. P. L. B.

A Life of William Shakespeare. By SIR SIDNEY LEE. New Edition, Rewritten and Enlarged. New York: The Macmillan Co. $2.00.

The Life and Times of Tennyson. (From 1809 to 1850.) By THOMAS R. LOUNSBURY. New Haven: Yale University Press. $2.50.

These volumes record the verdict of two masters of criticism on two lords of song. If Sir Sidney Lee has not written the full period to the ever-unfolding scroll of Shakespearean studies, he has gone nearer to it than any living English writer. His book is a good example of exhaustive and authoritative criticism. Though the newly garnered material would alone make a volume of 250 pages, the "Life" is a model of condensation, where the inherent interest is heightened by the scientific methods by which it is evolved. The very foot-notes are a mine of information. On the whole, a finer piece of critical research has not been done for some time. The author has chosen the historian's point of view, and never abandons it for that of the mere literary appraiser. He necessarily passes a brief judgment on the esthetic aspects of Shakespeare's genius, but never swerves from his central object, i. e., to supply inquirers with the facts about the man, his time, his works. On closing the volume most readers will give up the time-worn tradition that little is known of the great bard, for Sir Sidney Lee has made him live. He has scientifically ransacked hidden nooks and corners and emerges either with new data, a charter, a will, a deed, or flicks off the dust from known authorities and puts them in clearer light. The poet's parentage, birth, childhood, education, marriage; his financial resources, the patronage of Southampton, the autographs, portraits, memorials, the quartos and folios: all these are masterfully presented.

The author firmly believes that Francis Bacon had nothing to do with the masterpieces of the great dramatist. With regard to Shakespeare's religion, he rejects "as idle gossip the irresponsible report" of the Rev. Richard Davies, made late in the seventeenth century, that the poet "dyed a papist," and adds: "That he was to the last a conforming member of the Church of England admits of no question." He alludes, however, to Father H. S. Bowden's "The Religion of Shakespeare" for the arguments in favor of Davies' assertion. But the author might have referred the reader to the article of Father Thurston on this matter in the "Catholic Encyclopedia," where a full bibliography is added. Speaking of Shakespeare's translators in Spain, Sir Sidney Lee omits the great Menendez y Pelayo, though he registers that critic's tribute to the bard. Such imperfections are lost in the substantial and manifold excellence of the work, which is a truly fit herald for the approaching Shakespeare Festival, and to the student and the scholar well-nigh indispensable.

The very first words of Professor Lounsbury's book carry with them an atmosphere quite different from that of the preceding volume. Sir Sidney Lee studies his poet more directly from the historical point of view; the American scholar examines his, primarily, from the esthetic and literary aspects, and with that enthusiasm, humor and vitality which characterize his studies in Chaucer and Cooper. He is something of a hero-worshiper, but sincere and not so partial as to recognize no limitations in his idol.

The "Life and Times of Tennyson" was left unfinished as a whole and incomplete in parts at the author's death a few months ago. It has been carefully revised and edited, however, by Prof. Wilbur L. Cross, Ph.D., editor of the *Yale Review*. Since the publication by the poet's son of the "Memoir" of Tennyson, which speaks the final word on those points "with which it directly deals," Professor Lounsbury's biography is

the most valuable addition to our knowledge of Tennyson, of his struggle for recognition, and of the attitude of the critics toward him from the publication of "Poems by Two Brothers" to "In Memoriam." With regard to Tennyson's critics from John Wilson, the "Christopher North" of *Blackwood's,* to Brownson and Gilfillan, the author is a specialist and an expert. The monograph ends just after Tennyson has lived down his unfriendly critics, written "In Memoriam," and is acclaimed as the recognized exponent of the aspirations and the ideals of the Victorian Age. J. C. R.

A Chant of Love for England and Other Poems. By HELEN GRAY CONE. New York: E. P. Dutton & Co. $1.00.

Songs of the Streets and Byways. By WILLIAM HERSCHELL. Illustrated with Photographs. Indianapolis: The Bobbs Merrill Co. $1.00.

Children of Fancy: Poems by IAN BERNARD STOUGHTON HOLBORN. New York: G. Arnold Shaw. $2.00.

The first of these recently published books of verse opens with the widely quoted "Chant of Love for England" which appeared originally in the *Atlantic Monthly,* and contains several poems in a martial strain written probably since the war began. "The Accolade," which is an excellent description of a young knight's vigil of arms, will appeal to Catholic readers. "The Common Street" is a good sonnet, and the following stanzas from the volume's dedication to "P. M. and A. C. D., killed in action, 1915," show the poet at her best:

By altars old their banners fade
  Beneath dear spires; their names are set
In minster aisle, in yew-tree shade;
  Their memories fight for England yet.

Let Pride with Grief go hand in hand,
  Sad Love with Patience, side by side;
In battle for their lovely land
  Not vainly England's sons have died!

Mr. Herschell's suitably illustrated little book is made up of contributions first printed in the *Indianapolis News.* The author belongs to the school of James Whitcomb Riley and "Tom" Daly, for the genial human touch is the most striking characteristic of his verse whether he sings of "Timothy Mackessy, Cop Number One;" of the "Longings and Lamentations" of a small girl who feels that "boys allus gits th' best of ever'thing;" of "The Exiles," whom modern improvements have driven from the farm or of "The Down-Train to Madison," on which:

Neighbor says "Howdy" to neighbor, then turns the seat
    over so's he
Can talk of th' crops an' th' weather an' how times are
    likely to be. . . .
An' so it's th' Down train I sing of—repellin' all worry
    an' strife—
A symbol of Youth, you might call it, that runs through th'
    Mornin' of Life.

"Children of Fancy" is an artistically bound and printed volume that seems to be too fine a casket for the gems it contains. Humdrum readers will wonder what the author means here, or why he writes such commonplaces there, and they will not always be able to detect the beauties he insists that he is beholding with rapture. There are good descriptive poems in the book, however, particularly when children are Mr. Holborn's theme, as in the stanzas about "Eileen." W. D.

From Moscow to the Persian Gulf. By BENJAMIN BURGES MOORE. New York: G. P. Putnam's Sons. $3.00.

This is the author's account of his journey by train, carriage and caravan across the steppes of Russia, through Persia and the cities of Central Asia. He calls his journal the account of a "Disenchanted Traveler." Persia he pronounces "one more illusion," for Moore, while seeking for the remnants of the earlier art and refined taste of the land, came upon nothing but vulgarity and decay. He disagrees strongly with the American poets who have sung of the charms of Teheran and Ispahan. The capital of Persia in the writer's opinion is a most uninteresting spot. Indeed the city to him is ruined by its pretensions as a Europeanized capital, containing a hodge-podge of customs and costumes, neither distinctively Persian nor European. Ispahan retains vestiges of a picturesque past, yet they fail to enhance the beauty of the present city. The once-famous oriental promenade is now nothing but a dusty road, running through a mass of broken walls. In the present condition of the old squares and palaces Mr. Moore finds proof that the genius of the people was not architectural, but merely decorative. Now that time has carried away the fair veneer the result is only a hideous skeleton of wood and brick. Journeying along from Ispahan to Shiraz the author found the Persia of dry plains, the realm of ghost-cities and crumbling tombs, where the archeologist comes into his own.

As a literary and artistic pilgrimage Mr. Moore calls his journey a disappointment, yet his story is by no means dry or melancholy. Seeking the land of Iran and expecting to find the reality as wonderful as the rose-colored pen-pictures he had seen during his years of wide reading about the Orient, disillusionment dogged his steps from Russia to the Persian Gulf. Yet he found much that was picturesque and curious, and the record of his journey, written in diary form and accompanied by 160 illustrations and an excellent map, will repay reading. G. C. T.

BOOKS AND AUTHORS

The February *Month* opens with Father Sydney Smith's conclusive answer to the question, "Is the War a Failure for Christianity?" John Ayscough then describes the ruin the war brought to a certain French chateau, and J. B. McLaughlin, O.S.B., has an excellent paper on "Discontinuity; an Unexplained Tradition" in which he exposes the organized attempts now being made "to wipe out the whole history of England's Catholic days and of England's breaking away from Rome, and to write in its place the fable of a continuous Church of England that has always been what it is now." Father Thurston tells the amazing "Story of St. Hildegund, Maiden and Monk," and "The Pilgrimage of Old Cécile" is a good tale about the early days of the war.

"The Oakleyites" (Doran, $1.35) a new novel by E. F. Benson, the younger of the two living literary brothers, is an amusing description of the life led in the upper circles of an English seaside village. The account of the three wrangling heiresses is excellent comedy and the heartless Daisy is a well-drawn character. But the reader's interest will center in Dorothy Jackson, the unselfish, middle-aged heroine, and in her brave facing of the great adventure. In Wilfred Easton, the tireless producer of novels which just fall short of being artistic successes, has Mr. Benson unconsciously painted his own portrait? Though it is not likely that the author has to write pot-boilers, as Easton did, the literary facility and fertility, so characteristic of the Benson family, doubtless helped to make "The Oakleyites" only a mediocre book.

In "Discipline as a School Problem," (Houghton, Mifflin, $1.25) the author, A. C. Perry, remarks that "It is easy to see that the latest instinct—the moral and religious—is comparatively so recent that we may regard it as not firmly established," and again, "What particular form religion shall take for each individual is a matter of temperament and taste." The whole first part of the book is based upon the material-

istic theory of evolution, and it is this neglect of the spiritual character of a man's soul, of the supernatural and of Revelation that makes the work objectionable to Catholic, and indeed all sane, philosophy. The book aims at curing misbehavior in the class-room by treating the causes of it in each separate instance in the manner of a physician handling a case.

The "Life of W J McGee, Distinguished Geologist, Ethnologist, Anthropologist, Hydrologist, etc., in service of United States Government, with Extracts from Addresses and Writings" (The Torch Press, Cedar Rapids, Iowa, $2.00), is the imposing title of the tribute Emma R. McGee pays "a dearly-beloved brother." Mr. McGee was a poor boy of Irish-Protestant ancestry who made his way in the world by sheer pluck and an unquenchable enthusiasm for scientific research, and who died, full of honors, four years ago. Besides a sketch of his career the volume contains long extracts from his writings, among them an interesting account of the Seri Indians, good counsels on the conservation of our national resources, and a harrowing description of "Desert Thirst." At the end of the book is a list of Mr. McGee's contributions to scientific journals.

"The Means and Methods of Agricultural Education" (Houghton, Mifflin, $2.00), by Albert H. Leake, would make an excellent text-book for the agricultural colleges of the country, and the practical farmer will find in the volume a deal of valuable information and an abundance of useful principles that will enable him not only to make farming pay, but even to keep the boys from flocking to the cities.——"Standard Oil or the People" (Tribune Bld'g, N. Y., $0.25), by Mr. Henry H. Klein, purposes to prove that the great corporations, and chief among them Standard Oil, control our Government, and to present a program for the permanent cure of "hard times" among us. The animus of the author in his investigations is too patent to do much harm, but his array of facts and statistics merits the attention of all concerned in solving a very real economic problem of the day.

Argument in rhyme is dangerous business; formal argument and poetry can hardly dwell amicably in the same house; one bristles up at sight of the other, though fundamentally each may own the same truth. Here is the weakness from a poetic standpoint of the "New Rubaiyat from a Southern Garden" (Sturgis Walton, $0.75). Intended as a reply to the "cynical materialism" of Omar Khayyam, it does violence to the poetic instinct by its relentless stream of almost syllogistic stanzas. An argument in almost every line, the Rubaiyat leaves poor Lady Poetry a place only here and there. The "New Rubaiyat" has a message of faith, but it is speckled with shadows of preexistence and reincarnation. There is of course the inevitable "cosmic radiance" and "Out of the past we came, My Love and I," etc. The author believes, however, that Christ lived and died, that He had a Messias' mission and he hopes like Tennyson "to see his Pilot face to face."

The following announcements of publishers will doubtless be of interest to our readers: Benziger Brothers have in press "Marie of the House d'Anters," a new novel by Father Michael Earls, S.J., "Pastoral Letters of Bishop McFaul," "Meditations on the Principal Mysteries," by Rev. C. Barraud, S.J., "Sandy Joe," by M. T. Waggaman, and will soon have ready "Only Anne," a novel by Isabel C. Clarke, "Her Father's Share," one by Edith Power, and "On the Old Camping Ground," a juvenile story by Mary E. Mannix.——B. Herder will soon publish "The Beauty and Truth of the Catholic Church," by Father Edward Jones, volumes IV and V, "A Short History of the Catholic Church," translated from the German of Wedwear, by Rev. Joseph McSorley, C.S.P., "Boy Delinquency," by Father Bomholt, and a number of importations.——P. J. Kenedy & Sons announce "O'Loughlin of Clare," a book by Rosa Mulholland, and "The Chief Catholic Devotions," from the French of Father Louis Boucard; "The Life of Father De Smet," by E. Laveille, and "Strength of Will," by E. Boyd Barrett, are in their second edition.——Longmans, Green & Co. will probably have ready next month Father Martindale's two-volume biography of Mgr. Benson, and "Sermons and Sermon Notes," by Father Maturin. ——John Marshall has left the firm of Gomme and Marshall, and has started a publishing firm of his own at 331 Fourth Avenue, New York. He expects to publish books of special interest to the Catholic reader, among them a volume by G. K. Chesterton, entitled "Democracy *versus* Divorce," with an introduction by Louis H. Wetmore, and a volume by C. C. Shanks on "Hilaire Belloc: the Man and the Writer," with an introduction by G. K. Chesterton.

BOOKS RECEIVED

Richard G. Badger, Boston:
Rainbow Gold, and Other Poems. By Muriel Kinney. $1.00.

Catholic Truth Society, London:
Vespers for Sunday; A Short Treatise on Prayer; The Beatitudes. By the Very Rev. Mgr. Benson; Footsteps of Welsh Martyrs. By the Rev. Joseph Murphy, S.J.; The Severance of England from Rome. By H. E. Hall, M.A.; A Catholic at the Front. One penny each; Prayer and Contemplation. By the Late Bishop Hedley. Three-pence.

Catholic Truth Society of Ireland, Dublin:
The Armagh Hymnal. A Collections of Hymns and Translations. Compiled by Shane Leslie and John Stratford Collins. The Music Edited by W. H. Grattan Flood.

The Davis Press, Worcester, Mass.:
Everyday Rhetoric. By Loring Holmes Dodd, Ph.D. $1.00.

G. W. Dillingham Co., New York:
The Heel of War. By Geo. B. McClellan. $1.00.

George H. Doran Co., New York:
The Oakleyites. By E. F. Benson. $1.35; The Queen's Book. $1.25.

E. P. Dutton & Co., New York:
A Short History of Europe from the Dissolution of the Holy Roman Empire to the Outbreak of the German War. (1806-1914.) By Charles Sanford Terry. $2.00.

Free Press Co., Burlington:
The Life and Adventures of a Free Lance. Being the Observations of the Author. By S. G. W. Benjamin. $1.50.

Ginn & Co., New York:
What is Education? By Ernest Carroll Moore. $1.25.

Hinds, Noble & Eldredge, New York:
Taormina. By Ralcy Husted Bell. $0.75.

John Lane Co., New York:
The Crimes of England. By Gilbert K. Chesterton. $1.00.

Longmans, Green & Co., New York:
Cuba, Old and New. By A. G. Robinson. $1.75; The Crowd in Peace and War. By Sir Martin Conway. $1.75; High School Exercises in Grammar. By Maude M. Frank, A.M. $0.75.

The Mission Press, Techny, Ill.:
Life of Charles Nerinckx. By Rev. W. J. Howlett; In Many Moods. By Lydia Stirling Flintham. $0.45.

M. A. O'Connor, New York:
The Voice of Ireland. By Peter Golden.

Charles Scribner's Sons, New York:
Child Study and Child Training. By William Byron Forbush. $1.50; Portugal of the Portuguese. By Aubrey F. G. Bell. $1.50.

Silver, Burdett & Co., Chicago:
The Progressive Music Series. Book One. Catholic Edition. By Horatio Parker, Osbourne McConathy. Edward Bailey Birge and W. Otto Miessner. $0.60.

Student Volunteer Movement for Foreign Missions, New York:
The Students of Asia. By Sherwood Eddy. $0.50.

Westdeutsche Arbeiter-Zeitung Gmbh., M. Gladbach:
Westdeutsche Kriegshefte Nr 1 bis 5: 1, Wir daheim und Ihr da draussen. 2, Deutschland im Weltkrieg. Von Hans Wohlmannstetter. 3, Die Katholischen Arbeitervereine Westdeutschlands und der Weltkrieg. 4, Schwert und Kreuz. Von Ad. Donders. 5, Heldentum. Von Ad. Donders. Preise je 30 Pf.

John C. Winston Co., Philadelphia:
Anthracite: an Instance of Natural Resource Monopoly. By Scott Nearing, Ph.D. $1.00.

Yale University Press, New Haven:
Civilization and Climate. By Ellsworth Huntingdon, Ph.D. $2.50; The Life and Times of Tennyson. By Thomas R. Lounsbury, LL.D., L.H.D. $2.50.

EDUCATION

Educational Misfits

IT is a journalistic truism to state that America is the land of fads, fancies, follies and folderol. When your pert paragrapher can think of nothing else pat, both as to time and place, he launches some comment on the variability of our national character. The very sureness with which the not-to-be-thwarted sayer of sharp things turns on this weakness, is in itself proof enough that we so sin. Americans, like other human beings, exhibit their weakness most prominently when they seek to show their regard for that which they love best. If Americans profess to love anything more than education, I and many others like me, have yet to find it. It would seem, then, that our weakness for new things should be especially noticeable in educational ventures. And it is.

Can you recall a single bond-issue for "school purposes" which the worthy voters of your locality rejected? Do you actually know of any suggested or contemplated enlargement of the public school system that was met with disfavoring frowns? I made these questions matter for a personal examination before I placed them here, and my answers were without exception in the negative. Money has been lavishly appropriated for school playgrounds and play instructors; for vocational schools where mechanical ability can be given the precedence of mental and moral training; for kindergartens in which tiny youth is lured to think that play is work. The results with which these ventures have been crowned are food for thought to those who seek to satisfy their curiosity regarding not only the beginning, but the middle and the end as well.

MANUAL TRAINING

From personal observation I maintain, then, that the vocational school, the kindergarten, and the expensively financed system of play instruction have been egregious failures. The sums expended in their development are well spent indeed, if we are able to learn a lesson from the culmination of the experiment. The vocational school was originally greeted as a panacea. It was to relieve the teacher of many of his severest problems. If the head proved intractable, the hand might be awakened to its cunning. Manual training was the first step in the direction of vocational training. Yet if we except a few indifferently made pieces of household machinery and a multitude of mutilated fingers, manual training was a profitless investment. Manual training, as we have had it, is an avoidance of the issue. It is a refuge for the mentally deficient, or a place in which the boy who shows a total aversion to solid study may be occupied. Intractability is no longer settled in the good, old-fashioned way by an application of the rod, but the wrecker of discipline is sent to a shop where he may play with rods to his own satisfaction and the relief of his harassed instructor. Originally greeted with hosannas by teacher and pupil as well, the novelty is beginning to wear away and today the entire thing is dying. A general regression to the solids has set in. Dainties may do for a time, but too many leave a sickening after-taste which only a sharp change will remove. May it not be that we will find, all too late, that vocational training is worth as little? Wouldn't it be the part of wisdom to strive to realize interest on some of the foolish investments of the past, this interest to take the form of wariness?

THE CHILD'S GARDEN

If among your friends you number several grade teachers, experiment with them on the subject of the kindergarten. Ask them from the viewpoint of practical school administration, as the teacher, the producer of educational results, sees it, what their judgment is on the work of the kindergarten. The reply, if not sarcastic, may be somewhat in this strain:

> The boys and girls who come to me from the kindergarten are lovable little beings, without the slightest intention of doing what they are told. They regard their daily routine as so many hours in which play may be substituted for work. They have not been taught the lesson of individuality; they know nothing of the power of the will, save as it is expressed in the adjective wilful. Years after, they may get over the false notions which the very atmosphere of the kindergarten, and the motherly patience of the kindergarten teacher have instilled into them. But before these years have passed they have left me, and my problems are renewed in the form of other recruits from the kindergarten.

That is the practical, schoolroom view of the situation. The financial view is this: The equipment devoted to kindergarten work is in great part given over to the mercies of rust and mold. It was once popular and faddish and "quite the thing" for mother to explain when Neighbor met her down-town toward noon of a beautiful May day: "Little John is at school, the kindergarten, you know!" How few care to give this reply to Neighbor now? The novelty is gone. The same remark might be made regarding the money expended in kindergarten mania, but I forbear.

TEACHING PLAY

But the folly of follies still remains to us in this discussion. Recall for a moment, please, what you would have done when you were a boy or a girl if someone, older and wiser and more advanced in life, had undertaken to teach you how to play according to system! Imagine yourself in the predicament of some of our modern children who are daily, when they will permit the indignity, taught how to play! Was it necessary to teach you? Is playing a thing that can be learned in a school? Doesn't it lose its value if it is forced or openly cultivated? Personal experience is proof enough of the truth of this statement. Yet how contrary to all human experience and every-day learning is the action of the school board.

As I write, I look out upon a school playground, beautifully pebbled to keep the grass down, made monumental here and there by stately, iron-girdered swings. There are other contrivances the names of which I do not profess to know. Even in the perfervid, playful, imaginative days of my youth they were not even *figmenta mentis*. Hundreds of dollars went into the erection of these scientific playgrounds. Those dollars, as the others, were wasted. If I were to wait here until that school is dismissed I could see the children troop out while the "play" teacher stands helpless. The boys would throw the gravel about or would enjoy a rousing game of tap-ball; the girls would automatically organize a game of tag, or romp through an hour or two of bean-bag. And in the background would loom the machinations evolved by those who mistakenly try to make of education a round of clockwork, a bit of nicety, a cut and dried specimen with no thought of that Greater Thing, the soul, which gives life and motion to the body which confines it. And in the meantime millions of dollars worth of equipment rots, decays, rusts, gathers mold, in accord with the nature of its composition.

THE HUMAN MACHINE

We too frequently forget that the Scholastics defined man as an *animal rationale*. We would turn him into a machine which will do thus and so. And to bring about this consummation, we daily, nay hourly, violate the fundamental principle in whose name we make the expenditures, efficiency! School-boards are after efficiency in their product and to get that efficiency they are ineffectual and inefficient in their expenditures, and their application of pedagogy. Can it possibly be that No means Yes, that success will come when everything aimed at that success is wide of the mark?

EDWARD FRANCIS MOHLER.

SOCIOLOGY

The Law for Turtles and Theaters

WE have a number of laws in this country, and their range is great. Murder is prohibited universally, I think; and in several localities the felonious practice of flipping the amphibious sea-turtle upon his unaccustomed back is sternly interdicted. You see, once he gets on his back, he is unable by his proper virtue, to return to his natural posture; he pines away and in consequence, may infect the atmosphere. Yet I confess to no doubt whatever, that at this precise moment, the cry of many an inverted turtle mingles with the boom of the surf, as it breaks on the lashed marge of some wine-colored sea. Murder, too, is fairly common in the United States.

Apparently, then, our laws do not merit Professor James' pragmatic sanction. They do not "work"; at least, not all of them; they only exist. We expect them to be automatic, and when they refuse to budge, we pass another law to spur them up the rugged heights of rectitude, dragging with them the reluctant citizenry of our country. Hence, to revert to the original mutton, we have a number of laws in this country, but not, as Mr. W. S. Lilly has remarked, an alarming amount of law and order.

SALVATION BY LAW

"'O, Mrs. Harris, ma'am,' Sairey Gamp reports herself as exclaiming, 'your countenance is quite an angel's!' Which, but for Pimples, it would be." The bearing of this observation lies in the application. The new legislation, or law, or what in this mixed-up period of transition, when it is hard to tell the difference between a gentleman of Sing Sing and a gentleman of leisure, passes for law, has the face of an angel; but close and dispassionate scrutiny discloses an imperfection closely akin to Pimples. It won't work. It promises, this legislation, the dawn of a social millennium, when it might as well guarantee the rising of tomorrow's sun. None shall be underpaid in its reign, no one go hungry or unclad. There shall be no violence, for all men shall be brothers. Your motor shall be my motor, every saloon shall be closed, each skulking iniquity ended, the woes of the world redressed, and all by an Act of the Legislature! Thus is virtue transferred from the Decalogue and the Gospels to the Revised Statutes, and the world is saved from perdition not by the grace of God, but by such grace as is communicated by the Legislature. Even as these lines are written, a thousand "Bills," new channels of civic and moral grace, are being excavated by our toiling legislators, apostles of the new régime.

THREE OBJECTIONS

It is sad to contemplate this wasted energy, but wasted most of it is. There are three difficulties connected with the proposal to make men virtuous by law. The first is man's free will. It is easier to break laws than to make them. Any one possessing the use of reason can violate any law immediately on its promulgation. The next is, that your undoubted virtue is no adequate reason why I should be deprived of my innocent cakes and ale. Thirdly it seems to be a fact, that we really do not wish our highly-virtuous or even some of our thoroughly necessary laws to be enforced. Probably the lambent light of your powerful intellect discovers other reasons, but three suffice for present purposes.

As to the cakes and ale proposition, not a great deal need be said. I abominate the very phrase "personal liberty," because it is the shibboleth of every unwary criminal now the enforced guest of the State, and because there is no form of viciousness which it has not been made to cloak. Nevertheless, there is a genuine and very precious form of personal liberty, without which government becomes unmitigated despotism. This liberty is in great danger at present, from the attacks of multitudinous cranks, narrow-minded if well-meaning people, who would confer upon the State the right and duty of regulating the personal affairs of the individual. A large part of what is termed "social legislation" constitutes a serious menace not only to government itself, but more directly to the morality of the community. In some of its forms it is merely silly; in others it is destructive of civilized life. One need but refer to the degrading and thoroughly inefficient marriage restrictions based upon medical inspection, which are now law in some States, and the deeper degradation of the control of births which certain self-styled social reformers are now endeavoring to further and protect by the authority of the State.

"INNOCUOUS DESUETUDE"

The next objection to the theory that men can be harried into virtuous living by legislation, is the fact that many communities object to the serious enforcement of law. From time to time most American towns and cities have spasms of virtue, and work off their new-found zeal and indignation by "passing laws." This moral indignation usually cools to zero when any consistent attempt is made to indict or jail the offenders against these ill-considered regulations. In a recent number of *Social Hygiene,* Raymond Fosdick tells how the State of Georgia lately passed a prohibition law; "whereupon the City of Atlanta removed the chief of police, openly and with the consent of the people, for attempting to enforce it." Tennessee forbids the sale and use of cigarettes, but if travelers are to be credited, no visitor to Memphis need be deprived of his cigarettes. He can buy them, "most anywheres," as the gentle inhabitants will inform him. Louisiana prohibits the sale of tobacco on Sunday, but the chief of police reports that he would not dare to enforce this regulation in New Orleans. It may be objected that these laws are "extreme." Perhaps they are. If so, they only illustrate the present tendency to regulate personal habits by law. But other laws there are, which should be enforced, and yet are suffered to fall into what the late President Cleveland termed with customary felicity, "innocuous desuetude."

A TEST CASE

Certain venerable ordinances affecting the city of New York, for instance, have all the characteristics of genuine law. They are reasonable, they are for the good of the community, and they are necessary. Were they enforced, many flourishing corrupters of youth, the unspeakably vile dance halls and theaters, venders of immoral books and pictures, and lawless saloon-keepers who make their places of business a welcome refuge for the lowest men and women of the community, could be destroyed once and for all. Yet these laws are not persistently enforced, and there is no immediate reason to believe that any but a sporadic enforcement is contemplated. As a test, I recently undertook to lodge a complaint against a New York theater. The city official to whom the matter was referred took immediate action which was gratifying in its results. Encouraged by this success, complaint was made against what is probably the most corrupt showplace in the United States. After a silence, a letter was dispatched by the same official, somewhat vague and general in its terms, but stating clearly enough his belief that his "powers were new and must be used with great care" if they were to be "a great force for good in the community."

DOES LAW MAKE MORALITY?

The precise reason why an official power leveled against what all admit to be a source of public corruption, must be "used with great care" is perfectly clear both to this official and to every social student. No law can be anything but a dead letter unless it is backed by public opinion. Law does not make, but presupposes, morality. Unless the principles and conduct of the majority of the community are above reasonable reproach, law, even when directed against open viciousness, becomes a joke. In the case of New York, it seems somewhat unreasonable to censure public officials for the non-enforcement of law, when public opinion holds, apparently, that vice must have its fling, even in public.

The New York law is not at fault. It is clear in its provisions and drastic in its penalty. Not only may the Commissioner of Licenses close an improper theater, as to his credit he has done more than once, but

> Any person who as owner, manager, director, or agent, or in any other capacity prepares, advertises, gives, presents or participates in any . . . drama, play, exhibition, show, or entertainment, which would tend to the corruption of the morals of youth or others, and every person aiding or abetting such act, and every owner or lessee or manager of any garden, building, room, place, or structure, who leases or lets the same or permits the same to be used for the purposes of any such drama, play, exhibition, show, or entertainment, knowingly, or who assents to the use of the same for any such purpose, shall be guilty of a misdemeanor. (*Penal Law, Section* 1140).

This section renders a large number of persons liable to punishment. Upon conviction, any or all of them may be sentenced to not less than ten days nor more than one year of imprisonment, or be fined not less than fifty dollars nor more than one thousand dollars, or be both fined and imprisoned for each offense. Suppose this law were enforced literally. Would it do away with the debased theater in New York? It certainly would. Vice would cease to pay a sufficient return upon the invested capital. But would public opinion sanction a persistent enforcement in the arrest of every one connected with the place and play, including the advertising manager of the newspapers without which these productions can hardly exist? The answer is found in the fact that public opinion has been allowing the open violation of this law ever since the law was passed.

LAW AND PUBLIC OPINION

I see then, no reason to retract what I wrote some months ago in these pages:

> Public opinion will neither countenance the enforcement of city ordinances already feebly existing, nor permit the adoption of new measures calculated to check these public incitements to immorality. Vice must be served. To this degraded level has public morality fallen in New York. Nor will the evil be confined to the metropolis, for from New York the active campaign for the public degradation of womanhood spreads to the theaters of the country. The only effective remedy lies in the formation of a morally healthful public opinion. Primarily this is the work of the Church, and it has occupied her zeal since the day when from the Pincian Hill, Peter looked down upon the frightful immorality that was ancient Rome.

Not that I would welcome any relaxation in a persistent effort to secure the enforcement of existing laws. The effort itself will tend in some degree to the formation of a healthful public opinion, and jail sentences imposed with due regularity upon the chief offenders against public morality, would go far in the work of destroying the false standards set up by theatrical managers and others, who deal in commercialized vice. But it is plain that even the most reasonable and necessary law is worthless when public opinion has become corrupted. What the world needs is not, primarily, more law but more religion.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

According to a report of the Laymen's League for Retreats and Social Studies, the total number of retreatants at Mount Manresa during the past year was 1,083. The extension retreats at Philadelphia and elsewhere were attended by 872 exercitants. Thus almost 2,000 men participated in the spiritual exercises given under the auspices of this organization. Upward of 200 students registered in the school of Social Studies and about 200 lectures were delivered by its staff of lecturers to Holy Name Societies and on various occasions. The courses in the School of Social Studies include logic, psychology, sociology, ethics, political economy, likewise public-lecture preparation and studies in "Catholic Chapters in American History." A special lecture along the lines of applied social science is given each week. Arrangements have also been made by the League for a lecture on "Mexican Liberalism and Catholicism," to be given in Carnegie Hall, February 28, by the Rev. R. H. Tierney, S.J., Editor of AMERICA.

Under the heading, "Money Needed by Pope," a cable message was printed in our American papers, containing a quotation from the *Agenzia Nazionale,* in which the Holy Father was credited with disposing of fabulous sums of money. The mythical "Vatican fund story" met with this instant denial on the part of the Apostolic Delegate:

> It is simply fantastic and ridiculous to assert that the Vatican budget for 1915 closed with a deficit of nearly $5,000,000. Neither the income nor the expenditure of the Vatican ever reaches such a fabulous sum.
>
> Furthermore, I am in a position to know, and can therefore emphatically denounce as utterly false and misleading, the statement that "the ready money in the United States is being invested in the highly profitable business of speculating in war munitions securities."
>
> The only vestige of truth in the cable dispatch is the assertion that the meager income of the Vatican, which comes mostly from the charity and generosity of the Catholic people throughout the world, has decreased on account of the war. And yet, notwithstanding this decrease of revenue, the Pope has managed to contribute, as reported by the newspapers, hundreds of thousands of lire for the alleviation of people suffering from the war in belligerent countries or stricken with disaster in other places.

As an instance of the Holy Father's generosity the Apostolic Delegate then mentions the fact that only recently he himself had received from the Vatican 10,000 lire for the Bishop of Nueva Caceres in the Philippine Islands. The money was to aid in repairing the damages done by a cyclone which had devastated the Bishop's diocese last summer.

"What manner of youth is this who is put forth from our $40,000,000-a-year system?" asks the New York *Home News* in reference to the local public schools. Taking as an instance the sixty-eight pupils just promoted into upper grades in a public school on the Heights, it states that in the simple test examination only two obtained a percentage of 83 per cent, and four 67 per cent, all the rest failing to reach this mark. A very great number fell below 50 per cent; sixteen obtained only 17 per cent and eight were unable to solve even a single problem. Yet all were promoted! After describing the "fake drill" by which this marvel is said to be ordinarily accomplished, the paper adds:

> In the light of these facts, promotion in the schools today is a joke, and graduation a mockery. Last week, from

every school in the city, the voices of the graduates went up in songs of praise, of hope, of patriotism. The good people who presided said their little say; the local School Boards looked wise; the parents applauded and out of their Alma Mater came forth a thousand incompetents.

The system is now getting ready for the June farce. Again the classes will sing; the "stars" will be put forward to show how smart they are; the orchestra will render patriotic airs, and the chorus will resound. But it will be just as much a rotten sham as ever; it will be but the pomp and pageantry with which the innocent lambs are sacrificed on the altar of selfishness and incompetency.

Had a Catholic paper dared to print these lines only a short time ago, the shades of Washington and Jefferson and Lincoln would have been conjured up properly to rebuke its contumacious irreverence toward this Palladium of American liberty. Yet such criticism, more or less severe, is now becoming a commonplace.

To be poor is hard enough, but to have one's poverty paraded before unsympathetic officialdom is the last straw in the breaking of the spirit. Philanthropy, especially when it is professional, though it bears up the body, bears down the heart, and many a man has preferred to starve rather than ask help of those who would fling him a coin tainted with contempt. Every one has a right to the necessities of life, and consciousness of the claim bestowed by the natural law makes every man worthy of the name loth to accept as a niggardly pittance the sustenance that he can demand in justice. But how different is the motive that inspired the gift sent to the New York *Sun* last week by a gentleman of Rockland. "For bread," was the message accompanying his present, "from one who has never been hungry, and is thankful for blessings received." This is the proper spirit. If faith were stronger, and there were more gratitude for the good things given by the bounty of the Father of all, there would be more sympathy and generosity and a greater willingness on the part of those with many possessions to share their abundance with those who have few, and there would be fewer dying of hunger. Christ's gentle kindness in caring for the poor took all sting from his munificence, and His example still sways the hearts of many generous givers.

Job Harriman, a former Socialist candidate for the position of mayor in Los Angeles has apparently sought to immortalize his name by connecting it with a new Socialist Arcadia. According to the San Francisco *Monitor* the colony was recently investigated by the State Commissioner of Corporations, who reported that he found it "unjust, unfair, mismanaged and on the verge of failure." The following details of the Del Rio Company, as the colony is called, are given by our contemporary:

> The Del Rio Company consists of 650 members who buy their way in for $2,000. They are promised $4 a day and get $1.46 or less for wages. The bare cost of living for a family of three is $30 a month. They are charged 25 cents for a meal that costs 9 cents and pay $2 for a hat that Harriman bought in job lots for 25 cents. Those who protest are given menial positions, and if they are too obstreperous they are told to pack their trunks and get out.

The newest Socialist venture will add one more tombstone to the graveyard of Socialist cooperative colonies. However, it will probably do little toward disabusing any one who does not wish to see that Socialism would be the worst of all slaveries and the most tyrannical of governments.

The Bureau of Foreign and Domestic Commerce is taking active measures to stimulate foreign trade in the United States. Its latest plan has been to send a practical export adviser to the principal cities in order to enter into direct contact with manufacturers interested in such trade. A successful trip through the Middle West has been completed and the leading Southern cities are now to be visited. The trade-adviser's object is to answer the knotty questions relating to practical export problems, such as can be solved only by the specialized knowledge of an expert. The special agent also makes it a point to confer with the heads of commerce classes in universities and schools in order to find out how far the Bureau of Foreign and Domestic Commerce can be of service in making the training of commercial students more practical for the management of foreign export trade. The Bureau, in promoting this cause, urges business men to discount the continuance of so-called war orders and avoid basing future calculations upon the conditions which such orders bring into existence:

> European war orders doubtless are bringing some manufacturers immediate and large profits. They do not in any way, however, indicate permanent business. It is conceivable that they may be positively injurious, by diverting the attention of our manufacturers from foreign markets in Latin America, the Far East, Africa and Australia, to which we should at the moment be directing our most earnest efforts. We may be voluntarily giving up our greatest opportunities. We may be foregoing the permanent markets of the world to make a few extra dollars of immediate profit.

It is evident, therefore, that every possible effort will be made by the Bureau to stimulate foreign trade. No one can foresee the far-reaching effects, financially, economically, and morally, which such a movement may entail.

The condition of Catholic mission work among the Negroes of our country is brought to our notice by *Our Colored Missions*. There are about 11,000,000 Negroes in the United States. Of this great number not more than about 200,000 are Catholics. These have been able to aid considerably in the upkeep of their religious institutions, but the great expenditure for schools and churches must be met by missionary response. "Protestants," we are told, "have spent sums that fairly beggar the dreams of avarice and the Negroes themselves have laid out millions for the construction of sectarian fabrics." The help given by Catholics to colored children is thus summarized:

> We are enabled to furnish educational facilities for over 16,000 Southern children. We are paying entirely or in large measure the salaries of 124 teachers in their schools. Forty-six such schools look to us for support and if our help were withdrawn that number of homes where the faith is fostered would be sadly handicapped, if not obliged to suspend operations entirely. We disburse in this manner, adding some allowances to priests, $2,715.00 each month. If the offerings could be increased there is no reason why we could not open schools in every section and double the number where they already exist.

This work the Board commends in a particular manner to the clergy and teachers who realize best the importance of Catholic education. It is gratifying to note that more than 1,000 bishops and priests are members of the Priests' League, each member contributing annually five dollars and offering besides, a yearly Mass for the benefactors of this work. Both schools and missionaries are aided by this fund, while the money from the Sisters' League, composed of those communities of Sisters which annually contribute five dollars each and recite special prayers for the benefactors, is used to pay the salaries of the Sisters. An annual fund to be raised by calling for an army of one hundred thousand volunteers who will contribute one dollar a year, will be placed in the hands of the Southern Bishops for the establishment and maintenance of schools and churches for the colored people. There is besides an organized League of the Laity, forming a triple alliance of alms and prayers with the priests' and the Sisters' Leagues.

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CHRONICLE

Home News: Preparedness—The Chicago Poison Case—The War: Bulletin, Feb. 15, p. m.–Feb. 21, a. m.—The Russians Take Erzerum. Austria-Hungary: Opening New Vistas. Canada: A New War Loan. France: School Libraries. Germany: Diet of Alsace-Lorraine—Fewer Business Failures. Great Britain: Parliament Reassembles. Ireland: The National Records. Mexico: Mr. Lansing's Report; War on Religion.....457-460

TOPICS OF INTEREST

The Land of Hate—III–The Proposed National University—The Church and Some Social Problems—The Pan-Protestant Congress—Catholic Landmarks in Chicago—Catholic Chaplains in the British Army.....461-469

COMMUNICATIONS

A Friend of the Cause—A Striking Parallel—Shortening the Thanksgiving.....469

EDITORIALS

Lawlessness and the Sob Sisters—Who's to Blame?—The Little Lost Lamb—The Death of Dickens—The Triumph of Compromise—Our "Modernist" Pope 470-472

LITERATURE

The Best Sort of Books for Children.

REVIEWS: The Catholic Library—A Short History of Belgium—The Crimes of England—The Heel of War—Luther Burbank, His Life and Work — Mysterium Arcæ Boulé — How the French Boy Learns to Write—Everyday Rhetoric.

BOOKS AND AUTHORS: The *Catholic Mind*—February *Field Afar*—"Probation"—"Socrates, Master of Life"—"Researches into Chinese Superstitions"—"A History of Medieval and Modern Europe"—"The Queen's Gift Book"—"Die christliche Weltmission am Weltkrieg"—"The Life of Dominic Savio"—New Light on "Lycidas"—"Grace Before Reading"....472-477

EDUCATION

A Pioneer in Pedagogy.....477, 478

SOCIOLOGY

Free Speech and Revolt.....478, 479

NOTE AND COMMENT

Protestant Generosity Towards Their Missions—Readers of Church Papers—League for the Conversion of America—A Dexterous Artificial Hand—To Abolish Gesticulation—Old-Fashioned Convent Education—The Leo House for the Care of Catholic Immigrants—Indecent and Vulgar Amusements.....479, 480

CHRONICLE

Home News.—Preparedness is still holding the attention of Congress and the people at large. Two Bills bearing on the subject have passed the House of Representatives: the first gives each member of Congress the right of appointing three instead of two midshipmen; the second appropriates $100,000 for improvements in the New York Navy Yard, and $500,000 for further equipment to the Mare Island Yard at San Francisco. Moreover, Senator McCumber has introduced a Bill authorizing the Secretary of War to prepare unused Military Posts for the use of high school students who desire to undergo military training during the summer months. This plan is endorsed by the Secretary of the Interior, who has also taken occasion to praise the military training given to willing and competent high school boys in Wyoming. Just how efficient this latter training is, it is hard to say. There is an abundance of exercise connected with it; from September till January there is practice in climbing and calisthenics; from January to March, military problems together with the military history of the United States are studied; from March till the second week in May, there are infantry drills, target practice and field firing competitions; the rest of the school year is taken up with camp problems, competitive drills, etc. Then follows camp for fourteen days; during this time there are lessons in sanitation, cooking, scouting, etc. The system has been approved by Major-General Wood, and its extension to all the States is advocated by many prominent people who hope thereby to see an army developed without the introduction of militarism and barracks morality.

Preparedness

The attempt to poison the guests at a dinner given in the University Club, Chicago, in honor of Archbishop Mundelein set the police on the trail of a band of anarchists, supposedly fifteen in number, with the result that a well-formed plot to poison prominent people and to destroy churches and other public buildings has been discovered. Letters have been seized, outlining the plan of destruction; the buildings that were to be wrecked are mentioned, and the nature of the bombs to be used is described. One kind of bomb is called "fit for a crowd coming out of a church"; of a second kind it is said: "It will send priests and such people high in the air." All suspected of complicity in the wider plot are Italians, except one, *viz.:* Jean Crones, an Alsatian, who is also the man accused of putting the poison in the food served to the guests at the Archbishop's dinner. According to the chemists the soup served contained 4.81 grains of arsenic to the pint, and a trace of copper. As is usual in such cases the papers are printing letters presumably written by the culprit. In the present instance it must be admitted that both intrinsic and extrinsic evidence make for the authenticity of the communications, though of course there is always a margin of doubt. In the first letter Crones gives a brief account of his diabolical work stating laconically:

The Chicago Poison Case

> As I love Sience I hathe Religion and as I have seen the menue for that Diner 12 days before I tought that it was a sanitary thing to make a good clean up. And I started right away to work. I worked till late in the night every day and I prepared the poisons but the most hat a bitter teste. Later I agreed for Arsenic and Barium Chloride.

In a second communication the writer gives this reason for his crime:

> Why I dit it!
>
> While at Europe millions of Christians are Sclauchtering each other in the most bloddk massacare, and in these free coun-

try thousands of men and women are tramping the streets without food and shelter at the wery same time the Church holds diners and pays 15 6 for each cover which starts with Beluga Caviar and Champaagne, the same mony which was begard from pour working men and women the same mony were the blood of pour workers has run for.

Those conditions are an scandal. That is the failure of Christianity an insult toward honesty and a Challenge to Humanity Let the Church answer those my charges toward the World and I schall stand for the charges made against me.

Positive proof that these letters were written by Crones is not forthcoming, but by whomsoever written, they are valuable as showing the working of passion—inflamed souls of anarchists.

The War.—The capture of about a half-mile of British trenches near Ypres is the only change reported on the west front. In Albania the Austrians have almost encircled Durazzo. In Armenia the Russians have landed large forces at Widje, east of Trebizond, and have captured Mush and Aklat. The Turks, however, have defeated the Russians in Persia, near Hamadan, and in Mesopotamia they have halted at Suk-el-Schuchuch a second British force which was marching to the relief of Kut-el-Amara. Elsewhere the situation at this writing remains unchanged.

Bulletin, Feb. 15, p. m.-Feb. 21, a. m.

The most important event of the week was the capture of Erzerum, the strong Turkish fortress, which was the bulwark of Armenia. The stronghold, which was very important for the defense of Turkish territory, consists of a line of fortifications that stretch for twenty-four miles along a ridge commanding all the important roads from the Caucasus. The Russians, who had previously, it seems, cut off communications between Erzerum and Trebizond, the Black Sea port, which was its principal base of supplies, advanced against Erzerum from three directions, attacking the Turks on both flanks and from the front. It was the frontal attack that finally carried the fortress, for according to reports from Petrograd, after five days of bitter fighting, the Russians stormed the whole line of fortifications at the point of the bayonet. Military critics are agreed that the victory is a very important one, not only on account of the great amount of guns, ammunition, and other stores that fell into Russian hands, and the large number of Turks captured, although it appears that the main part of the Turkish forces escaped, but also and principally because it opens the way to operations on an extended scale in Asia Minor, and is likely to have a serious effect on the Turkish movements in Persia and Mesopotamia.

The Russians Take Erzerum

The Lusitania incident still hangs fire. The Administration at Washington, it is said, has received from Germany a statement on the matter which is in every way acceptable to Mr. Lansing; but the notice sent recently to neutral powers of Berlin's intention to sink without warning merchant ships, armed for defense only, has interposed a bar to its acceptance. The German submarine program, which is to be inaugurated on March 1, is regarded as nullifying the assurances concerning the safety of non-combatants that were given to the United States after the sinking of the Arabic; and consequently the controversy is practically where it was months ago. Our Government soon after the outbreak of hostilities took the stand that it was legitimate and in accord with international law for merchant ships to arm for defense only; nor have we ever modified that position. On January 19, it is true, our Secretary, in the effort to secure more humane conditions for submarine warfare, suggested to the belligerent nations a formula, which involved concessions on both sides and proposed certain changes in hitherto accepted international principles; but in doing so he did not in any way commit the United States to the adoption of these changes in the event of their being rejected by the belligerents. It seems clear now that the formula will not be accepted by the belligerents; and from present indications the United States appears to be disposed to stand by its original position, and to regard the German note on the Lusitania as unsatisfactory, if not in its actual language, at least in the meaning it takes on from the recently declared submarine policy. Any radical modification in the attitude that Washington has up to the present maintained, aside from the fact that it would be made in the heat of conflict, would almost inevitably result in new controversies with other nations.

The Submarine Controversy

Austria-Hungary.—The passage through Austria-Hungary of the first Balkan Express to Constantinople, a short time since, was the occasion of universal jubilation. The event opened new vistas of prosperity for the country and is regarded as the beginning of an era of great commercial expansion. A railway communication between Austria and the Orient had existed previous to the war, but it was entirely at the mercy of the hostile Serbs, who are said to have rendered its proper use impracticable, so that it was of value only to the Entente Powers, or to Austria only in as far as France, Belgium, and Serbia could profit by it. Immediately upon the overthrow of Serbia the Teutonic Powers undertook the task of connecting Berlin, Vienna, Budapest, and Sofia with Constantinople. The latest devices of railroad engineering were employed, new tracks were laid, new bridges constructed and a new and perfect service was installed. The United States of Central Europe were no longer regarded as a dream or theory, but had become a reality. The way was now laid open to the Balkan countries, to Asia Minor and even to parts of Africa. The war is, therefore, said to have come as a "liberator" from the restrictions which had hemmed in the Dual Monarchy. "We should be foolish," the report reads, "did we not now utilize our opportunity and initiate at

Opening New Vistas

once a policy of intercourse and commerce with the Balkans and the Orient. Even while the war continues we must keep this end in view and enter upon the road that leads to it." The practical realization of the commercial union of Central Europe and of the economic league with Germany is earnestly urged upon the people.

Canada.—The present sessions of Parliament will be largely engaged in the discussion of questions of finance. In his annual budget speech, Sir Thomas White, Minister of Finance, stated that the Government has already borrowed one hundred and fifty million dollars. From the beginning of the war until January 1 of the present year, Canada's war expenditures, on a basis of one hundred and fifty thousand troops, have been in excess of the sum borrowed; but with two hundred and fifty thousand troops added, and half a million authorized, it is thought that the Minister will ask for a grant of two hundred and fifty million dollars. Happily the harvests proved the greatest in the history of the Dominion, and the first ill effects of the war upon trade and commerce have passed away. According to the Minister of Finance, the revival in business, other than that of enterprises engaging in munition works, is very marked. A favorable balance of two hundred million dollars is indicated for the fiscal year, and the aggregate trade will reach a total never before attained in the Dominion.

A New War Loan

France.—M. Painlevé, Minister of Public Instruction, has reorganized the school libraries. The Paris *Temps* gives a résumé of the Minister's new regulations and finds them sound and practical. Not so *La Croix,* which justly criticizes many of the rulings and the dangerous spirit in which they were made. The Ministerial decree orders every public school to form and open a library. At a time when the communes are taxed to the limit for the war, the order is looked upon as injudicious. The great Paris Catholic journal goes further and casts grave suspicion on the motives of the official act. M. Painlevé has taken every possible means to withdraw the libraries from the control of sound public opinion. For the selection of the books is to depend entirely on the action of the Library Committee. This Committee is to be composed of six members, the cantonal delegate, three citizens "chosen by the first three benefactors of the library and its most assiduous readers," the mayor and the district *instituteur* or school teacher. But the scheme is so cunningly arranged that the school teacher's proposal, selection and vetoing of books is practically imposed on the other members. *La Croix* acknowledges there are still many good Catholic teachers in France, but remembering how in the past hundreds of *instituteurs* only too eagerly followed the infidel and atheistic programs mapped out for them, adds that these libraries "will be anti-clerical libraries, instruments of an anti-clerical propaganda, installed and kept up by the anti-clerical party in every commune in France." M. Painlevé allows gifts and donations in books to his libraries, but realizing that Catholic literature might thus gain admittance, he allows his Committee, i. e., the schoolmaster, the privilege either of refusing those volumes not wanted, or of accepting and then selling them. *La Croix* bravely unmasks the secret workings of this odious "machine set up at every school-door" in France to attempt another assault on the faith and the morals of her children. The Ministerial Act is a poor reward for the heroic sacrifices French Catholics have made in the war.

School Libraries

Germany.—By an official act the Second Chamber of the Diet of Alsace-Lorraine has declared its loyalty to Germany. It protested energetically against the French declaration that the main object of the war is the reunion of Alsace-Lorraine with the French Republic. The Overseas News Agency adds these details:

Diet of Alsace-Lorraine

> The Diet declares that Alsace-Lorraine in forty-five years of peace has become a part of German business life and can pass unharmed out of the present war only by remaining German. It declares also that the intellectual and moral life of the population can prosper only if not cut off from the strong root out of which it grows in common with the entire German race.

A resolution was at the same time passed to send greetings to the men of Alsace and Lorraine stationed at the battle front, some of whom have received special commendation from the Emperor and have won marks of distinction for their heroism. The clergy of these States has likewise nobly sacrificed itself for the welfare of the troops.

The weekly report of the American Association of Commerce and Trade at Berlin publishes the official data of the business failures in Germany during the past year. It is found that there has been an almost steady decrease from the month of January, 1915, when 588 failures were recorded, to the month of December, 1915, with only 253 failures. Compared with the previous year the diminishing number of failures becomes still more remarkable. The total of business failures for 1915 were 4,580 as against 7,738 failures in 1914. This decrease is viewed in Germany as a further sign of sound business conditions. The way in which commerce and trade have adjusted themselves to the conditions of the war is in particular widely commented on. Attention must be called in this connection to the evidently excellent supervision service of the Government established at the outbreak of the war. Its purpose was to adjust the business of firms directly endangered by the war and to offer them assistance. Statistics of this department are not yet available.

Fewer Business Failures

Great Britain.—The Speech from the Throne at the reassembling of Parliament, followed the customary

lines, and was read by the Lord Chancellor. The speech closed with the statement that Parliament would be asked to make due financial provision for the conduct of the war. The Premier announced that a very large vote of credit would be asked. Sketching briefly the financial condition of the country, he said that at present the daily war expenditures amounted to about twenty-five million dollars, with no prospect of a reduction. On January 1, the nation's war expenditures "had reached a figure which would strain its resources for a generation." The new burdens which the country must now assume could be met only by large additions to taxation, by the maintenance of British credit through an uninterrupted export trade, by cutting off unnecessary imports, and by reducing expenditures. England, it would seem, or at least some classes in England, has yet to learn the economics of war-time. It is expected that when the vote of credit, which will probably total two and one-half billions of dollars, is moved, the Premier will submit a detailed account of the finances of the war.

Parliament Reassembles

Ireland.—The *Leader* furnishes interesting data with regard to the publication of the National Records. At the annual meeting of the Society for the Preservation of the Irish Language, valuable reports were submitted from the Queen's University, Belfast; University College, Cork; the Department of Agriculture and Technical Instruction, and the Intermediate Education Board. The secretary, Father Dinneen, stated that the first volume of the Society's new series of historical texts, "The Life and Voyages of St. Brendan," had everywhere met a warm welcome. The second volume, "The Poems of Padraigin Hackett," edited by Tadgh O'Donoghue, is now ready. The author of these poems is Prior Hackett, of the Dominican Convent, Cashel, well known for his labors and zeal during the Cromwellian persecutions. Father Dinneen is preparing a third volume, an interesting study of Irish clan history. It is the account of the two MacGuires, the Fermanagh brother chieftains who lived shortly after the Anglo-Norman invasion. Irish clan history is now presented in its true colors. It has often been misrepresented or misunderstood, but here, says the *Leader:*

The National Records

> We see it as it appeared to the native seancha, and not through the distorted medium of English chronicles and State papers. The tract will also throw light on the history of Fermanagh and Monaghan. The text is simple and most readable, altogether a very fascinating narrative, reflecting the language of two centuries ago at which date it was written and modernized from an ancient historical tract. It will be welcomed by all readers of Irish, and more especially, perhaps, by Ulster readers.

Now that the nation is eagerly looking forward to Home Rule, the publication of these records and a renewed interest in the Irish language is of the highest importance.

Mexico.—In response to a resolution introduced by Senator Fall, of New Mexico, Mr. Lansing, Secretary of State, submitted to the Senate a report on Mexico. The statement is a bare outline of certain carefully selected incidents connected with the revolution. The omissions are numerous and significant, because the Secretary believes

Mr. Lansing's Report; War on Religion

> it to be incompatible with the public interest to transmit to the Senate at the present time the voluminous correspondence called for by the resolution between the Department of State and the representatives of the United States in Mexico or that between the Department and representatives of the de facto Government of Mexico, of which Gen. Venustiano Carranza is the Chief Executive.

Thus, for instance the correspondence that passed between the Brazilian Minister in Mexico City, who represented American interests, and our Government is suppressed, so also are the orders issued to our marines at Vera Cruz, and lastly, although Mr. Lansing records Carranza's promise of religious freedom, yet no mention is made of the fact that the aforesaid promise has been broken again and again in most offensive ways. The total number of Americans missing or killed in Mexico and on the border, from 1913 to 1915, is 112. The Santa Ysabel massacre which occurred in January, 1916, brings the number up to 129. The first group of 112 is divided as follows: killed from causes directly connected with the revolution, 18; disappeared, probably killed, 8; killed by bandits, 10; killed by Indians, 12; deaths due to various criminal acts, 30; American civilians killed on American territory, 20; American soldiers killed on American territory, 16. The report will, no doubt, be vigorously debated in Congress. Senator Fall has already spoken of the orders to our marines at Vera Cruz, as "death warrants." He contends that the marines were forbidden to fire, until they were fired upon and intimates that even in that event, they were not permitted to make their fire general, but were ordered to locate the aggressors and fire upon them.

New decrees are following fast on one another. Two important documents concerning education were recently promulgated, one in Mexico City and one in Toluca. The text of the latter makes interesting reading, as will be seen from these typical citations:

> Article 28. It is absolutely forbidden to teach any religion in private schools or in any other educational establishment of whatsoever class or character. . . .

Article 44 of the same decree puts among the reasons sufficient to expel from office, directors, professors, and other employees of schools the following:

> To teach any religion or to establish any religious practices in the school or to effect that, outside the school, pupils shall attend on any form of worship or religious instruction.

Meantime the Government is using a new weapon against morality and religion—indecent "civic plays with free seats in the galleries."

TOPICS OF INTEREST

The Land of Hate

I WILL undertake the hard task of speaking on hate. But, to guard myself and my readers against the essential dangers of the undertaking, I will speak of hate with love lurking in my heart.

There are some qualities of soul which, in the soul's present plight of sin, no man can have, as patience that is never ruffled and eyes that are never uncontrolled. Again, there are some other qualities of soul that most men, or at least a few, may have, as courage and content. Lastly, there are some qualities of soul which all men must have, for good or ill, as love and hate.

Hate is a primal instinct of the soul; nearer the very heart of the soul than any other instinct except love. Indeed, but for love, hate would be the world's elemental activity.

At first sight love and hate seem as far apart as the right hand and the left, or the north pole and the south, or day and night. However, on second sight, it would seem that hate is not love's opposite but its obverse. Inasmuch as a man loves he hates. No man can love aright until he hates aright. The deeper his love, the deeper his hate.

There are the unwise, and they not a few, who think thus of the difference between love and hate so as to say: "Love is good, and hate is bad." How far this opinion strays from the truth may be judged by recalling the saying of a wise man: "Love, that is the roof of heaven, is the floor of hell." Love is not of itself good. Some love is good, some is indifferent, and not a little is of the pit. All that we may safely say of love is this, and it is of the nature of a platitude, to wit: "Good love is good."

The selfsame, nothing less and nothing more, may be said of hate. It is witless error or wilful lying that could maintain the thesis: "Hate is bad." This phrase would mean to the ordinary hearer of it, "All hate is bad." Now the truth is that "some hate is bad, some is indifferent, and some is Divine." To liken it unto love we say: "Bad hate is bad." Nearer to the heart of truth we cannot reach than by this platitude.

We have hereby established a certain likeness and even kinship between love and hate. It is the same here in these matters of the heart as elsewhere in matters of the mind. Truth scatters, not only blessings, but curses. Indeed, as curses, through being more imperative, are more strident than blessings, their sound carries farther. They are, if not a surer, at least, a commoner guide. A man can hardly fail to come up with the truth in this world of omnipresent denial, provided only he will keep his ears open to hear that *Anathema Maranatha,* and sundry other curses. Indeed, I myself have seen a strange phrase, which I only understood in part after a hundred repetitions. It is this: "Better the curse of Peter than the kiss of Judas."

Now just as *Anathema Maranatha* and the like are not coarse words that are vent to foolish anger, but curses that are a password unto the truth, so is hate itself a flag fluttering undauntedly on love's battlements.

We have said that on second sight hate is taken to be not love's opposite, but love's obverse. Now because truth is not in first sight nor in second sight, but in a certain trinity of vision, our third sight largely confirms the first and only corrects the blurred outlines of its intuitions. It is right and it is final to say that we cannot love without hating; nor hate without loving; yet one and the same thing we cannot at one and the same time both love and hate.

It is a sign of our decadence that there is a school of thought so delicate as to look on a curse as too coarse for the lips and hate as too inhuman for the heart. As often happens, men of this school find choice words of Holy Writ to sponsor the unholiness of their half-truths. Their lips often speak with relish the phrase, "God is love." They do not declare but imply that Satan is hate. They forget that if no being loves as God, none hates as God hates.

Hardly has any thinker had the boldness to explore and survey the land of hate. Some of the headlong sort have said, not without a show of truth, that if God is love, and love is God, then hate is hell.

Another thinker, a poet to boot, and a resolute hater if ever there was one, has written in verse and rhyme that over the murky gates of eternal doom are to be seen the words: "The first love made me."

Another, who has written plentifully of wedded love, is responsible for the saying: "Swedenborg's hell is one in which everybody is incessantly engaged in the endeavor to make everybody else virtuous!" This, it will be granted, is a work of love.

Perhaps the geography of love might lend a little light to the unmapped geography of hate. Aquinas and Aristotle, who so often run as yoke-fellows in things of the mind, have said that "All love, like all Gaul, is divided into three parts." The first part is the "love of lust," as when a man loves wine or horses. The second part is the "love of simple well-wishing," as when a man loves or wishes to give a cup of water to the criminal justly awaiting death. The third part is the love of friendship. This is the noblest love; which makes a community of life between friends in all matters save their incommunicable points of view and the things which each must consume rather than the other.

It may be questioned whether hate is not divided into these three grand duchies of hating. There is assuredly a certain "hate of lust," or "lust of hate," as when a man hates ill-cooked food or teeth that ache, and the like. This hate is normal; and is a sign of normal health. It may even be admitted that there is a "hate of simple ill-wishing"; as a man might wish a

wife-beater to be himself beaten, or a venal politician to be pelted with things not hurtful, but ignominious. It may not be admitted so easily, though I think that it should be finally admitted, that there is a certain steady, abiding mutual hate, the obverse of friendship. Thus few men would deny that if the present mood of the belligerent nations were to last, and if one or the other were to consider itself the victim of a policy of frightfulness, that each would hate the mood that produced such frightfulness, with interruption of common life, until the mood was past. Hereupon, having dared to express ultimate emotions, we must be wise and pay tithes to caution.

As hate is a final energy of the soul, the practice of hate is a fine art. I know that love can sing; and provided that hate is in its right mind, I know that hate can sing. We can thus have a hymn of hate; such a hymn as was one day sung by a Master-Lover in one of his master-songs, "Woe to you, woe to you!" This memorable hymn of hate is fine scorn of the scorners. Yet is it sweet and lovable, for it is the cry of Him who loved to the crest of Golgotha.

But in these latter days we have heard of another hymn of hate, made under stress of foiled ambition. It is the doggerel of hate, the frightfulness of a man who has shorn grief of all but its grimace.

But having spoken of Golgotha and having heard the love-begotten hymn of hate from the Master-Lover, I hasten from the doggerel of hate lest I yield to kindred doggerel through kindred hate.

VINCENT M'NABB, O.P.

III—The Proposed National University

I HAVE shown that an Act of Congress to establish a National University would probably be unconstitutional. It would also be unwise. The several States are better fitted to supervise education, and this for many reasons. The burden of Federal taxation is largely and purposely concealed. In the main, it is indirectly paid by consumers of merchandise, liquor, etc., who do not know when they are paying it nor how much they are paying. The people, therefore, are not so easily aroused by extravagance, and as a National University would be far away from them, abuses would neither be promptly observed nor easily corrected. The people and leaders in a State will be more interested in, and better stimulated by, a local university than by an institution that is remote. If the several States support and control education, there will be a benefit in the variety or diversity of effort, experiment and results.

In a National University neither religion nor any definite, practical form of morality could be taught. Would it be wise to foster under governmental sanction, a propaganda of agnosticism? As a university training would necessarily embrace ethics, philosophy, literature, history, political economy, and the principles of government, there would always be a tendency in active, political leaders to seek the power to direct the teaching toward such channels as would be most in keeping with their theories and party platforms. There would be a concealed but constant struggle, not only to control the ordinary patronage connected with the university, but also to create a public opinion which would promote success at the polls. Teachers would be expected to lecture, and to write along lines preferred by the men able to give promotions and secure appropriations.

Although the Federal Government, by its command of unlimited sums of money and innumerable highly paid office-holders, might be able to conduct successfully expensive, long-continued investigations into matters of scientific and economic importance, it could not teach the subjects of university training any better than the Universities of Harvard, Virginia, Chicago, Yale, Princeton, Georgetown, St. Louis, or Notre Dame. The main reason heretofore given for taxing everybody for public schools, has been the necessity of educating our citizens, thereby making them better voters, jurors and breadwinners. But only the States decide who shall be voters and jurors, and the States are most interested in breadwinners and paupers.

If there were a National University, its professors, at the seat of the government, and its graduates, influential in all the States, would, from self-interest, loyalty and pride, try to make it the capstone of all educational institutions in the United States and its dependencies. This would, indeed, be inevitable, as has been admitted. The university would finally dominate, by constant pressure, private and endowed colleges and universities, as well as those supported by a State or city. Its graduates would be given prestige and privileges not enjoyed by others. They would be preferred as professors or as civil employees. They and their professors would be constantly meddling in public affairs, at first modestly and later arrogantly, as men having special skill and entitled to special consideration. They would wish to influence, if not to supervise and regulate by law, courses of study for all educational institutions. Herbert Spencer, in his "The Man versus the State," said almost half a century ago:

> A comparatively small body of officials, coherent, having common interests, and acting under central authority, has an immense advantage over an incoherent public which has no settled policy, and can be brought to act unitedly only under strong provocation. Hence an organization of officials, once passing a certain stage of growth, becomes less and less resistible; as we see in the bureaucracies of the continent. . . . The multiplication of careers opened by a developing bureaucracy, tempts members of the classes regulated by it to favor its extension, as adding to the chances of safe and respectable places for their relatives. The people at large, led to look on benefits received through public agencies as gratis benefits, have their hopes continually excited by the prospects of more. A spreading education, furthering the diffusion of pleasing errors rather than of stern truths, renders such hopes both stronger and more general.

Worse still, such hopes are ministered to by candidates for public choice, to augment their chances of success; and leading Statesmen, in pursuit of party ends, bid for popular favor by countenancing them.

Every bureau, commission or other body established in Washington, for any purpose, has, in recent years, had influence enough to extend its scope and activities, the number of its employees and the amount of its expenditures. Where millions, even billions, are freely appropriated, it is not hard to obtain large sums for any purpose really good or having a mere semblance of direct benefit, whatever troop of unconsidered, indirect evils it may draw in its train. If the camel once gets his nose into the tent, its easy and comfortable possession of the tent soon follows. The once thrifty, independent tax-payer whose home may be sold for taxes or whose increased expenses may slowly push him down into the border-land of want seems to many "philanthropists" hardly worth a thought. These good people, so generous with the earnings of others, are thinking and working most to save the thriftless from nature's inexorable and curative punishments and to make it respectable and easy for the "sponger" to get all the blessings of life free at the direct expense of his neighbors. Those who mention the "tax-payer" are hustled out of court because they are not "progressive." Foolish or base is the man who will pay for his education as a lawyer, physician, professor, scientist, political economist, writer or prospective candidate for public office, if it can be procured gratis at Washington.

The possibility and indeed the probability of these effects may be seen by examining the Fess Bill. This measure (House Bill 11,749) proposes to create the National University of the United States, in order: (1) to promote science, pure and applied, and the liberal and fine arts; (2) to instruct and train men and women for all kinds of political offices and for the practice of all callings and professions; (3) to work in unison with "the scientific departments of the Federal Government," the State universities and agricultural and mechanical colleges and other "institutions of higher learning." No student may enter unless he has already received the degree of Master of Science or Master of Arts from some college or university that the Washington professors choose to "recognize." The university is to be governed by a Board consisting of the Commissioner of Education and twelve trustees appointed by the President of the United States. There is to be an Advisory Council composed of the Presidents of State universities, one from every State; and, if there be no such official, the Governor of that State shall choose a member. The Board will choose the professors and agents, and erect the buildings. All the museums, laboratories, libraries, bureaus, and observatories of the Federal Government shall be open to the students. The beginning of the appropriations shall be half a million dollars. A neat little sum, but greater things will soon follow.

In support of this Bill Dr. Charles W. Dabney, President of the University of Cincinnati, spoke before a Committee of the House, on February 27, 1914; his colleague, the Dean, at an earlier date, had also appeared before the Committee. Dr. Dabney advocated the Bill with great skill and plausibility. A man of wide information and great ability, he said all that could be said with truth. He did not recommend "an ordinary university," but "a university for university-trained men rather than a *popular* institution"; one for "advanced students of history, government, economics and natural science and its applications," a place where ambitious gentlemen could get free training in high-priced professions out of the enforced contributions of the tax-payers, the poor as well as the rich. He said that even now the ordinary man with a university degree coming to Washington to pursue his studies, is "lost in the mazes of the government bureaucracy." Therefore, we must have more bureaucrats to explain the workings of our present bureaucracy, "a clearing house for students and government officials," where, at public expense, they can study "geology, geography, anthropology, zoology, botany, chemistry, astronomy, meterology, political and social science and kindred branches." Everybody knows that our Federal Constitution, on every page, bristles with provisions for all these good things above everything else. He says the "civil service" provides very good "clerks, statisticians or *ordinary* officials," but not "scientific experts," who want to get on the pay-roll and to regenerate mankind. The Committee was told that "the colleges were for a long time institutions apart from real life and the real practice of the sciences"; that the same was also true, to a large degree, of economics and political science; but that "the greatest authority on international law and kindred subjects in this country commenced his career as a law-clerk in that (the State) Department"; that "the government service offers the best opportunities in this country for the training of men of this type," and therefore we need another university to train them. "I should not like," said the speaker, considering the politicians before him, "to commit myself to the broad proposition that the graduate ought to be given a place just because he is a graduate." It was not safe to tell that to Congressmen.

To show how bureaucracies gradually swell, the speaker said:

> I need not tell you that there is an immense amount of *duplicated* work among these departments, which results in great waste of time and money. . . . You gentlemen know how these things come up. A new scheme is presented, and a little appropriation, perhaps only $5,000 or $10,000 is requested, and it gets into the appropriation bill. I know of a bureau in one of the departments which started with $5,000, and now, after 15 years, it gets $400,000. . . . That bureau now has many different laboratories which *duplicate,* to a certain extent, the work in other laboratories. . . . The last time I made a count (in 1901), the Government had seven different chemical laboratories in Washington.

The speaker then tried to show how the new university might play an important part in the conduct of the whole government as, he said, the State University does in Wisconsin and Ann Arbor, in Michigan. Dr. Dabney has in mind "the new type of a university, and not the ancient cloistered institution. He believes that this new university at the Capital would "counsel and give advice about all our great scientific, economic, industrial, educational and social problems"; that "instead of the politicians running the universities, the universities of the country are more and more directing the economic and governmental work done by the legislators"; that a national university would, in his opinion, "exert far more influence upon Congress than Congress would exert upon it."

This argument confirms what I have said in preceding articles of the growing expensiveness, the irresistible tendencies, the indirect evils and the ambitious, selfish aims that may be expected from a national university. I am in favor of popular education; I believe in the best and highest forms of education. But, in my opinion, it was never intended by our forefathers, nor would it be safe to allow the Federal Government to use its heavy hand to shape or control either the religion or the education of the people.

EDWARD J. MCDERMOTT, LL.B., LL.D.,
Sometime Lieutenant-Governor of Kentucky.

The Church and Some Social Problems

IN the glare of modern social theories, many facts about the Church are being revealed to people who would otherwise have passed through life without knowing or noticing them. A valuable thing about mistakes is that they teach us what not to do to secure the improvement of society. But up to the time a mistake is clearly known and humbly acknowledged to be such, it continues to spread mischief aplenty among its promoters. The Church has been a faithful teacher. Time has been her corroborator, for it has demonstrated that most of our modern fiascos are the outcome of the opposite of her doctrine.

While race enthusiasts have been shackling conscience and convention, placing them on a funeral-pyre, and wildly hurling flaming torches, the Church has towered noble and dignified in the scene, protecting the victim but not assaulting the assailant; receiving abuse for her interference and scorn for her "conservatism," but bearing with them in a manner to inspire their opposites, confident of triumph, certain of her Divine mission. Modern thought is now indirectly admitting the merit and might of its meek opposer, by recognizing its own weakness and arrogance. Thus in the pale light of present-day panaceas, the face of Christ is seen shining through His Church, and the lips which stilled the storm so long ago on the Lake of Galilee are now heard speaking solemn truths that will calm the tempest of error.

In a word, the Church is championing natural rights against the unnatural assaults of the day. She is succoring the individual by protecting his possession of property against extreme Socialism; she is safeguarding society by throwing her force between the Sixth Commandment and scientific iconoclasts, enemies of the processes of nature, zealots who would tear decency to shreds and blow the moral law to pieces; the rabid advocates of birth-control.

We never realized just how diabolically society was inclined without the prop of true Christianity until, a few months ago, it stumbled into the most hideous scheme of them all: this fashioning of families, *per* scientific directions, to suit taste, convenience and pocketbook. Such a preposterous plan of viciousness, insolent to God, destructive to man, and subversive of the natural law, has at last forced open the eyes of many admirers of "progress" to the real demerits and dangers of up-to-date thought. It justly appeals to them that the spirit which could breed such a monster must be an enemy to humanity, and that the Church which has continually condemned such a spirit should be accounted a friend. But a difficulty remains for them; if the Church is nobly protecting the law implanted in man's nature forbidding birth-control, why is she ignobly descanting against Socialism which, by presenting all men with an equitable share in the world's goods, would enable parents to support the children which nature gives them? If the Church would have children brought into life, why does she not seek to improve the life into which she would have them brought?

So her stand against Socialism is being quite misunderstood. And the misunderstanding is understandable, for the world is indeed so weeded with bitter economic troubles that fundamental rights, which Catholicism vindicates, are quite concealed and forgotten under the rank growth. But the genesis of these problems would not be difficult to trace. They never sprang out of the system of property which the Church espouses, but from the spirit of injustice which the Church decries. If it is complained that in medieval times, when the Church, preceptor of equity, was regent, poverty also reigned, it may be answered that old Europe, emerging from the grimy depths of barbarism, should not have been expected to look utterly ideal; that the serf was at least sure of his food and lodging, and raised his family without deadly fear of an awaiting wolf to snatch it up; and that, if the Continent succeeded in progressing from savagery to civilization under ecclesiastical régime, very logically it might have ascended from culture to social perfection had it remained spiritually true to the traditions which raised it from the mud. Catholicism gave humanity wings; modern spirit, locomotives. We have indeed gone fast without the Church, but our traveling has been in a circle, leaving us still on earth with the creeping things. Instead of soaring up above our modest little 8,000 miles-in-diameter globe, we have been

serenely traveling over its surface, learning about the things of creation but unlearning the things of creation's God; so absorbed in the laws of chemistry and physics as to forget the "law of ourselves." Matter has meant more to us than morals. No wonder that modern life is so intensely earthly, teeming with material questions and concerns. If men would now take up the thread of religion at the point where a certain rebel friar four centuries ago broke off, they would have something to guide them out of their distress, social as well as spiritual.

The Church sanctions no such upheaval as the Socialistic blasting of the natural law of property would effect. For if this right be denied, a lesser is replaced by a greater disorder. But if the leaven of her teaching is allowed to permeate the social mass, it will work out an answer to the question of capital and labor far more satisfactorily and with much more ease than Socialism ever could. There is something intrinsically wrong in a doctrine which would forcefully strip one class of its possessions to produce peace in another; there is a ring of justice in the Church's teaching that all classes should be respected in their rights.

Her remarkable solution of the problem of slavery is a signal evidence of her friendliness to the ideals of social liberty and advancement, and her ability to attain them without throwing society into convulsions. Her long experience with human nature has taught her that violent changes produce still more violent ones. She has always prescribed a rational degree of patience, realizing that it is not a bad fosterer of plans for betterment. And the world, weary of the schemes that have led it so many swift races to the capture of little or nothing, is coming to appreciate that Rome is not devoid of wisdom.

Recently a clergyman struck this increasingly vibrant note of public sentiment when, in a letter condemnatory of birth control, he declares that he "looks forward to the day when this early protector of civilization (the Church) will help all sincere men and women of every creed and heresy, to realize honestly the high ideal of the sex life," and expresses the wish that "the ancient voice of Rome cry out to all the world lest we forget." But, though he and many as willing to be fair as he, admire the Church, they do not fully comprehend its spirit. While he concedes that Catholics are right in offering themselves as a bulwark of protection to the natural law, he disapproves them as disregarders of the social values. Without a dispelling of the economic ills which Socialism essays to cure, observance of the natural law, in point of births, is rendered too difficult for the poor. The Church should raise her voice for a better distribution of the world's goods, if she wishes to be consistent with her insistence on the complete observance of the law of God.

It is unfortunate that this critic, discerning so much of the truth, does not descry a little more. According to him, economic theory would render observance of the natural law feasible; according to reason, however, observance of the natural law would render economic theory unnecessary. For the law that is in us teaches, as well as Christ, that the working man is "worthy of his hire"; and if a man receives the just compensation for his labor which Christianity and conscience demand, and labors as much as the needs of his family require, the race will be preserved as compact and intact as the dreamers of a golden future could wish. The message of Christ can gain more for the world than the theory of Socialism, because it asks less, and strikes deeper.

The question tersely resolves itself to this: should the Church adopt one modern theory in order to prevent society's adoption of another? Briefly and simply, she adopts and countenances neither, knowing that, if men would give more heed to the Decalogue and less to the poor flitting human wisdom of butterfly theorists, society would secure the health which it craves. Sinai furnishes the finest elementary sociology the world has ever known. The Ten Commandments contain *in nuce* every possible cure for the thousand and one ailments under which present society is groaning. Laws must harmonize with them lest these laws sound a note of lawlessness; likewise, theories.

The Protestant clergyman would have the Church secure the observance of the fundamental prescription of the natural law; would he have her antagonize the right of the man in the world to possess what is his? The Church does not aim to make men equally rich and therefore equally qualified to support their offspring. She has no authority to do anything of the kind, and knows that it cannot be done anyhow. Heaven was not meant to be built on this side of the grave. But she does seek justice for the workingman and, when she fails to win over the capitalist to a sense of fairness, she helps the abused employee, not with cheap promises of a millennium which neither he nor anybody else will live to see, but with as much practical charity as her means will allow. She pilots him through the storms of life to the real Utopia beyond the grave.

EDWARD F. MURPHY.

The Pan-Protestant Congress

ALICE was behaving like a little angel. She was sitting perfectly quiet without saying a word, as her mother had told her. She had been dutifully listening, too, while the ladies discoursed; but it was all so boresome; she had much rather be upstairs playing with Dinah. She began to feel drowsy in the big chair in which she had been sitting now for nearly an hour. But gracious! it would never do to fall asleep! So she began going over in her mind what the ladies were talking about. First, there was the Pan-Protestant Congress at Panama, which meant, Alice told herself, that some of all the different kinds of Protestants were going to Panama, where the Panama hats come from. Next the principal object of this Congress, as the stout old lady near the window had declared, was to settle on some way of bringing Christianity to the natives of South America, who must be, Alice concluded, a wild sort of people that ran about with rings in their noses——

The convention hall was filled to overflowing. Alice, seated

with the Duchess in the gallery, thought she had never before seen so many different creatures. And all were talking at once. The hubbub was deafening.

"Do tell me what it's all about," begged Alice.

"It's a joke, my dear," replied the Duchess. "There goes the March Hare now. He'll explain."

As she spoke, the March Hare in evening clothes ascended the platform, and rapped for order. "Ladies and Gentlemen," said he, striking a dignified posture, with one hand under his coat-tails, "we are assembled, as you know, to bring light and peace, consolation and joy to that wretched outcast, Fernando, the Eagle, that is to say, to make of him a real eagle. At present he is not a real eagle. He thinks he is; but we know better. We, Ladies and Gentlemen, who *are* eagles know that he is *not*.

(Loud and prolonged applause, during which the March Hare takes a drink of water.)

"What absurdity!" exclaimed Alice.

"Glorious!" said the Duchess tensely. "An apotheosis of madness!"

"A what?" said Alice. But the March Hare, with one hand raised, had resumed. "I said, Ladies and Gentlemen, that we must make a real eagle of Fernando. This is our privilege, our right, our duty. All here assembled, perfect eagles as we are, must take pity on the poor benighted denizen of these southern mountains, and recast him on the model of a genuine eagle. I shall, therefore, call upon the assembled delegates to give their views regarding this model."

The delegates looked at one another, each waiting for his neighbor to speak. At length a rather stoutish Oyster in a frock-coat arose and coughed twice behind his hand to hide his embarrassment. Alice couldn't help nudging the Duchess. "I thought the Walrus and the Carpenter finished the oysters," she whispered.

"Shut up!" said the Duchess, without turning her head.

The Oyster had now found voice. "Mr. Chairman," said he, "I have often heard it vulgarly said that eagles should have feathers. Yet *I* have no feathers; and I, Mr. Chairman, am a perfect model of an eagle, as you will admit. Therefore, I propose that Fernando shall have no feathers. But I think the Convention will do well to mark this shell." Here the Oyster proudly tapped his chest. "If we are going to turn Fernando into a true eagle we must be sure to give him a shell." And the Oyster, smiling complacently, sat down.

"Sir!" thundered a voice from the opposite side of the hall, "the gentleman is playing with us!"

"Oh, look!" cried Alice, "there's the dear old Dodo."

Sure enough, there was the dear old Dodo in an immaculate Palm-Beach suit, his eyes flashing fire, his ample figure quivering with indignation. "Sir, I must try to control my feelings before I dare proceed. Whoever, Sir, heard of an eagle growing a shell! I will not question the gentleman's sincerity, Sir, nor yet his claims to be an eagle. But this I will not stand, our converting Fernando into a shell-fish. If this proposal is carried I shall have to sever all connections with the Congress; and I shall do this with all the more regret, Sir, as I have had serious obstacles to overcome in order to be present. You must know, Sir, that I belong to the genteel and illustrious Society of Dodos. Many of my fellows were averse to my attending your Congress, and it is only under their exceeding displeasure that I am present at all. Let us not, I beseech you, Sir, adopt the preposterous proposal of the Oyster. Let us rather follow common sense, our own instincts of what a true eagle should be, and bestow upon Fernando the likeness of my own lithe and graceful figure together with these beauteous pinions." Here the Dodo waved his stumpy wings. "Sir, I say it with all modesty, you could not choose a better model. I am the last word in eagles." With this the Dodo yielded the floor.

There was a faint pattering of applause, mingled with hisses from various quarters of the hall; evidently the Dodo's views were not shared by the majority of the Congress. "Oh, who is that?" asked Alice, pointing down toward the right aisle. "That gentleman over there waving his arms—his forefeet, I mean."

"Well, well!" exclaimed the Duchess in agreeable surprise, "if it isn't old John Mole. Yes, he's going to speak now. He waves his arms in preparation. Got into the habit from digging."

"Ladies and Gentlemen," began the Mole in rather muffled tones, "the last speaker's point was well taken." With which exordium he drew from his inside coat-pocket a red bandana, and blew his nose. "The amendment that I propose making to Fernando's constitution may be briefly stated. To adopt the eloquent words of the first speaker, 'I have often heard it vulgarly said' that eagles have eyes, whatever *that* means. Now, Ladies and Gentlemen, *I* have no eyes, at least so folk tell me. None the less, all will admit that I am an eagle, and an eagle, I may say, of the first water."

"Hear! Hear!" cried a noisy contingent of visiting moles from the gallery.

"Now I propose, Sir," pursued the Mole, vaguely waving his arms, "that Fernando's future constitution shall be modeled after my own: two good legs, a pair of arms to which all ground is pervious," the Mole hurriedly described three parabolas, "a soft furry coat, with, of course, graceful pinions, as the last speaker so exquisitely suggests, and finally," climaxed the Mole with a flourish of his bandana, "a beautiful and lovely absence of eyes."

The polite applause that followed this vivid picture of the future Fernando was rudely interrupted by a great, goggle-eyed Bullfrog, who jumping to his feet, and gazing contemptuously around on the audience and then on the Chairman, who trembled visibly, roared out: "Sir! the last speaker is insane!" A sudden hush followed this terrible indictment, during which Alice couldn't help calling down: "You are *all* insane." But nobody paid any attention to her.

"Sir," iterated the Bullfrog with rising wrath, "the gentleman is insane! How can he leave eyes out of the question? There are other minor points, Sir, such as fur and feathers, that I also take exception to. But now I concern myself with the main issue, eyes, Sir! I should like to know, Sir, who this Mole is that sets himself up as a better eagle-model than myself. I, Sir, am the superior eagle. I have eyes; he has none. I have a beautiful mottled green skin; he has a furry hide. I —"

"Mr. Chairman!" The Oyster had leaped to his feet, his face flaming with anger. "The gentleman is out of order!"

"*You* are out of order!" thundered the Dodo, and his Palm-Beach coat rose and fell over his indignation. "Whoever heard of a shell-fish eagle?"

"Well, if it comes to that," cried the Mole in a far-away voice, "whoever heard of an eagle that looked like a dodo; a darned, dead, old dodo?" he added fiercely, losing his temper.

"Order! Order! Gentlemen," pleaded the March Hare, and looked helplessly around.

"And why shouldn't he look like a dodo?" hotly rejoined that piece of antiquity. "Who has a right to say he *shan't* look like a dodo?"

"For that matter," bassed the Bullfrog, "who has a right to say he shan't have eyes and a mottled-green skin? That's what I want to know."

"You—you amphibian freak!" roared the Oyster in a very fury of passion. "*I* say he shan't have a mottled-green skin. He shall have a shell, though —"

"And who are *you,* sir," spluttered the Mole, "who are you, to be dictating this and that?"

"Order, Gentlemen," protested the March Hare feebly, and sat down.

And then, as Alice looked on, a remarkable thing happened. The entire Congress suddenly melted into a bluish vapor that

floated up and out through the skylight of the hall. Alice gave a little scream and turned to the Duchess.

. . . . . .

"What's the matter, my dear?" asked the stout old lady near the window. Alice stared with wide-eyed amazement. "O dear! What a funny Congress," she said; "it all went up in smoke."

MARK S. GROSS, S.J.

Catholic Landmarks in Chicago

WHAT can I tell the readers of AMERICA regarding Chicago that would be of interest? Its history is brief, its traditions, few, the Catholic landmarks of early times are gone. Chicago may be said to be a city not of the past but of the present. It knows no yesterday, it is a city of today. All life, all movement, all activity bear on the present and the future.

Its entire history is comprised and included in the memory of men still living. It is true we can refer in the books to the fact that the great missionary and explorer, Father Marquette, spent a lonely winter here in 1673 on the banks of the stream now known as the Chicago River. An attempt has been made in recent years to fix on the particular spot where the frail hut stood, in which he celebrated Mass, but of course the exact location can only be conjectured. However a memorial cross was placed on the supposed place of refuge, recalling the memory of the renowned missionary and the fact that the site of the future Chicago was hallowed by his presence.

But the Chicago that was to be, came into existence 160 years later; and the Chicago we now know may be said to date from the great fire of 1871. The older or earlier Chicago practically disappeared in the fire. In the material sense that disaster, sad and fatal though it was to the lives and fortunes of many, turned out to be vastly beneficial. The city was re-created on a scale and solidity that could not have been dreamed of or realized under the old order. How mightily it has grown and expanded since needs no telling here. I fancy, indeed, that the readers of AMERICA are not likely to be as interested in what I might relate and describe of the material growth and development of this modern wonder, as they would be in some account of its Catholic history and its religious activities. Practically that history dates from 1833, when Chicago was in its initial stage, little more than a frontier settlement and outpost. Its most important and most indispensable possession was the Government fort and garrison known as Fort Dearborn. Even then there were a good number of Catholics here. I have in my library a copy of the petition signed by the Catholic settlers and addressed to the Bishop of St. Louis begging him to send a priest "to this growing town to provide for the spiritual needs of the people." The request was promptly complied with, Bishop Rosati detailing Father St. Cyr to the care of the Chicago mission. He arrived here after a tedious journey over the prairies in May, 1833, and shortly after had a little frame church erected in which Mass was celebrated. I have known several of the people who assisted to their great joy at the first Mass. The good man who built or put together the humble frame building, A. D. Taylor, was my neighbor long ago, and I myself in early years taught catechism to a little class in the original St. Mary's after it became an annex to the more imposing St. Mary's of later years, then and for long the pro-cathedral.

But even before the coming of Father St. Cyr the Catholics of Chicago had not been wholly neglected. Missionaries came from time to time, dispatched from Detroit or Vincennes to minister to the needs of the Faithful. The original frame church was destroyed along with the pro-cathedral in the great fire. With the growth of the city the Catholic population rapidly multiplied, the See of Chicago was created and the first Bishop came in the person of Right Reverend William Quarter; St. Mary's of the Lake, the earliest university in the town was founded; Catholic organization and activity soon became manifest in various works and societies. The first Catholic paper, the *Western Tablet,* was started and edited by William Linton, and later for a time by the brilliant and attractive James A. Mulligan of subsequent military renown in the Civil War. There was a strong temperance and total abstinence society here in the early days. I have one of the medals issued to the members, a facsimile of the Father Matthew medals. There was a Repeal Club to aid the O'Connell agitation in Ireland. In those early days far greater interest was shown in literary subjects than is manifest in like circles these later times. Catholic books were more in evidence in Catholic households than they now are. I may instance, too, the public interest in platform lectures.

I can recall the years in Chicago when we had such celebrities as Dr. Brownson, James A. McMaster, Thomas D'Arcy M'Gee, Archbishop Spalding, Rev. Donald Macleod, and others then well known. At a later period came Henry Giles, Thomas Francis Meagher, John Mitchel, Bishop Ryan (later Archbishop), and Father Smarius, the renowned Jesuit missionary. I could enlarge the list from memory but these names suffice to demonstrate the zeal of the people and the high character of the lectures given, generally to large audiences in our public halls. The credit of organizing these lectures and other affairs of Catholic interest was due to the zeal and activity of a body of young Catholics known as the "Catholic Institute." It was in this organization, I may be pardoned for recalling, that my activity in Catholic affairs first came into play. Indeed, I have in testimony a set of Bancroft's "History of the United States," presented to me in behalf of the Institute, April 16, 1856, by James A. Mulligan, the then President, who wrote a flattering inscription in each volume. These are now in my library.

A convent of the Sisters of Mercy was founded in the forties, a band of these devoted Sisters having been drawn from Pittsburgh. How quickly the Sisters gained the respect and esteem of all the people, Protestant and Catholic, I do not need to tell. They gave themselves to duty in the hospitals during the cholera visitation in 1854. The Sisters opened the first academy in the city, and have ever since been recognized as among our most capable and efficient teachers. The fact is demonstrated by their magnificent Academy of St. Xavier, as well as by the great number of parochial schools committed to the charge of that Sisterhood.

It would be a long, and I fear, a monotonous story, were I to detail the multiplication of the various Catholic Sisterhoods in Chicago since the first convent was founded. I think we have nearly every Order and community known to the Church in America. I do know that every phase of human suffering and affliction is provided for in one or another of these institutions of charity. Indeed, adequately to describe the work of one alone would require a separate article.

The most notable event in the Catholic history of Chicago in the late fifties was the coming of the Jesuits and their assignment to the district on the West Side which became known as the Holy Family parish. This was in 1857. The leader of the first band of Fathers of the Society was the Rev. Arnold Damen, S.J. Father Damen was in fact the creator and founder of the great Church of the Holy Family, as in later years he established St. Ignatius College. These two noble undertakings should serve to immortalize his name and memory; but there are other and perhaps greater claims to renown and to the gratitude of posterity. Father Damen, in his day, was a famous missionary. I doubt if any of his own Order in this country, or indeed, of any other Order, possessed the power and achieved results so marvelous in missionary labor as did Father Damen and his associates. He was known and constantly in demand for mission work from New York to San Francisco, from New Orleans to St. Paul, everywhere attracting to his sermons vast throngs of Catholics and non-Catholics, and everywhere rousing the sluggish

Catholic, animating the more dutiful, and winning converts in every mission. Besides St. Ignatius' College, Father Damen also founded the parochial schools in the parish; in fact, I am justified in the statement, that we owe to Father Damen the first great impulse and organization of the parochial school system in Chicago. The college which has been an important factor in higher education, is now included in the greater Loyola University.

The Catholic population of Chicago is decidedly cosmopolitan. We have all nations and every language. It is sometimes claimed, and with an approximation of truth, that Chicago contains more Irish than Dublin; more Poles than Warsaw; more Italians than Naples; more Germans than, I had almost said, Berlin, and more Scandinavians than Stockholm. This as I hinted, may be a slight exaggeration, but all the same, Chicago remains a wonder for its cosmopolitan character. The Catholic population is not far from one-half the total population, and that has now passed 2,500,000.

Chicago. WILLIAM J. ONAHAN.

Catholic Chaplains in the British Army

IN the British Army the official regulations have always recognized attendance at church service on Sunday as a part of the soldier's duties. On enlisting, a record is made of the religious denomination to which the soldier belongs, and every Sunday in peace-time, and during war when it is possible to arrange it, there is a church parade, at which the regimental chaplain, in most regiments a clergyman of the Church of England, reads the service of the day and delivers a short sermon. In Scottish regiments, where most of the men are Presbyterians, the official chaplain generally belongs to that body. In many Irish regiments, where the religion of most of the men is Catholic, the chaplain is a priest. These chaplains all rank as officers of the Army. When first commissioned they are given the equivalent rank and pay of a captain, and later, with length of service, they are promoted to the equivalent ranks of major and colonel. They do not, however, take these military titles, but are officially described in the Army List and Army Orders as "Chaplain to the Forces" of the first, second, or third class.

With the enormous increase in the numbers of the Army which has taken place during the present war, the Catholic chaplains already attached to the regular establishment were far too few in numbers, and at the very outset the War Office asked our bishops to provide an additional number of priests who would be temporarily commissioned as chaplains. There were some complaints in the first months of the war that the numbers thus provided were inadequate, but perhaps it may be said that this was not the result of any negligence or ill-will on the part of the War Office authorities, but rather of the general failure to recognize at the beginning of operations the vast scale on which they were to be conducted.

Our Catholic army chaplains have an honorable record for devotion to duty and bravery under fire in past wars. Lord Wolseley used to say that the bravest man he had ever known was Father Brindle, the Catholic chaplain of a long series of expeditions in Egypt and the Sudan, and afterward Bishop of Nottingham. General Burton, a non-Catholic officer, once spoke to me enthusiastically of the Catholic chaplains who had served with him in India and Afghanistan. Of one of them he said:

> He is probably the only man living who can say that he twice refused the Victoria Cross. On two occasions I told him that I was recommending him for it, and on each occasion he begged me to cancel the recommendation, telling me that the Victoria Cross was given for some brave act in which a man went beyond his mere duty, and that as for what he had done, it was simply his duty. He would consider himself disgraced if he had not done it, and if he were given the Victoria Cross as a reward, it would be no pleasure to him, for he would feel he was wearing a decoration to which he had no real claim. I yielded to his arguments, but I am not sure that I was right.

The present war had not lasted quite three months when one of the priests who had volunteered for service as a chaplain, Canon Gwydir of Swansea, in South Wales, was drowned in the wreck of the hospital ship Rohilla on the Yorkshire coast. Others have fallen in battle; a splendid instance of such heroism being witnessed during the first landing at the Dardanelles, Sunday, April 25. The Sedd-el-Bahr beach at the entrance of the straits was the most difficult of all the landing places and the task of landing there had been assigned to the regiments of the Twenty-ninth Division. This Division was made up of battalions of the old regular Army drawn from India and the Mediterranean garrisons, probably the best battalions left in the British Army at the time. Among them were the Dublin Fusiliers and the Munster Fusiliers, regiments that are almost entirely Catholic. Their chaplain was an Irish priest, Father Finn, who had volunteered for service from a parish in the north of England. He was on board a transport, the Lord Clyde, which was run aground close to the beach. A bridge of barges was then formed between the ship and the shore, a perilous operation, in which large numbers of the naval officers and the soldiers who did the work were killed or wounded. As soon as the bridge was complete, an attempt was made by the Dublin Fusiliers to rush across it and attack the Turkish entrenchments on the beach. They were met by a heavy fire of rifles, machine guns and cannon from the high ground behind, and from the fort at Sedd-el-Bahr point. Father Finn was going toward the gangway to land with the first company, when an officer stopped him and urged him to remain on board the transport until the landing had been effected. He replied that he must go with the men. "A priest's place," he said, "should be beside the dying soldier." As he went down the gangway he was slightly wounded by a bullet in the chest. On the barges he roughly bandaged up the wound and then went forward with the men. Before he stepped ashore he was hit by two more bullets in the leg, but though thus three times wounded and suffering great pain, he reached the beach and for some time was busy among the wounded, who were huddled together behind a low ridge that gave little shelter. It was while thus engaged that he was killed by a Turkish shell that burst close beside him and nearly blew his head to pieces.

Another priest who was killed in action was Father Gwynn, a Jesuit. He was not one of the regular chaplains of the Army, but before the war was stationed in Dublin and, like Father Finn, volunteered for service when the first call for chaplains was made. He was attached to the Irish Guards, a regiment nine-tenths Catholic, and was with them during months of hard fighting in Flanders and the north of France. In letters from officers and soldiers there were frequent allusions to Father Gwynn's devoted courage and his popularity, not only with his own people but with officers and men of all denominations, not only in the Irish Guards, but in the other regiments of the brigade. In the unsuccessful attack on the Aubers ridge, near Lille, in the spring of 1915, Father Gwynn was wounded, and he met his death a few weeks later in an attack on the German trenches in front of La Bassée. The advanced trench was rushed and there were numbers of the enemy's dead and wounded lying on the ground that had been won mixed up with our own men. When he was last seen alive, Father Gwynn was kneeling beside a wounded German, supporting his head and preparing him for death. He must have been killed immediately after this act of priestly charity to a fallen enemy.

Like good priests and good soldiers, our chaplains make light of hardship and danger, taking them as "all in the day's work." In their letters such matters are only casually mentioned. Here is a characteristic extract from one of them:

> I was under a terrible shell-fire for about fifteen minutes. I can't make out why I was not hit. We were in a village and the Germans began shelling it heavily. Very heavy shells came dropping and bursting all around us. Five men quite near me were killed and many wounded. I only got a smack on the foot from a bit of spent shell, and got covered with broken glass and débris from a falling house.

The writer who thus tells of a narrow escape is Mgr. Keatinge, the senior Catholic chaplain at the front. He is one of the regular army chaplains and as such served on the Nile and in South Africa. He has been attached to army headquarters in France since the beginning of the war and was twice mentioned in Lord French's dispatches. Another veteran army chaplain at the front in France is Mgr. Bickerstaffe-Drewe, better known to many by his *nom-de-guerre* of "John Ayscough," the author of many Catholic novels.

There is no doubt that a strong and widespread impression has been made on the non-Catholics by the sight of the devoted zeal of the priests and the practical piety of so many of the Catholic soldiers. A charge made by the Irish Guards during the retreat from Mons has become famous, not merely for its brilliant success, but on account of the action of the men before the advance took place. "It was the subject of enthusiastic comment from one end of the British lines to the other," wrote a non-Catholic correspondent. On receiving the order to prepare to charge, the men, as if by a common impulse, dropped on their knees and for a few moments prayed with bared and bent heads, then rose, made the sign of the cross and dashed with the bayonet at the German position. "Many of them," says the same writer, "had a look of absolute joy and happiness on their faces."

Not a few Protestant soldiers, seeing the practical help their Catholic comrades derive from their religion, have asked to be instructed and received into the Church. Others have taken up some Catholic practices. A letter from a soldier of an Irish regiment, after telling of the good work done by their chaplain, adds that it is not his own people only, but many of the non-Catholics who ask him for his prayers and his blessing.

A. HILLIARD ATTERIDGE.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

A Friend of the Cause

To the Editor of AMERICA:

Although in a recent number of AMERICA I have read some commendation of the work of my friend Mr. John Saxton Sumner, successor to Mr. Anthony Comstock as Secretary of the New York Society for the Suppression of Vice, I do not think that Catholics generally either know or appreciate the broad scope and importance of the work for Catholic interests accomplished by Mr. Sumner and the other non-Catholic gentlemen who either compose this society or contribute the funds necessary for the prosecution of its work. A few months ago, as a result of his investigation of the shops of Italian booksellers in New York, Mr. Sumner arrested some six of the said booksellers, and seized and destroyed over 5,000 obscene anti-Catholic books. Recently there was published and widely advertised a book from the Polish entitled "Homo Sapiens," which was an attack on the reality of virtue among Catholic women. Mr. Sumner arrested the publisher and seized and destroyed the plates and all unsold copies of the book. I could go on to tell of much other work of benefit to the Catholic Church done and being done by Mr. Sumner, but I am here concerned to emphasize the indifference of Catholics to work of this kind, even in their own defense, and the complacency with which they behold it done for them by men who are not of their Faith. With the exception of Mr. Edward Feeney of Brooklyn and Counsellor Schneiderhahn of St. Louis, there does not seem to be among the thousands upon thousands of Catholic knights of this, that, and the other round-table, sufficient interest or ability to prosecute such work; but there is among them no dearth of little fellows, who never do anything themselves, who spend their small talents in criticizing the actions of men vastly their superiors in talents and attainments, and who signal "Peace, peace, all is well," even when the enemy is at the gates. Mr. Sumner, who has lately turned his attention to cleansing the stage, is a worthy successor to Mr. Anthony Comstock, to whose memory the *Menace* lately paid tribute when it said "It is under the Federal statute framed by Anthony Comstock that four members of the *Menace* staff have been indicted on seven separate counts with the undoubted intention of railroading them to the penitentiary."

Brooklyn, N. Y. JAMES V. SHIELDS.

A Striking Parallel

To the Editor of AMERICA:

Reading again Monseigneur Bougaud's "Christianity and the Present Times," I have been struck by the similarity between conditions in the France of today and those which he describes as existing in the France of the nineteenth century. Monseigneur Bougaud, then Vicar General of Orléans, finished his work, which took fourteen years to write, in 1874. His pathetic preface is in part as follows:

> This book is not a superficial work. . . . Although in preparation for many years, its publication has been delayed on account of the grievous experiences through which we have recently passed. Several parts had been finished, when the cannon of Reichshofen thundered, rending my soul and paralyzing my pen. I took the work up again later, in the midst of the anguish of the siege of Paris and the horrors of the Commune. I was sustained by the thought that in laboring for God, for religion, and for souls, I was working for my country. Thus, in tears, was the first volume finished. I publish it today, after having waited for a time in order to allow our dire misfortunes time to shed their instructive light and to bear their fruit. O France, thou shalt profit by such lessons! restrain thy wrath, old wounded lion, and let the blood flow from thy veins; for it is the blood of expiation. Thou mayst become greater than ever, O France, as the reward for enduring such overwhelming sorrows. Only it behooves thee not to forget what thy best citizens have discerned in the lightning-flash of danger. That thou mayst avoid a renewal of such horrors, see to it that in the future edifice of the *patrie* religion shall once more be the foundation-stone.

Does not every word so eloquently spoken by the great French prelate forty-two years ago, apply to France today?

Hot Springs, Va. M. L. S.

Shortening the Thanksgiving

To the Editor of AMERICA:

It is gratifying to see how generally the Faithful have responded to the appeal of the late Holy Father in behalf of frequent Communion. Daily Mass and daily reception of the Blessed Sacrament are passing into the lives of many Catholics. Their thanksgiving also, at least on week-days, is all that Pope Pius X would desire. But the thanksgiving on Sundays is not always equally satisfactory. There is a rapidly growing custom throughout the country, but especially in large cities, for communicants to leave the church as soon as the Mass is finished, sometimes when they have received Communion almost at the very end of Mass. Their excuse is that they have to make room for those who are to attend the next Mass. Perhaps in crowded parishes, where the Masses follow each other in rapid succession, a shortening of the thanksgiving is inevitable. But the Faithful have a right to their thanksgiving and means should be taken to make it possible. Often pure thoughtlessness is at the root of the trouble, and would be corrected by a little needed instruction.

New York. JAMES PHELPS.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Lawlessness and the Sob Sisters

SINCE the revelation of the "murder-gang" plots in New York, the sobs of the sentimentalists have died away to sniffles. It is something more than a year since three hired assassins called Barney Baff from his place of business, shot him in a manner born of long and unmolested practice, and departed in peace to split the pot of five thousand dollars that had been delivered for the deed. At present, let it be repeated, the sentimentalists are silent. But it is certain that if Baff's murderers, depraved ruffians whose presence in any community is far more dangerous than that of an unleashed tiger, are finally convicted, the sobs of the reformers will break forth afresh. To these unbalanced persons, every hard-fought victory of justice is an unmitigated calamity.

Chicago, too, is learning her lesson. Just one year ago, an old man, a shopkeeper, was shot and killed by a band of "baby assassins." What happened when they were brought to trial is described by the widow of the murdered man:

> One of these ladies that seem to make it their business to make pets of criminals came up to me and said: "Don't feel so hard against those poor boys; they are only boys, victims of environment, and we must give them another chance." They did not give my poor husband any chance at all; they just shot him down like a dog. Now we are having this present riot of murder. It seems other "poor boys" have been given a chance.

No one is guilty nowadays; either he has been "lured" or he is a "victim of environment." Society, not the individual, is the culprit; and instead of locking up the crook and hanging the murderer, every lawbreaker should be pensioned for life by the peccant State. They are sick, poor fellows, sick nigh unto death, and must be put under a tread-softly-bow-the-head régime, *pour encourager les autres,* not, of course, to crime, but to godliness. Meanwhile, the gunman laughs in his sleeve, and continues his financially profitable career. He knows that the sentimentalist and the sociologist keep guard over his future. Capture is a remote possibility; even conviction means only an interruption for a brief space. Capital punishment, you know, is murder, and therefore denied the State. Murder is a right, conceded only to the "profession," gunmen, thugs, and the like, by our modern sentimentalists.

Who's to Blame?

"AMERICAN literature is going to the dogs," complained a veteran publisher to a New York *Times* interviewer, "and the magazines are to blame." He attributes the decline to the commercial exploitation of names and the consequent falling off in the quality of the writers' work. The moment a promising author appears, the magazine editors swoop down and, by offering an irresistible price, force him or her to give them within a brief period a serial novel, a set of special articles, or a half-dozen short stories. The young author, dazzled by the prospect of getting rich quickly, succeeds in producing on time the required "copy," but the feverish haste with which he composes is the deadly foe of artistry and inspiration, so his work, as a rule, deteriorates steadily.

"It is not the magazine editors but the authors themselves who are to blame for the present state of our literature," was the answer the interviewer then received from a well-known publicist. "If the author gives way to his desire or need for money, sacrifices his talent for the sake of a new limousine or an apartment on Riverside Drive, he is to blame, and no one else." Peter Finley Dunne, the creator of the renowned Mr. Dooley, is then cited as a unique example in our day of a popular author who steadfastly refuses to let the alluring offers of editors make him turn out articles which do not reach the high standard which he has set for himself. But most of our American writers "have come to think of everything in terms of the money it brings," and regard themselves as merchants rather than as artists.

But is not the reading public also largely responsible for the present condition of our popular literature? The author who has once achieved the distinction of a "best seller," no matter how worthless or harmful the book really is, can generally count on his subsequent writings being eagerly read by a wide but uncritical circle of admirers. That familiar names, moreover, are what chiefly attract the confirmed magazine buyer is clear from the shrewd publisher's habit of featuring in big type the names of the "popular" writers who contribute to each number of his magazine, while the subject-matter, the literary value and ethical quality of their articles or stories are considered, apparently, a matter of quite minor importance. The modern reader is more interested in

hearing "Who wrote it?" than in learning "What is it about?" or "How well is it done?" Not "What is said?" but "Who says it?" is the question of the hour. So there is a wide field for the improvement of the popular taste in literature.

The Little Lost Lamb

THE wages of sin are swiftly exacted from a young girl who finds too late that men deceive. The suddenness, the "tragedy" of her taking off, furnishes the newspapers of the country with a text for sermonizing, and a pretext for rehearsing similar sad and sordid stories, written by man's perfidy and woman's weakness during the last decade. There is a likeness in the stories, a familiar ring in the sermonizing, for they embody the commonplaces of Catholic thought, rejected by a cynical world, forgetful of the great Tomorrow. Here are a few wise statements which Catholics have been teaching these many years, but which to a Hearst newspaper are so novel as to merit the publicity of display type:

Cases of this kind are made possible by: (1) The easy morals of many fathers and mothers today, aped by their sons and daughters; (2) The tendency to forget the holiness of love, and to consider marriage nothing more than a "legal form"; (3) The light, burlesque manner in which problems of sex are treated by present-day drama and literature; (4) The dangers that surround a girl in her life at the modern high school or college. Professors today can openly profess agnosticism and even atheism. All these things have their reflections in the lives of the young.

A very Solomon is come to judgment. Four points of Catholic teaching are here set forth by a secular paper: the duties of parents to their children, the inviolable sanctity of marriage, a decent stage and a clean press, and schools dedicated to Jesus Christ.

Nothing less than a fearful calamity will convince even some Catholics, that in her insistence upon these four points, the Church is neither prudish, narrow, nor intolerant. The lesson is learned when the crash comes, but then it is too late. Sin has triumphed over innocence, hell has another soul for whom Christ died in vain, the world its nine-day's scandal, and in some desolate home a mother weeps for her little lost lamb.

The Death of Dickens

"DICKENS is dead," proclaims the Chicago *Tribune*. "He will be known as G. P. R. James is known, as one who was immensely popular and immensely productive." Dead, Brother? But if the publishers and the public libraries are to be credited, what a remarkably lively corpse!

No, Dickens is not dead. He cannot die. As long as womanhood is revered in this strange old world, and love is cherished, and compassion for the poor is a virtue, not a sociological problem, and the patter of little feet and the laugh of a child are sweeter than music, and wrongs are to be redressed and oppression to be destroyed, and hope is to be poured into sad eyes, and cheer into hearts that are broken by the world's sad contumely, so long will Dickens live in the love of millions who would make the world all that he wished it to be, and into which with generous art he strove to fashion it. "I may quarrel with Mr. Dickens's art a thousand times," wrote his great contemporary, Thackeray,

I delight and wonder at his genius; I recognize in it—I speak with awe and reverence—a commission from that Divine Beneficence, whose blessed task we know it will one day be, to wipe every tear from every eye. Thankfully I take my share of the feast of love and kindness which this gentle, and generous, and charitable soul has contributed to the world.

And thank God, that, in Thackeray's words, this great master "never wrote a line that your children need blush to read!" He knew life and its paradoxes, and he knew that man is not wholly bad or ever beyond redemption. His knowledge kept him far from the unclean, untruthful cynicism of the modern *literati* who "have viewed life through the dirty pane of a barroom door." For Dickens, man was made in the image of God; an image that he could blunt and mar but not destroy, and which with the Divine help he could at any moment restore to its pristine beauty.

The Triumph of Compromise

KIKIYU is almost a forgotten incident. Peace again reigns in the church by law established and by compromise continued. But a summary of the decision of his Grace of Canterbury is too good to be allowed to slip into the silent tomb.

In Africa, a few non-conformists receive Holy Communion in an Anglican Cathedral. The Archbishop of Canterbury says that this is an act very pleasing to Almighty God, but that it must not occur again.

This is worthy of "The Prig" at his best, or that *enfant terrible* who should find himself thoroughly out of place in the Establishment, the Rev. Ronald Knox. Here at home, a storm seems brewing in the house of the Establishment's cousin, the Protestant Episcopal Church, which by any other name is quite as recognizable. "The Protestant Episcopal Church," writes the Rev. George H. Toop, "is probably nearer to a deep sundering split than ever before in its history." This "split," deep and sundering, is threatened by the existence "under one roof," of the Protestant and "Catholic" parties.

Dr. Toop declares, writes the New York *Times*, that it really does not seem possible for the church to go on as one body, witnessing to and teaching things opposite to each other in practically every particular.

Why is it not possible? What has been done, and is now being done, can be done again. Dr. Toop's fears are groundless; he does not know the "possibilities" of Anglicanism and its allied factions. Some day a "com-

promise" will be reached, a few disillusioned individuals will leave for other folds, and the Protestant Episcopal Church will continue its interesting career of "witnessing to and teaching things opposite to each other in practically every particular."

Our "Modernist" Pope

ANOTHER story about the Holy Father has been sent on its rounds through the daily press. The Pope and his doings, especially if they can be distorted unfavorably or sensationally, always make good "copy." The public has been regaled of late with all sorts of statements about the Supreme Pontiff's attitude toward the war. He has been made to sympathize with each of the contending nations, and has been described as actively working now for the Central Powers and now for the Allies. It matters little that there has been no foundation for such reports. The Holy Father is regarded as the legitimate prey of the newspapers, and they have not failed to avail themselves of their privilege. The last of these stories, however, has an air of novelty, for the Pope has introduced something, we are told, absolutely new in the Church; he has become a Modernist.

The reason for this charge is nothing more or less than an order from the Vatican that at Mass on Sundays, the Gospel should be read in the vernacular after it has been read in Latin; and this is heralded as a departure from time-honored custom, and an immense concession to the spirit of modernity. The assurance with which non-Catholics take it on themselves to dogmatize about the Church without troubling to consult a single authoritative source of information is an ever-recurrent wonder. The fact of the matter is, that the "innovation" attributed to Pope Benedict, has been the practice of the Church in English-speaking countries, and other countries as well, for no one knows how long.

One of the canons of Ælfric, who died about 1020, is as follows: "The Mass-priest shall on Sundays and Mass-days tell the people the sense of the Gospel in English." Perhaps this was done, as in some places in Ireland today, by translating directly from the Missal. There are millions of Catholics in the United States who have never attended a Sunday Mass in which the Gospel was not read in English. In many churches, especially in New England, it is customary to read the Gospel in two languages besides the Latin. Nor is it at all unlikely that the very compositor who set up the news about the Pope's becoming a Modernist, went around the corner to the printers' early Mass and listened, as he had done for years, to the reading of the Gospel in the vernacular. Almost any Catholic could have told the editor that on the very Sunday his tidbit of news was published, the Gospel would be read in countless tongues during the Mass, that the Mass itself, and not merely the Gospel, would be read in at least twelve different languages in various parts of the world, and that in New York City alone, the Gospel would be read, to give only a few instances, in English, German, French, Italian, Spanish, Hungarian, Bohemian and Polish. Moreover, even if the Pope's order modified an existing practice among us, which is not the case, it would not be something new, but a reversion to an ancient custom, for in the first ages of the Church, the vernacular was the language of the liturgy.

LITERATURE

The Best Sort of Books for Children

AS sanely might you dissertate on the best sort of spectacles for men, the best size in gloves for women. One man's sight is not as another's, and some women have big hands. Children also are human beings, individual, distinct. It is our not seeing this that is the core and heart of that cruel disorder, that muddled maze, called education. You talk of the best education for children, the best sort of story for children, as you might of the best sort of polish for stoves, the best nourishment for mice. Stoves are all alike; they vary in ugliness, of course, but the iron-stoveness of one is as the iron-stoveness of the other, and the polish that is good for one is good for all. Mice may, and do, vary in size and color; their mousehood does not vary, nor their taste for cheese. Whereas it is only in the superficial thing, their little years, that all children are alike. In the inner nature, in the soul and self of it, each child is different from the other child, and the education which treats children as a class and not as individual human beings is the education whose failure is bringing our civilization upon our ears even as we speak.

Each child is an explorer in a new and wonderful country: alert, sensitive, intent on its own special needs and curiosities. So we put up iron railings to keep the explorers to our own sordidly asphalted paths. The little wild live creatures would seek their meal from God. Therefore we round them into herds, pen them into folds, and feed them with artificial foods, flat drab oil-cakes, all alike, not considering that for some brown nuts and cherries, and for some the clean green grass may be the bread of life. Or, if you take the mind of a child to be as a garden, wherein flowers grow that may be trained to beauty, you bring along the steam-roller and crush everything out to a flat field where you may grow cabbages. And, not content to allot the school-books without trying at all to distinguish between child and child, you choose the children's story-books for them, and decide that such and such books are "good for" children, and restrict the child's choice by yours.

Let the child himself choose the books that are "good for" him. My son shall be free of choice. He shall have a big library to taste and try in, and in that library there shall be no such shame as a locked bookcase, for all the books therein shall be good. He shall take down and reject a hundred books, and fall to greedily on the hundred and first. There shall he find the great books that older human beings love, and perhaps he will love some of them. At any rate the immortals shall not be strangers to him because he is a child. There shall be a shelf of "children's books," and I must choose these that he in turn may choose from them. They will be the books that I loved when I was a child, and love still. I know no other way of choosing. He will borrow from other boys the books their parents have chosen. I hope that he will like my choice better than theirs, but if he does not I shall not be surprised. But, you say, the books I choose for the filling of that shelf will give the measure of my thought of what books are "best for children." Ah, no, only the measure of that which was beloved

by the child I knew best, and, by the grace of unforgotten and imperishable things, still known.

And here I turn from the bookshelf to throw a gauntlet at the feet of mine ancient enemy, the unobservant, who pretends that by "observing" children he can understand them. My good enemy, the only child that you will ever understand is the child you were, and still should be, if you desire to write anything that a child will care to read. That one thing at least we can demand in any book that claims to be "good for" children. Reams of worthless rubbish, written every year, go forth in red and blue and gold, to vex and disappoint a thousand readers, and the writers of that rubbish do not know what is the matter with them. The matter is quite simply this: they have forgotten what it feels like to be a child, any sort of child. Children are all different, but there is a common measure among them, their childhood, as among men their manhood. A good novel for men could not come from one who had forgotten what it felt to be a man; poetry cannot be true poetry if its author has forgotten beauty and sorrow, and how it feels to be young and a lover. You may go "observing" children all your days, and no live child will ever be born to your pen, of which any other child of flesh and blood, reading, shall ask in wonder, "How *did* you know?" You must remember how it feels to be not so very much higher than the table, how it feels not to be so clever as you are now, and so much more interested in so many more things. You must not have forgotten the days when right and wrong were as different as mud and milk, when you knew that it was really wrong to be naughty and really good to be good. A whole world full of novel, joyous and delightful objects, that also you must remember, remember so deeply and so truly as to take your place once more in that world, seeing it with the clear honest eyes that were once yours in those days when you had never read a newspaper and never deceived a friend. You will be able to see again, and again to worship certain ideals once unclouded and radiant; ideals which now the dust of life and the smears of "getting on" have dimmed and distorted; quite simple ideals, love, faith, unselfishness, honor, courage, truth. You will not find it wise to insist on the ideals, you need not splash your narrative with dabs of raw morality, if you do your readers will abhor you and all your works. But your *sous-entendus* must be right. All the things you take for granted must be great and right and beautiful things. And, of course, they will be if you are the sort of person who ought to be allowed to write for children at all. Trust is better than precept. To take it for granted that people will not do shabby things is always a safer way than to assume that they will do them, and then to say "Don't!" But, of course, anybody who writes anything worthy of a child's reading has found out all this for himself.

There is neither time nor space for me to set down the names of all the volumes on that shelf in the library where my son shall have his way among many books. There will be Mrs. Ewing's books, of course, and Seton Thompson, and the two good Lewis Carroll's, and "Sylvie and Bruno" with large slices left out. "Robinson Crusoe," because the author of that dull classic had one great moment of illumination, and in it wrote down all the things his hero brought from the ship. The "Swiss Family Robinson," which elaborates the happy Crusoe theme, "the Jungle Books" and the "Just So Stories," Miss Alcott's "Little Women" and "Little Men," because I love her and them. "The Wide, Wide World," immortal in spite of its dreary priggishness, because in it, so humanly, pincushions are made, ponies ridden, and the stockings of Ellen dyed an unpleasing slate-color in defiance of her wishes. There are some lambswool stockings, by the way, in the "Ministering Children," which almost reconcile me to that cheerless work. Hesba Stretton shall be there, and Hans Andersen, but not Grimm. Grimm's tales never amused me, they made me frightened and angry. If my son wants to read them he must borrow them from a schoolmate. And if he wants Kipling's "Puck of Pook's Hill," he will have to borrow that too. But no sentiment of false modesty shall keep me from putting my books on that shelf, the whole lot of them. Perhaps my son will like some of these.

E. NESBIT.

REVIEWS

The Catholic Library. Dogmatic Series. By the Rev. RODERIC MACEACHEN. Five Volumes. Wheeling, W. Va.: The Catholic Book Co. $2.00.

These are the first of a series of fifty volumes to be known as "The Catholic Library," consisting of small handbooks treating of the doctrines of the Church in a brief yet comprehensive manner. Every point of explicit Catholic teaching is reviewed within the thousand pages which make up the five books of this series, and a full index of sixty-one pages renders the work's contents easily accessible. The aim of "The Catholic Library," as expressed by his Eminence Cardinal Gibbons in the short introduction, is to meet a "desire which many staunch Catholics have long felt" for a work on Catholic teaching "written especially for laymen." This field has not been overworked, for our many excellent catechisms hardly meet the needs of those who are eager not only to explain but also to defend their religious beliefs and to make use of the arguments which Revelation supplies. On the other hand text-books of Catholic theology are too technical and exhaustive to satisfy the requirements of the busy layman.

The author has been happy in his efforts to meet this need. The manner of exposition and the method of argumentation can be summed up in the words, simplicity and directness. In fact the striving for these virtues has evidently led to whatever is wanting to the perfection of the work. Because of it the style sometimes becomes monotonously abrupt. In aiming at brevity, an expression is used or a statement made that because of its universality is confusing. For example, in the chapter on the immortality of the soul, the accuracy of the expression, "a positive act of annihilation" could well be questioned. However such blemishes are quite rare when the nature and length of the work are considered. On the other hand there are many excellent illustrations to point an argument: for instance, the one dealing with the proof for the existence of God from the order and design of the universe. The subject of priestly vocation is developed with a sympathy and understanding that make the chapter one of special interest; other chapters which might be mentioned are those treating of Matrimony as a Sacrament, the Real Presence, and salvation in the Church alone. In all the subjects there is found, as a rule, a clear statement of the Church's teaching, followed by the best Scriptural and Patristic arguments that support it. The books are clearly printed, but the binding is unsatisfactory.

J. A. M.

A Short History of Belgium. By LÉON VAN DER ESSEN, Professor of History in the University of Louvain. Chicago: The University of Chicago Press. $1.00.

Time brings many changes. Not the least marvelous is the attitude of interest and sympathy now assumed by American periodicals of all descriptions toward the plucky little kingdom on the Scheldt. Yet but a few years ago these same journals rang with bitterest denunciations of Belgian "frightfulness" in Equatorial Africa. "Congo Atrocities" were on everyone's tongue, and no voice raised in Belgium's defense could gain a hearing. The Belgian Consul-General of that day publicly deplored the fact that though he had sent the completest vindication of his country and her Congo policy to one after another of the great New York dailies that were whipping the country into a fury of indignation over the calumnious charges, not one of them

would give him a line of space. The campaign against Belgium having no solid basis of fact to rest upon, eventually died down, and America apparently knew Belgium no more, until the exigencies of another campaign has again made the gallant little nation the observed of all observers.

Not only Belgium, but the true Belgium, now receives the tardy but well-merited meed of praise. The Belgium of the *Indépendence Belge,* of the "free" University of Brussels, of Frère Orban, of Van der Velde, and the Socialists: this Belgium is not mentioned now. It is the Belgium of Catholic Social action, of Cardinal Mercier, of the Catholic University of Louvain, the Belgium of glorious Catholic achievement, that has at last come into her own in American minds and hearts. Finally Belgium is getting a hearing in a land that has hitherto looked at her through prejudiced eyes. Belgian scholars have been welcomed in America and England. The great University of Chicago opened wide its doors to Dr. Van der Essen, the exiled professor of Louvain, and the course of lectures he gave there on the history of his native land forms the substance of this little book. In a clear but unpretentious style the author, in the space of 167 pages, unfolds the various events, religious, political, social, and dynastic, that from the time of Cæsar to our own have shaped the character and destinies of the disparate races, Celtic and Teutonic, that inhabit the land near the mouths of the Scheldt and Meuse and make up in modern Belgium a people that though still divided by difference of tongue and vital characteristics, presents to the world the most astonishing unanimity of national sentiment. As the book is most interesting and the work of a scholar of high rank, the reader's only regret will be that the work is so brief. As most Americans get what little knowledge they have of Belgium's past from the prejudiced pages of Motley, etc., in Dr. Van der Essen's work they have their first chance to hear a learned and unbiased account of his country's history. J. F. X. M.

The Crimes of England. By GILBERT K. CHESTERTON. New York: John Lane Co. $1.00.

The Heel of War. By GEORGE B. MCCLELLAN. New York: G. W. Dillingham Co. $1.00.

Sublimated neutrals can read both these books with equanimity but all the "pros" should use one volume as a corrective for the other. Mr. Chesterton undertakes to prove that for all of England's misfortunes, blunders, and political crimes, from the time she smiled on Lutheranism till the day she ceded Heligoland, Germany is to blame. For instance, it was owing to Great Britain's acquiescence that the partitions of Poland took place, and that France lost two provinces in 1870. It was because of English "Prussianism," avers Mr. Chesterton, that the American Colonies were lost, and that Ireland was so cruelly treated in '98 and during the Great Famine. Here is the way he describes the misgovernment of Ireland:

> Order was restored; and wherever order spread, there spread an anarchy more awful than the sun has ever looked on. . . . In its bodily aspects it became like a war of devils upon angels; as if England could produce nothing but torturers and Ireland nothing but martyrs. . . . I think our whole history in Ireland has been a vulgar and ignorant hatred of the crucifix, expressed by a crucifixion.

There are other excellent passages in the book on the nature and results of the English Reformation and the volume abounds of course in epigrams and paradoxes, but the opening "Words to Prof. Whirlwind" are sadly lacking in Doric restraint.

While journeying last year through France, Belgium, Italy, Holland, Germany, and Switzerland, Mr. McClellan made a study of the war's effect on those countries and in the present volume he records his impressions. In such cities as München, Dresden, Berlin, and Köln, which he knows "extremely well," the author found conditions "uniformly normal." "If Germany is in want the fact is nowhere observable." The detention camps he visited were fairly comfortable and well supplied with food. Mr. McClellan was surprised to see Belgium so little changed from what it was five years ago, even Louvain being for the most part "intact." The author observed that in France the Constitution is practically suspended, the government being administered, to a considerable extent, by Ministerial decrees. The Combes law, for example, expelled "the nuns who had done so much, so faithfully and so nobly for France," but when the war began and it was found "that the only trained nurses (the nuns) that France had ever known were forbidden to enter the country," the law was suspended by Ministerial decree. The pages describing how Italy was led into the war are also very interesting and will well repay perusal. W. D.

Luther Burbank, His Life and Work. By HENRY SMITH WILLIAMS, M.D., LL.D. New York: Hearst's International Library Co. $2.50.

Luther Burbank's remarkable experiments on flowers, fruits, shrubs, vines, and trees, have justly won for him a name both at home and abroad. His work begun at Santa Rosa and Sebastopol, California, stretches over a period of nearly forty years, and has yielded results surprising beyond all expectations. Nor has he been content to allow the intimate and first-hand knowledge he has gained of plant-life and its mysterious development to go unrecorded: twelve volumes embodying an accurate account of his theories and his methods bear ample witness to his literary activity, and, incidentally, to the debt under which he has placed the practical biologist.

The present volume is designed to acquaint the general reader, and especially those who would experiment for themselves on a modest scale, with the principles underlying success in selective breeding, the pollenizing of flowers with a view to the production of new varieties, hybridization, etc. The author has striven to avoid, as far as possible in his exposition, the language of the schools, and has on the whole succeeded in doing so.

Unfortunately, though, Dr. Williams has marred his book by the introduction of several very hazy and decidedly inconclusive chapters on the teachings of eugenics. It is argued that the principles which have been applied with such signal success to the breeding of plants may and should determine the breeding of the "human plant." The laws of logic are disregarded; evolution, as understood by the public, is unwarrantably assumed to be an established fact; theories, or rather hypotheses, on the difficult question of heredity, are set forth with little or no qualification. It would be interesting to know precisely, and not vaguely, whom the author would class as undesirable citizens, unfit to aid in the propagation of the race, and his reasons for such a classification. It would be equally interesting to learn who constitute the "American stock," and what claims, moral as well as intellectual and social, it has to serve as a criterion of what shall best promote the well-being of our people. Much of what is said and reiterated with emphasis in these closing chapters leads one to think that the book has been written with a purpose not directly concerned with Mr. Burbank and his methods in the cultivation of plants. J. A. C.

Mysterium Arcæ Boulé: Opus Anglice Scripsit BURTON E. STEVENSON. Latine Interpretatus est ARCADIUS AVELLANUS. New York: E. Parmalee Prentice. $2.50.

A Latin novel! The reviewer rubs his eyes, and reaching for the dusty dictionary with one hand, he turns to AMERICA with the other for the list of "best sellers." However, as the series of that esteemed catalogue of greatness do not date back beyond the last century, there may perhaps be some excuse for *Mysterium* not appearing therein. But as he strips off the ancient disguise, lo and behold it is no other than our old friend, that thrilling detective story, "The Mystery of the Boulé Cabinet," masquerading in the most

classic Latinity! Newspapermen and police inspectors speak tripping Roman, though their harsh names do strike strangely out of the page. Cicero, in spite of that, would undoubtedly enjoy this story, and, besides, he could add to his vocabulary the names of such modern institutions as whiskey and cigarettes, taxi, elevator, and policeman, telephone, "Mister," sitting-room, revolver, café, and switchboard, all solemnly explained and cleverly justified in scholarly Latin footnotes. He would certainly be surprised to know that his language contains the gems of such surprising words, for *Herus* Avellanus never dodges a difficulty by a paraphrase, and each new problem of the vocabulary finds him ready. The result is pure idiom, plus the word-accretions of a language that has remained a living one to but few in modern life. The volume is well printed and proof-read, save for a score or more of errors, nearly all of them between pages 100-200. Perhaps *Herus* Godfrey would deduce from this that more than one corrector had a hand in it. But, for all that, the reader will enjoy the story with its twofold interest, and follow it till he discovers what killed the three men, and what new words Arcadius has in store for us. May many another book meet the worthy fate that has overtaken "The Mystery." Perhaps our legislators could be persuaded to compel all modern authors to pass their stories through Arcadius Avellanus' hands first. The worthy ones could then be translated from the Latin by some competent workman; and the rest—could stay there!

J. W. P.

How the French Boy Learns to Write. By ROLLO W. BROWN. Cambridge: Harvard University Press. $1.25.

Everyday Rhetoric. By LORING HOLMES DODD, Ph.D. Worcester, Mass.: The Davis Press. $1.00.

With the theory that the French method of teaching the vernacular is superior to the American, Mr. Rollo W. Brown, has published in this book the results of his investigations. Pedagogically, there is little new in the volume. Still the average American teacher can learn much from it. For in the native ability to express himself grammatically and artistically, the French boy, no doubt, is in advance of the American boy of equal years. This superiority is increased in the schoolroom. The means are quite simple. From the first years, he is thoroughly drilled in dictation, which we have somewhat discarded, and spelling, which, among us, is deplorably poor. Throughout the course, strong insistence is placed on exercises and composition; precept, which usually wearies the pupil and leaves little trace in his mind, is used only as an aid towards expression. In all other subjects, likewise, the teacher demands the correct use of the vernacular, whether written or oral. In the study of literature, insistence is placed on the style and art, not on erudition about the passage or the author's life. The French programs of study, the preparation and characteristics of the French teacher, and the discussion of those features which could be adopted in America, make interesting and enlightening reading.

"Everyday Rhetoric" is a compendium of information, useful for the college student and the business man. But it contains too much or too little. If intended as a reference book for common errors in speech, there is no place for the isolated chapters on the use of the simile and the principles of description; if for a rhetoric, in the technical sense, the treatment of punctuation, comprising one-fourth of the volume, and the poor choice of misspelled words, is disproportioned. Despite this, the book has many desirable qualities. The precepts are clear, accurate and up-to-date. They are illustrated not by random, made-up examples, but by excerpts from the classical authors. The chapters on "Everyday Errors" and "The Realm of Disputed Usage" are especially praiseworthy.

F. X. T.

BOOKS AND AUTHORS

Much is said and written nowadays about the tremendous power of the press and about the world-wide influence exerted by the editor of a big daily paper, but regarding that highly important subject "The Ethics of Journalism" we hear or read far too little that is sound and safe. In the current number of the *Catholic Mind,* however, Mr. Thomas F. Woodlock, sometime editor of the *Wall Street Journal,* clearly lays down the principles that should guide the newspaperman who also aims to be a consistent Christian. In Father Blakely's "Defense of the Teacher" down-trodden school-ma'ams will find comfort and encouragement, and the concluding paper of the issue tells why we Catholics should object to those outside the Church calling us *Roman* Catholics.

The Field Afar for February is a particularly bright and readable number. The little monthly which lately observed its ninth birthday is eager to celebrate its tenth festival on January 1, 1917, by being able "to swear—that we have 50,000 subscribers." "God is giving a mission to poor old Europe," well remarks an Italian priest who writes to Maryknoll from the front, and a French missionary who returned from India to fight for France tells this entertaining story:

> I was in an Indian village two years ago, near a forest, when a native woman, a recent convert, came and asked if I would say the prayers for the dead over the body of a tiger which had just been killed. I was dumbfounded and started to explain, when she added: "My husband has been in the tiger since this morning."

The Fathers of the Catholic Foreign Mission Society of America have now "sold" at the moderate price of one cent a foot, 2,342,171 feet of their Maryknoll property. But there still remains 2,107,829 feet that can be "purchased" for the cause at the same reasonable rate.

Reginald Grafton, a Boston Brahmin, is the man on "Probation," (Herder, $1.00) in Mrs. Maria Longworth Storer's new novel. Divorced from his faithless wife, he pays his addresses to La Bardi, an Italian diva who has a wicked spouse of her own. But she corrects Reginald's loose ideas on marriage, keeps his friendship, and at the book's end, all obstacles removed, the expected happens. In the course of the story, which is quite melodramatic at times, the American tourist who "does" Europe is satirized, just strictures are passed on the pagan tendencies of today's sociology, and on the practices of our "best society," and sound Catholic principles of conduct are driven home.

"Socrates, Master of Life" (Open Court Pub. Co., $1.00). by William Ellory Leonard, is a well-written appreciation of one of the world's famous characters. The author, as becomes "a poet and a professor of literature," is enthusiastic in his admiration for his subject. He describes vividly the Athens of Socrates' time and the philosopher's early life of preparation for his mission. The book is meant to be an answer to the question: "What did this man stand for?" The response, though full of thought, lacks definiteness, but a far more serious objection to the volume is the fact that the author continually compares his hero with Our Divine Lord and always to the latter's disadvantage. That is not "scholarship": it is blasphemy.

The second volume of "Researches into Chinese Superstitions" (T'usewei Printing Press, Shanghai, $3.00) by Henry Dore, S.J., which M. Kenelly, S.J., has translated from the French, describes a large number of the charms and spells the Chinese use to protect themselves against the countless ills that *Kwei,* spirits who are "evil-disposed, malignant, ever

prone to violate the law and disturb the order of the universe," are always busy sending pious Celestials. Many facsimiles in colors are printed of the charms with which the Chinese cure colds, headaches, dyspepsia and many other diseases, and infallible recipes are given for securing a bountiful harvest, a large inheritance, "peace and felicity," and every other blessing. The work must have cost its authors a vast deal of labor.

In "A History of Medieval and Modern Europe, for Secondary Schools," (Houghton, Mifflin, $1.50) by William Stearns Davis, assisted by Norman Shaw McKendrick, we have a readable and interesting text-book. It contains frequent admissions that are gratifying to a Catholic critic, yet fondly clings in other places to positions long abandoned by scientific historians. There are occasional efforts to clinch statements unpalatable to Catholics, by specific references to Catholic authorities or Catholic admissions, though this may be done to disarm Catholic criticism. Monasticism is fairly dealt with, and in general it may be said that the treatment of the medieval period is relatively better than that of later times. There is the old fling at the "sale" of indulgences, however, and also the "stock discussion" of the Schoolmen anent the number of angels capable of dancing on the point of a needle, etc. In spite of its readableness, the book is a strange compound of modern truth and old-fashioned prejudice and error.

"The Queen's Gift Book in Aid of Queen Mary's Convalescent Auxiliary Hospitals for Soldiers and Sailors Who Have Lost Their Limbs in the War," (Doran, $1.25) is the complete and comprehensive title of an attractive volume containing twenty-six selections, most of which were written expressly for this book, from the pens of well-known English authors. John Galsworthy's excellent preface is an account of what he saw at the Convalescent Hospital at Roehampton and an appeal to give the maimed the best mechanical substitutes obtainable for shattered limbs; J. M. Barrie's story of "The New Dramatist," is very amusing; E. F. Benson's biography of "Jill's Cat" is in his happiest vein; Hall Caine has some good verses on "Woman," and Joseph Conrad writes of "The Heroic Age" of England's naval history. John Oxenham's fervid description of "Victory Day," ought to prove very diverting to all the Kaiser's friends. Among the dozen bright pictures in color that adorn the volume is one of the Prince of Wales in robes of state, and with his garter on.

A book of present interest is Dr. Schmidlin's "Die christliche Weltmission im Weltkrieg" (Volksvereins-Verlag, M. 1.20), describing in detail the existing conditions of the Christian missions during the European war. It was hardly necessary to call our attention to the vast difficulties overcome by the author in seeking authentic information amid the confusion caused by the mighty struggle whose effects are felt over all the earth. Not only Catholic but likewise Protestant missions are considered in the carefully collated volume, and various interesting documents are added in the appendix. He believes that while the war has caused most fearful havoc in the mission fields, there is likewise a bright side, and he sees the possibility of future good arising from present evils.——"The Life of Dominic Savio" (Herder, $0.60) is a translation of an original work by the Ven. Dom Bosco. As Dominic died before reaching his fifteenth year, the story of his life bears a special message to Catholic boys. It is an interesting fact that his childhood anticipated the reforms of the "Pope of the Eucharist," inasmuch as this extraordinary boy made his First Communion at the age of seven, and continued to be a daily communicant till his death.

A teacher of English literature who writes to the *Nation* about "the bombardment of unfortified brains," confesses that he numbers among his "purest joys" such answers as the following:

> Chaucer, I learn, "lived in the age of Chaucer." "Cædmon lived about the same time as Chaucer and wrote an early English language. He was a singer and tended toward religion." "Spenser made a translation of the Ænead (*sic*) in which he tells about Helen of Greece who became the wife of Pallas." "Spenser wrote in rhyme but leaned back on the ancients." "Bacon wrote his Vox Clamantis and Speculum Meditantis on different forms of scientific discovery." "Keats wrote a number of sonnets, both long and short." "Burns comes at the beginning of the nineteenth century. He was an accident." And what could be more fundamentally illuminating than the following identification and comment?
>
> E'en there before the fatal engine closed,
> A wretched sylph too fondly interposed;
> Fate urged the shears and cut the sylph in twain.
>
> "This passage is from Milton's 'Lycidas,' which shows the regret and grief Milton feels for the loss of his friend who was drowned. The fatal engine may refer to the two factions in the House of Parliament, although the critics themselves are not certain. The sylph refers to the thread of life. According to the Classics there are three threads, one which ushers men into the world, one of life, and the other of death. Fate is here personified and cuts the thread of life. He was drowned in the Irish channel." Verily, there are things in this life too precious to be bombarded! Oscar Wilde says somewhere that ignorance is like an exotic plant: "Touch it and the bloom is gone."

Almost any experienced teacher who has taken the trouble to preserve the ridiculous answers given by the goslings of a history or English literature class in our high schools or academies could easily produce, no doubt, a list of blunders quite as entertaining as the above.

Acting, perhaps, on Charles Lamb's renowned observation that saying grace before opening a favorite author is quite as praiseworthy a practice as is that of asking a blessing on the body's food, Helen Coale Crew sent the *Outlook* the following "Grace Before Reading":

> Myriad-leavèd as an elm;
> Starred with shining word and phrase;
> Wondrous words that overwhelm,
> Phrases vivid, swift, divine;
> Gracious turn of verse and line—
> O God, all praise
> For a book; its tears, its wit,
> Its faults, and the perfect joy of it!
>
> Oh, to dip
> Headlong in! Cleaving down
> Through lucent depths of verb and noun
> To the rare thought that lies
> Embedded; and arise
> Pearl-laden toward the skies,
> Blowing bright foam of adjectives about one's lip!
>
> *Sappho—burning heart of her;*
> *Sweet Saint Francis, star-besprent;*
> *Young Kit Marlowe, sped and spent;*
> *Montaigne, royal gossiper;*
> *Brave Münchausen, dauntless liar;*
> *Lamb's dear whimsey; Shelley's flight;*
> *Hot Catullus all afire;*
> *Shakespeare, chiefest heart's delight!*
>
> O God, all praise!
> That in brief, swift days
> Thou mad'st the world's green gardens, and forsook
> Thy labor, leaving man and time to make the book!

An appropriate thanksgiving after reading would be to copy into a commonplace-book—so-called, of course, because the quotations it contains are considered by the owner anything but commonplace—whatever passages in the "favorite author" were thought to be particularly beautiful, true, striking or well-expressed. A good book is thus forced to yield a rich harvest which, if stored away, can be enjoyed by the reader years after.

EDUCATION

A Pioneer in Pedagogy

IF, as Professor Ernest Carroll Moore correctly says, the educator's "occupation assumes a guardianship over the generations which affects all that they do," it is evident that the educator should be equipped by nature, training, and experience with the endowments requisite for his calling. The history of pedagogy, however, registers the name of one man at least who has cast something of a spell over educational methods, yet lacked some of the fundamental qualities of the trainer of men. By his "Émile," Jean-Jacques Rousseau still influences thousands. But his false views of human nature, his ill-digested knowledge, his temperamental restlessness, his passions and the lack of coordination between his powers, some of them undoubtedly great, scarcely made him a safe guide.

A Well-Equipped Leader

The opposite is true of François de Salignac de la Mothe-Fénelon, the great Archbishop of Cambrai. Fénelon's rank in French letters is secure. But while generations of students have thumbed the first pages at least of his "Télémaque," Catholics may have overlooked the fact that by his masterpiece, "De l'Éducation des Filles," he is one of the pioneers of French and modern pedagogy, that his outlook though limited is ahead of his time, and that his work tested by valid present-day standards is sound and constructive. If amid its exaggerated sentimentalism and dangerous principles, the "Émile" contains a few correct pedagogical axioms, we find their germ in Fénelon's treatise on "The Education of Girls."

It is unnecessary to give an account of Fénelon's life and literary labors, or of the theological controversies in which he so nobly submitted to the decision of the Holy See, or of his apostolic zeal and toil in his Archdiocese of Cambrai. Let us recall that he was born in 1651 and died in 1715. The second centenary of his death has just closed, but owing to the war, without the solemnity which his greatness and his goodness deserved. Fénelon was a genuine educator and teacher. Soundly and delicately trained himself in the ancestral castle in Périgord and later at the Collège du Plessis and Saint-Sulpice, he was appointed a few years after his ordination Superior of the "Nouvelles Catholiques," an institution founded for the instruction of ladies recently converted from Calvinism.

Fénelon had the dramatic instinct of the educator, an almost instinctive knowledge of the difficulties of others. Nature had given him a father's heart, a delicate and tender soul. He had a poet's imagination, the refinement of aristocratic birth, the simplicity of the true priest. His erudition was varied, and his judgment sound. And over and above these qualities, he loved childhood, knew its ways, its defects, its alluring charm, and realized that, under a skilled hand, it could be led to the noblest ideals and virtues.

His Thesis

When in 1681 the Duke and Duchess de Beauvilliers, who besides a few sons had eight daughters to educate, asked the young priest for his advice on the subject, Fénelon wrote his little classic for their private use and published it a few years later. There are more complete and systematic works, but few which have grasped so thoroughly, and so clearly exposed the principles of education in general, and of that in particular whose purpose is to educate the women and the mothers of the future. The central thesis can be stated thus: "The dignity of woman requires that she be prepared and strengthened for her own special duties and for all those which lie at the foundations of life." Keenly criticizing in the initial chapters the unsound and incomplete education given to the women of his day, Fénelon lays down in the next chapters the basic principles common to the training of both sexes; then studies the qualities and defects of the gentler sex, and briefly outlines a program of studies for its use. The book is clear, simple, logical and everywhere pervaded with that unction so distinctive of "the Swan of Cambrai."

When the young women of our times are so generally following, often in the same halls, the identical lessons in science, literature, and art, as their future husbands, and like them receiving their master's and their doctor's diploma, modern educators will find that in the curriculum he has laid down, the good Abbé has mapped out too narrow a field. Fénelon had heard enough of the pedantry and literary display of the women of his age, so justly ridiculed by Molière. And so in womanhood he would wish to see "a certain modesty and reserve in knowledge and science, as delicate almost as that which is inspired by the horror of vice."

Program of Studies

He would have the maids of France taught to read and write and speak correctly. They are not to be puzzled with the rules of formal grammar; good models will teach them better. Locke a few years later, laid down the same principle. They are to be taught "the four rules of arithmetic" and instructed in the fundamentals of law; they must know enough of contracts, deeds, wills, sales, movable chattels and real estate to govern their households wisely. They should be taught Greek and Roman history, that of France and the neighboring countries. Poetry, eloquence, and the reading of profane authors is allowed, but only such as will not endanger their morals. Latin should be taught to those only who show more than ordinary strength and solidity of judgment. Spanish and Italian are frowned upon; they are light and frivolous. Music, too, comes perilously near to the Fénelonian "Index." It must be remembered that the langorous and Lydian airs of the Quinault-Lully school could scarcely recommend themselves to a stern moralist.

The program is a little restricted. But it grasps the fundamentals, it is practical, and far ahead of its age. Writing more than seventy years later, Rousseau did not concede as much.

Principles and Methods

In the more general principles and the practical methods laid down Fénelon is sane and conservative. Like Pestalozzi he realized the all-absorbing influence of the mother and of home. The mother, he knew, was the best educator, and it is to the credit of his heart and his keen pedagogical instinct that he so forcibly insists that she is to be trained as a specialist for her high calling. This explains, and in some measure justifies, the somewhat narrow program laid down for her. Years before Froebel, and though probably he had not read the "Orbis Pictus" of Comenius, our author insisted on the value of the "object-lesson." "If in the country," he writes, "the children see a windmill and they want to know what it is, you must show them how the food that nourishes man is prepared. Further on, they descry reapers at harvest, you must explain what they are doing, how the corn is sown and how it is grown in the earth." Like Froebel too, he believed in transforming play into work. Misled by his idealism and his generous heart, Fénelon exaggerated the principle. In theory at least, like the school of Montessori, he would not "cross the child," but no teacher ever lived up to that theory, not even Fénelon. When tutor to the Duc de Bourgogne, grandson of Louis XIV, his royal pupil could find him on occasion a stern master. It is a matter of history how the wayward and passionate boy was transformed by the gentle priest and adorned with all the virtues which unfortunately his untimely death did not allow him to display for the welfare and support of a tottering throne.

INDIRECT AND PICTORIAL TEACHING

Fénelon was opposed to a rigid formalism and "didacticism." He would not have the memory overloaded with barren facts. He taught by allegory, fable, dialogue. The "Fables" and "Dialogues" which he composed for his princely pupil, while models of elegance, wit, and grace, are a compendium of the duties of a Christian and a King. Pictures, globes, charts, prints, were some of the devices he advocated and used. And knowing that religion is the central point in education toward which everything must converge, he insisted that its grandeur and glories, the beauty of Christ, and of the Church should be *"painted"* to the eye, the imagination, the heart. The book contains no more beautiful and soundly pedagogical passages than those in which it inculcates this truth.

Fénelon's treatise is a little old-fashioned, and in accessories incomplete. But it emphasizes elementary truths, which modern educators have often forgotten. From the lips of the most persuasive of French writers these familiar truths gain an added grace and charm. JOHN C. REVILLE, S.J.

SOCIOLOGY

Free Speech and Revolt

THE earliest advocate of the free and unlimited utterance of speech of whom I have any knowledge is Thersites. When the "common sort" sat down on the benches, Homer tells us, "Thersites still chattered on, the uncontrolled of speech, whose mind was full of words many and disorderly, wherewith to strive against the chiefs idly and in no good order." As there was no troublesome Constitution in those days, the goodly Odysseus once undertook to put an end to the pother, by mauling the orator with his staff. Those who, with Henry Watterson, subscribe to the doctrine, that every American has an inalienable right to make a perpetual jackass of himself, will grieve to note that public opinion sided with the goodly Odysseus, in his effective if drastic action. "Go to!" said the folk, as they watched the brawler wipe away a round tear. "Go to, of a truth this Odysseus hath wrought good deeds without number . . . but now is this thing the best by far that he hath wrought among the Argives, to wit, that he hath stayed this prating railer from his harangues."

THE PATERSON CASE

The next reel of this film takes us to Paterson, New Jersey. The lyric leap is not as broad as might at first appear, because, like the wide-wayed city of Troy, Paterson has witnessed many scenes of war. Paterson, it should be remembered, is that spot in New Jersey where the silk mills are, with many operatives who will never be required to fill out a form for the income-tax collector. The need of a human element in our setting is met by introducing a mayor, an I. W. W. lady-agitator, very like Thersites, and a chief of police, one John A. Bimson, who, on several occasions, has recalled the goodly Odysseus and his chastening staff.

Now for the action. In the early months of 1913, the millowners of Paterson found themselves facing a strike. When the trouble was at its height, a party of I. W. W. "lecturers" announced that they were about to invade New Jersey, specifically Paterson, to rid that community of "the incubus of capitalism." The critical time called for cool heads and calm judgment, and as it was feared that the I. W. W. could furnish neither, an effort was made to bottle up their frothing oratory. The effort failed. A crowd of professional trouble-makers, whose motives were not wholly dissociated from financial considerations, were allowed to harangue the excited crowds. "The result," writes a Paterson editor, "was a strike of twenty-two weeks, that cost the city millions in money, and brought about a season of misery that will never be forgotten." When the strike "was patched up," the trouble-makers departed, not lighter in pocket, for other uneasy labor centers. It need not be said that they did nothing whatever to bring about a better understanding between the owners and the workers. That is not their purpose. Their task is to foster "the divine discontent without which no wrong is righted." In this they succeeded so well that, before two years had elapsed, the old enmity broke out afresh, and for a time promised a conflict even more bitter than that which had taken place in 1913.

I. W. W. HUMOR

Again the I. W. W. appeared on the scene, the chief "agitator" being a kind of Thersites, "railing idly and in no good order," transposed to the feminine key. But the authorities had learned their lesson, and the Mayor decided to take no risks. He believed that this woman had been responsible, at least in part, for the disasters of 1913, and from her own statements and manner of life, he was perfectly acquainted with the argument she intended to present. Its burden was an appeal to violence. The Mayor therefore ordered that she was not to be permitted to speak in Paterson. When the lady chose to disregard the order, she was confronted by the Chief of Police, who told her plainly that Paterson had no welcome for her or her crew of agitators.

> Why do you come here to disturb the peace of our city? The citizens and the tax-payers don't want you. We want no repetition of the strike of two years ago. You've been put out of Bayonne, and we intend to keep you out of Paterson. Your presence here will not be tolerated, for you and your associates are what are commonly termed undesirable citizens. Now either leave the city or be locked up.

After this speech, which is about as plain as the address of Odysseus to Thersites, the lady chose to elect the 8:18 Erie Accommodation to New York. But before leaving she delivered an appeal which would have struck Patrick Henry dumb with envy, and which must have excited some doubts of the lady's loyalty in the hearts of her associates. "My rights under the Constitution of the United States," she protested, "permit me to speak wherever I like. This right has been brutally violated." There is a world of humor in this protest.

THE LEARNED EDITOR

Yet after perusing various learned editorials and reviews, touching the Paterson method of suppressing public incitements to violence, the reader might conclude, as many doubtless have concluded, that Mr. Bimson is in reality a chief keeper of the bow-string, and that politically New Jersey has never emerged from the first week of the Stone Age. "President Wilson knows these things," thrills the New York *Globe,* "Governor Fielder knows them, John W. Griggs, formerly Attorney-General of the United States, knows them." One wonders why the *Globe* did not add that the three tailors of Tooley Street are also in possession of full information on the matter. "Has Paterson seceded from the United States?" gravely asks a New York weekly whose editor would be the first to invoke the intervention of the police, did the lady-agitator incite a mob to wreck his innocent printing-presses. It is a fact worthy of note, that no anarchist, social or political, brought to book in New York, or anywhere else, for that matter, has ever spoken except with the deepest respect of that legal instrument which, when at liberty, they habitually attack, the Constitution of the United States. Like patriotism, it is their last refuge.

MY RIGHT AND YOURS

It would be waste of time to recall the First Amendment, further than to remark that, like "personal liberty," it is constantly invoked, even by some public officers, to shield lawlessness. Freedom of speech and of the press is a fact and a right in this country, and it would be a sad day for our republican institutions were the reasonable restrictions, imposed by the very nature of constitutional government, and recognized both in law and common sense, to be narrowed into a governmental despotism. Certainly, Congress can make no law "abridging" this two-fold liberty; but on the other hand, when necessary for public welfare, both may be suspended. The highest authority on the Constitution, the Supreme Court, has declared more than once, that a right ceases to be a right when employed for an immoral or unlawful purpose, and various State courts have held, what is a mere dictum of common sense, that the rights of an individual may not be suffered to destroy or interfere with the rights of the community. My undoubted constitutional liberty is limited, not only by the equally undoubted liberty of others, but by many circumstances of time, place and manner. "Every man," wrote the Supreme Court of Georgia, "has the right to sleep and eat (if he has the edibles), but he has no constitutional right to make his bed or set his table on the street." I may conscientiously believe that the only manner in which a group of strikers, for instance, can obtain justice, is by destroying the owner's property, or by rioting in the public streets, "to make the capitalists," as I recently heard an agitator say, "see that we mean business." But despite my right of free speech, I may not urge my belief from the top of a soap-box at a public corner, nor may I urge it at all if the community, through its lawful representatives, decides that my action would provoke lawlessness.

A CHARACTERISTIC RESULT

Free speech is in no danger of undue restriction in this country. The real peril lies in giving it too wide a latitude. Some weeks ago the country was horrified to learn of a plot to poison the guests at a banquet given in honor of His Grace, the Archbishop of Chicago. The following details about the criminal and his work, taken from various issues of a Chicago newspaper, throw some light on the menace of certain gatherings, allowed in Chicago and in every large American city:

> From my investigations, said Captain Collins, I learned that the man we are after, was a follower of Emma Goldman and the I. W. W. The books and papers in his room deal principally with anarchy. There were volumes by Emma Goldman and a number of I. W. W. publications.
>
> First Deputy Police Commissioner Schuettler said that the man frequented street corners in the vicinity of the Chicago avenue station when soap-box anarchists held meetings. It is also believed that he took part in the free thought and revolutionary meetings which gather every Sunday at 20 West Randolph Street.
>
> It looks to me, said Hinton G. Clabaugh, of the Government Service, like an anarchistic plot.

Just at present our "advanced" newspapers, magazines, stump-speakers, and sociologists, not to forget the vast army of "sob sisters," are lost in admiration of Thersites, "railing idly and in no good order." Perhaps some day we shall discover that "our complex civilization," by its very complexity, stands in great need of a goodly Odysseus with a goodly staff of correction, if the true right of free speech and a free press is to be maintained in a form consonant with stable government.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

From time to time reference has been made in AMERICA to the generosity displayed by Protestants towards their foreign missions. It is now possible to quote in exact figures the grand total of the contributions received during the past year by the 198 Protestant foreign mission organizations incessantly active in the United States and Canada. As officially announced at the Conference of the Foreign Mission Board recently held at Garden City, Long Island, it amounted to no less than $18,793,900 for 1915, or $1,625,379 more than was received during the preceding year. To this sum must still be added another $594,260 expended by home mission organizations for work in Mexico, Central America, the Philippines, Cuba, Porto Rico, Alaska and Hawaii. It is needless to indicate what this money represents when practically expressed in terms of men, schools and churches throughout the mission fields of the world. To the distress of our Catholic foreign missionaries is added therefore the strain of competition with a mission force, often exceedingly hostile, and most munificently endowed, together with the difficulties arising from the impression created by its consequent prestige in the minds of the native population. There is in these facts no reason for discouragement, but great reason indeed for contributing our necessary alms as well as offering up our apostolic prayers toward the support of our own impoverished and heroic mission workers.

That more Catholics than Protestants read church papers is the conclusion arrived at by an investigation into the circulation of denominational papers made by members of the Disciples Church and reported in their organ, the *Christian Century*. We quote the statistics without vouching for their accuracy. In the territory of the Northern Baptist Convention, corresponding approximately to the North of our country, the investigators discovered sixty-nine Catholic weekly papers with a combined circulation of 944,462. In the same territory there are twelve Baptist papers with a circulation of 75,569, four Congregational papers with 38,500 subscribers, four Disciple papers with 59,750 subscribers, five Presbyterian papers with 92,607 subscribers, and seventeen Methodist papers with 350,553 subscribers. In the South the investigation found there are fourteen Catholic papers with a total circulation of 137,898; four Baptist organs numbered 185,087 subscribers; seven Disciple papers, 65,750; five Presbyterian, 55,241, and eighteen Methodist papers, 180,529. There was no Congregational organ. The combined circulation, therefore, of the journals representing these leading Protestant denominations, throughout the whole country, is 1,103,586, while Catholic papers are given a combined circulation of 1,082,360.

"For God and America!" is the watchword of the League of Prayer for the Conversion of America and the Salvation of Souls. The League was established in 1910, with but little publicity, and already numbers over 100,000 members. It is now calling upon Catholics to swell its numbers to a full million. Its armament is the spiritual weapon of prayer, by which it would take our country by storm and win it for Christ. The two conditions are the sending on of our names to Corpus Christi Monastery, Hunt's Point, New York; and the offering up of our prayers and good works on the First Thursday of each month for the salvation of souls and the conversion of America. The latter condition is fulfilled by the recitation of the indulgenced League prayer as a morning offering on this day. The League received the blessing of Pope Pius X. Cardinal Farley has granted it permission to have the First Thursday of every month kept as a day of Exposition of the Most Blessed Sacrament in the Dominican Home for Working Girls in New York City. Since the prayers of the little ones are mighty with God, their names too are asked to be sent on for enrolment in the

League. It is to be presumed that many who join this League will frequently remember its apostolic intention in their other prayers during the course of the month.

At the recent convention of the German Orthopedic Society Dr. Ferdinand Sauerbruch, of Zurich University, exhibited to the delegates an artificial hand which is said to be able to grasp objects of all forms and to lift weights of no less than twenty-two pounds. The hand and all the fingers are controlled by muscular action in the upper arm. The muscular power is transmitted to the hand through a system of wires and pullies. This is but one of the many instances of the vast ingenuity displayed by specialists among the various belligerent nations in rehabilitating the wrecks of humanity made by the war. Well as all this certainly is, we sincerely wish that as much ingenuity were employed by the statesmen to bring about a satisfactory agreement and terms of lasting peace that there might be less use for such sad appliances hereafter, brilliant though their invention doubtless is.

The *Ohio State Journal* reports that "the National Association of Academic Teachers of Public Speaking proposes to abolish gesticulation." The reason advanced for such a step is:

> Gesticulation is apt to confuse thought by blending it with emotion. A person who thinks quietly and calmly maintains a quiet and calm condition of body. Reason is never violent. It speaks in a quiet tone. It does not attempt to hammer a thought into another's head. The most impressive orators that ever lived spoke without gesticulation. Mild manners carry conviction more surely than wild demonstration.

The writer forgets that oratory, to be natural, must be the outward expression of the whole man, in whom reason and emotion blend. To abolish gesticulation, which exists for its own sake only, would be a laudable work on the part of the Academy; to wish to limit gesticulation by invariable laws would be to ignore the differences due to temperament and nationality; to seek to eliminate it altogether would be to attempt the impossible, to drive out nature with a pitchfork.

Indiana is this year celebrating her centennial as a State of the Union. In commemoration of the event the Indianapolis *Star* is publishing a section called "The Centennial Story Hour." At the request of the Indiana author, Mr. Booth Tarkington, an article about Saint Mary-of-the-Woods appeared in these columns, accompanied by a letter from him. In it he speaks of his mother's days at "Old St. Mary's" as among the happiest of her life, and mentions two of the Sisterhood as especially dear to her, Sister Cecilia and Sister Basilide:

> They must have been women of exquisite manner as well as distinguished education. And they must have possessed unusual charm as well to be so adored throughout the life of their pupil.
>
> Something rare and fine was brought from France to St. Mary-of-the-Woods and none of those who were students there remained unaffected by it. For lack of a better word I must call it distinctive. The visible effect was a manner of simplicity and gentle dignity. The students were well taught; they were really educated; and they were also given what we once spoke of as "accomplishments," for they "learned the harp, the piano and guitar," and acquired a fine accent in French language; but what best distinguished the girls of St. Mary's was that lovely manner they were taught there. And they were taught it so well that it was not a superficial veneer. Indeed, it was rather absorbed than learned, and was something that came from within outward. And, although my mother spoke rarely of this, more often dwelling upon her affection for the Sisters and the beauty of the place itself, the manner of St. Mary-of-the-Woods is what remains most deeply impressed upon me. It always springs to mind whenever I delve for the true meaning of the word "lady."

The letter, entirely unsolicited, is of special interest in as far as the Sisters had never at any time communicated with Mr. Tarkington. It expresses his idea of that noblest training and truest culture which can best be acquired within the walls of a Catholic convent.

The Leo House for German Catholic Immigrants in the City of New York, 6 State Street, has for more than a quarter of a century provided a harbor of safety for many foreign Catholics landing upon our shores. Inexperienced in our ways and unskilled in the use of our language, these people were seriously exposed to the dangers of the great metropolis. The usefulness of the Leo House, however, has not been restricted to safeguarding the Faith of these newcomers. It has likewise offered protection to travelers leaving the country, extended its hospitality to journeying priests and religious, and has provided a Catholic home for working girls and those seeking employment in domestic service. Directly responsible for the Leo House is the St. Raphael's Society. This organization was established to secure the spiritual and temporal welfare of immigrants and to assist them in their many difficulties. It affords them the necessary counsel and direction, supplies them with the opportunity of satisfying their spiritual obligations and finally recommends them to representatives of the Society in the larger cities. The service it renders is of the utmost importance to the Church in America and may be of even greater urgency after the conclusion of peace in Europe. Unfortunately the war has seriously diminished its receipts which are entirely dependent upon Catholic charity. Disbursements at present far exceed the income. Catholics, therefore, seeking for opportunities of social and religious service will here find a worthy cause for their support. Membership dues in the Society are fifty cents, five dollars entitle to honorary membership. The work is too important to be discontinued or weakened in its efficiency.

The priests of Pittsfield, Massachusetts, a city with a large Catholic population, have recently taken a determined stand against indecent and vulgar amusements. The *Catholic Columbian* thus quotes one of their number:

> The Catholic conscience must assert itself and demand wholesome entertainment. If any place catering to public patronage offends the proper sensible appreciation of woman and her virtue—of man and his moral duties, shun that place. We Catholics constitute a vast proportion of the population of our fair city and we should not permit anyone to think that we will stand the suggestively impure. Don't be a party to what ruins the pure mind of boy and girl, man or woman.

These remarks have application everywhere. Whether few or many in number, Catholics should be the salt of the earth. Their leadership will find many followers among the better element in all our cities. The *Catholic Columbian* has the following militant suggestion to make:

> If now and then these plays or pictures were hissed by a crowd, possibly a lesson would be taught. But too often our Catholic patrons of such places are silent and their indignation amounts to nothing. They swallow the indignity and go back to the same place, perhaps the next day or evening. Now and then some courageous one will quietly leave the place of amusement and perhaps file a few words of protest with the management, only to be laughed at for his pains. If fifty or sixty or one hundred would have the courage to do likewise, possibly they might get results. Suppose our people would start a movement to do this—results would surely follow.

There are many places which Catholics should honor only by their absence. In the early ages of Christianity, as Bourdaloue pointed out to the men of his generation, the distinction between theater-goers and those who refrained from visiting those places of impurity marked the difference between pagan and Christian. The world should be able to apply a similar test to the Catholics of our day by noting their absence from at least every place and amusement of questionable morality.

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CHRONICLE

Home News: New Treaties. The War: Bulletin, Feb. 21, p. m.-Feb. 29, a. m.—German Attacks on Verdun—The Submarine Controversy. France: The Lourdes Meeting. Germany: Taxes on War Profits. Great Britain: The New War Credit—Calling to the Colors. Ireland: Views on Recruiting. Mexico: Yucatan after the Recognition 481-484

TOPICS OF INTEREST

Terpsichore and Mars—The Boys of Our City—The Success of Christianity — The Catholina Lambert Collection — Premiers and Policies in Spain 485-491

COMMUNICATIONS

The Catholic Week—"The Protestant Revolt"—Children's Books — "Whose Shame?" — "Argument and Poetry" — The Kindergarten — The Apostolic Spirit—Pioneer Sisters' Friends—Another Instance.....491-493

EDITORIALS

"It's the Way of Me"—Anarchy in Thought and Deed — Who Pays the Expert? — Cæsar's Friend—Parents and the Notorious College—A Fight for Public Decency—The Pan-Protestant Congress 494-497

LITERATURE

XXI–George Herbert.

REVIEWS: Texas in the Middle Eighteenth Century—Mother Mary Veronica—Cuba Old and New—The Liberty of Citizenship—The Life of Saint Boniface.

BOOKS AND AUTHORS: "Curiosities in Proverbs"—"Fifteen Thousand Miles by Stage" — "Father Payne"—"Gossamer"—"The Psychology of Relaxation" — The *Queen's Work* for March — "The Hunting Wasps"—"The Falsity of the Theory of Evolution"—"Addresses at Patriotic and Civic Occasions by Catholic Orators."

BOOKS RECEIVED 497-501

EDUCATION

After Free Textbooks, What?.....501, 502

SOCIOLOGY

Over-Population and Diminishing Returns. 502, 503

NOTE AND COMMENT

Luther's Wedding Ring—Sweated Labor in Tenements—Mgr. Kelley and the Chicago Poison Case—Catholics and the Civil War—Some Reflections on Our Theaters—False Charges against the Church.....503, 504

CHRONICLE

Home News.—Of late Congress has been engaged on three treaties of some importance. The first of these, an agreement with Nicaragua concerning exclusive rights for an interoceanic canal, has been ratified by the Senate, by a vote of fifty-five to eighteen. According to the terms of this pact, Nicaragua is to receive $3,000,000 for public purposes; this money is to be spent under the supervision of the United States. In return the United States gets

New Treaties

> the unencumbered exclusive rights necessary and convenient to the construction, operation and maintenance of an interoceanic canal by way of the San Juan River and the Great Lake of Nicaragua, or by way of any other route over Nicaraguan territory.

Besides this the United States acquires a naval base on the Gulf of Fonseca on the Pacific coast, and a ninety-year lease, which may be renewed at will, of Great Corn Island and Little Corn Island, off the east coast of Nicaragua. Salvador protested the treaty, but now at least, there appears to be little reason for objection, since the ratification resolution declares that nothing in the treaty is "intended to affect any existing right" of Costa Rica, Salvador and Honduras. Our Government has no present intention of constructing another canal; the intention of the treaty is rather to prevent construction by any other country. Negotiations with Nicaragua over this affair are of long standing. In 1849 the United States obtained both the right to construct a canal through Nicaraguan territory and the title to Tiger Island in the Gulf of Fonseca. Great Britain seized the island and frustrated the purpose of the agreement by the Clayton-Bulwer Treaty. Later, in 1901, the Hay-Pauncefote Treaty left the United States free to use either the Panama or Nicaragua route. An attempt had been made by a private American company to dig the canal through Nicaragua, but failure resulted, principally by reason of the panic of 1893. In 1900 the House of Representatives passed a bill authorizing the construction of the Nicaragua canal, but shortly after the Panama Company offered favorable terms and the Panama route was chosen. Under President Taft a treaty similar to the one just ratified failed of ratification. Secretary Bryan submitted another treaty which was judged unsatisfactory, and in 1914 the present treaty, the protectorate clause omitted, was lost by the adjournment of Congress. There still remains a possible route for a canal through Colombia, by way of the Atrato River.—The Colombian treaty, made necessary or expedient by the attitude of the United States toward Colombia at the time of Panama's secession from the latter country, has been altered in such a way by the Senate Committee on Foreign Relations that the Colombian Minister at Washington has protested vigorously and, to emphasize his displeasure, has asked for a leave of absence. The Committee reduced the indemnity offered to Colombia from $25,000,000 to $15,000,000 and changed the so-called American apology into an expression of mutual regret over the difficulties that arose out of Panama's secession. The treaty as it stands will, most probably, not be accepted by Colombia, and as a consequence, is likely to fail of ratification by the United States Senate.—The third treaty is with Hayti. By the terms of this agreement, this island practically becomes a ward of the United States. Some of the provisions are as follows: (1) there will be a receiver of customs, nominated by our President but appointed by the President of Hayti; (2) there will be a financial adviser chosen in the same way; (3) the native constab-

ulary, urban and rural, will be officered by Americans until Haytians show themselves fit for command; (4) Hayti agrees not to increase its public debt without permission of the President of the United States; (5) Hayti also promises not to dispose of any territory to any foreign power, by sale or lease; (6) the United States agrees to lend efficient aid to preserve Haytian independence. This treaty was ratified by the Senate on February 28.

The War.—The Austrians have taken Durazzo. After surrounding the city on three sides they engaged and defeated the forces commanded by Essad Pasha. Later they turned the Italian positions at Bazar Sjak, on the River Arzen, and at Sasso Biancho, and having stormed the outer defenses of the city, they entered Durazzo, which had already been evacuated by the combined forces of Albanians, Italians, Montenegrins, and Serbians. Albania with the exception of Avlona is now in the hands of the Central Powers.

Bulletin, Feb. 21, p. m.-Feb. 29, a. m.

In Armenia the Russians have been pressing hard on the Turks, having advanced to the vicinity of Trebizond, driven the defeated garrison of Erzerum forty miles to the west of the city, and taken Bitlis, southwest of Lake Van. In Persia also the Russians have had important successes. Not only have they compelled the Turks to abandon the difficult mountain passes of Bidesurks and Sakhae, thus opening the way to an advance on Kermanshah, but they have captured that strong fortress itself. This victory is all the more noteworthy, because it clears away the great obstacle that prevented the Russians from going to the assistance of the British in Mesopotamia. Constantinople reports that at Felahie, south of Kut-el-Amara, the British relief force has made another attempt to move up the Tigris, but has suffered a costly repulse.

The Germans have made considerable advances at several points in France, but these successes have been dwarfed by the magnitude and importance of their attack on the French lines north of Verdun. The assault, which has resulted in the most desperate and sanguinary fighting that has taken place on the western front for over a year, began on an eight-mile line from Consenvoye to Ornes. These operations soon extended to a twenty-five-mile front from Melancourt to Etain, and later spread as far south as Hennemont. On the eastern and western ends of this line little progress has been made, but in the Meuse valley, along the section of the front that stretches from Consenvoye to Ornes, the Germans have advanced more than six miles, and have driven a dangerous wedge into the defenses of Verdun. Under cover of terrific artillery fire, the German infantry has moved south and taken Brabant, Haumont, Ornes, Beaumont, Douaumont, Bezonvaux, Louvemont, and Champneuville; and, what is most important of all, has stormed and captured Fort Douaumont, the most northern of the permanent main line fortifications of Verdun. This means that the Germans have broken through the Verdun ring of forts and have reached a point not more than four miles from the city itself, which, with forts De Souville and De Vaux, is said to be already under bombardment. Both sides have lost heavily.

German Attacks on Verdun

On Wednesday, February 24, an unexpected and unprecedented incident took place in Congress, which was in the nature of a virtual ultimatum served on the President by his Party. Democrats, especially in the House, had begun to fear that a rupture of friendly relations would inevitably take place if the President persisted in his determination of insisting on the right of Americans to travel without jeopardy to life or property on armed merchantmen. Accordingly Senator Stone and Representative Flood, the respective chairmen of the Senate and House Foreign Affairs Committees, waited on Mr. Wilson and suggested that Congress relieve him of responsibility in the submarine controversy by passing a resolution forbidding Americans to travel on armed merchantmen. The President rejected the suggestion. On learning this, the Democratic Party in the House clamored for the passage, even against the President's wish, of Representative McLemore's resolution, which had already been submitted to the Foreign Affairs Committee and embodied in the Democratic proposal. Similar agitation, though less pronounced, took place in the Senate, where Senator Gore tried ineffectually to get a resolution of the same type before that body. Democratic leaders, however, succeeded in controlling that situation, but called on the President to assure him that the resolution would undoubtedly pass, if the Administration persisted in its determination. The President delayed seeing the deputation until after he had published his open letter to Senator Stone, in which he expressed his belief in the good faith of Germany's assurances as to the safety of American citizens and his hope of a favorable settlement of the matter. At the same time he declared his unalterable position that the United States should not submit to any curtailment of American rights. The subsequent conference between the President and the Democratic leaders elicited the promise made by the latter that action would be deferred in the House for the present.

The Submarine Controversy

Count von Bernstorff has received Germany's reply to Mr. Lansing's latest communication. Its main points are said to be the following: Germany intends to stand by her previous assurances, which, however, do not extend to armed merchantmen; documents are submitted to show that Great Britain has used guns offensively against submarines; Germany is willing to discuss the question of defensive and offensive armament with the United States, but urges that Americans be warned not to travel on armed merchantmen; ships will not be attacked unless presence of armament is proved.

The issue has been further cleared by the receipt of Italy's reply to Mr. Lansing's proposal for the disarming of the Allies' merchantmen. The text of the communication has not been published, but it is understood not to be a flat refusal of the proposal, but an argument for the legality and reasonableness of defensive armament.

France.—Under the presidency of Mgr. de la Villerabel, Bishop of Amiens, the annual meeting of the Association of "Notre Dame de Salut" has just taken place at Lourdes. In his address to the Association the eloquent Father Bailly insisted upon the fundamental virtues which should be developed during the crisis of the war—the spirit of initiative, boldness in the practice of religious duties, devotion to Catholic works of piety and social betterment and the spirit of faith. The official report read at the meeting emphasizes works of piety as the first duty of the Association, insists on the necessity of novenas and retreats, and urges, when possible, pilgrimages to the great national shrines. Since the beginning of the war, some of the old activities of the Association have decreased, but other new works have been begun. Through the initiative of the members Masses are regularly said for the soldiers killed in battle, the Catholic works of charity in the dioceses held by the Germans have been generously aided, and portable altars have been widely distributed, so that at present 400,000 Masses are said monthly in the battle-zone and in the hospitals. In 1914 the Association had distributed 63,807 francs to various Catholic charities; in 1915 the amount had gone down to 21,000 francs; in January, 1916, the total for "war-charities" alone had gone up to 650,000 francs. At the close of the meeting the Bishop of Amiens, in referring to the pilgrimages which had accomplished so much good for the preservation of the Faith in France, complained that the little town of Pontmain, well known for its popular shrine of Our Lady, had been left by the Government without railroad facilities and even without a post office. He reminded his hearers that whole regiments were still without the services of a priest and that the Faithful must be ready for great pecuniary sacrifices, both now and after the war, for the cause of religion. In the diocese of Amiens alone sixty-five churches now in ruins would have to be rebuilt. He exhorted all to unswerving loyalty to the Holy Father, warned his audience against the treacherous rumors spead against him and regretted that France had no ambassador at the Vatican. The meeting of the Association has called attention to some practical religious needs of the country and the frank words of Mgr. de la Villerabel are already seen to have produced a salutary effect.

The Lourdes Meeting

Germany.—New taxation regulations have been drawn up for Germany. Particularly important are the war profit measures which apply separately to individuals and corporations. In the former instance the new regulation takes the form of a graduated tax on property increment between January 1, 1914, and January 1, 1917. The tax commences with five per cent on the first 20,000 marks, six per cent on the next 30,000 marks, and then rises in successive stages to twenty-five per cent on increases exceeding 500,000 marks. A direct tax on increased income is avoided, but when an increase in the amount of property is accompanied by a correspondingly increased income, the rate of taxation is doubled. Though spenders who live up to their war profits may escape the additional income taxation, yet many ingenious provisions have been made to prevent the usual artifices of "tax dodgers." The second section of the war profit taxes deals with corporations. The tax on their war-time profits starts with ten per cent on the additional yearly profits made during the war, as compared with the average profits before that time, when this additional profit does not exceed two per cent of the corporation's capital stock. It rises to thirty per cent when the additional profits exceed twenty per cent of the capital. Further provisions of a similar nature are made, so that a corporation whose increased profits in any year of the war amount to twenty per cent of its capital and whose total annual profits amount to thirty per cent of its capital, will contribute forty-five per cent of its additional earnings to the treasury. Foreign corporations are likewise to pay from ten to forty-five per cent of their additional profits, the high limit being reached on gains of 2,000,000 marks.

Taxes on War Profits

Great Britain.—On February 22, the House of Commons passed the new vote of credit for $2,100,000,000, thereby raising the total amount allowed for the conduct of the war to $10,400,000,000. These great demands, which have been met readily, prove the tremendous financial strength of the Empire. The total expenditures of the war, calculated to April 1, are in excess of $6,000,000,000, excluding loans of nearly $3,000,000,000 to the Allies and the Dominions. "Notwithstanding these gigantic expenditures," said Mr. Asquith in the House of Commons, "we have maintained our credit. We still have great resources, but we must husband them with prudence."

The New War Credit

> It is an absolute marvel that, after eighteen months of war, we are still almost the only open gold country in the world. Our paper can be exchanged for gold at the bank. Every sovereign in paper money has gold back of it. It would never have been believed two years ago that British credit could stand the extraordinary test to which it has been subjected. I have no doubt that a year hence I shall be able to show that our credit is still unimpaired.

An interesting discussion was raised in the course of the debate when Sir Joseph Walton, of the Liberal party, criticized the Government for careless inspection of mu-

nitions received from the United States. "I am informed," he said, "that of twenty-eight shells recently fired by one of our howitzers at the front, only one burst."

Calling to the Colors

A royal proclamation has been posted calling to the colors by March 31 the recruits of the first class. This is the youngest of the available classes, being composed of unmarried men who had attained the age of eighteen by August 15, 1915, and completes the summons for single men. Provisional arrangements have been made to call the groups of married men, who attested under the Derby Plan, in successive batches. Beginning on April 29, the men from 24 to 33 years of age will be summoned. On May 13, the group of men from 34 to 36 years will be called; on May 27, men 37 to 39; on June 10, men from 40 to 42; on June 24, men from 43 to 45. The last group, comprising men 46 years of age, will be mustered on July 8.

Ireland.—Speaking at a recruiting-meeting held in Galway last week, the Lord Lieutenant, Lord Wimborne, after reminding his hearers that Parliament had excluded Ireland from the Military Service Act and left her the old voluntary system, expressed the hope that Irish people would realize what that meant and that they would appreciate that a deeper duty had now been cast upon Ireland than ever before. In support of Lord Wimborne's views Mr. John Redmond, among other things, said:

Views on Recruiting

> This, I believe, is the most solemn and fateful moment that has ever occurred, certainly in this generation, in the history of Ireland. Make no mistake about it. Upon our action today depends the future liberty of Ireland. . . . Upon the action of Ireland today depends the unity, the prosperity and the liberty of our country.

It can be gathered from the whole tone of Mr. Redmond's speech that he is committed heart and soul to his policy of recruiting and that he means to carry it through. He further declared that if the supply of recruits is not maintained

> We break our plighted word as a nation, throw away the fruits of forty years of struggle and sacrifice, and prove ourselves a nation of reckless, irresponsible, unthinking men, utterly unworthy of self-government.

These are strong words and an influential section of the Irish press views them with alarm, for by the admission of Mr. Redmond, Home Rule, which has been repeatedly promised by the Irish Party as a certain fact at the end of the war, now seems to be made contingent upon a sufficient number of such recruits to the British army.

Another powerful portion of the press maintains that the chief business of the country is to end the war as speedily as possible, and that no progress can be made, and no stable internal reorganization effected, while the struggle lasts, and England's enemies remain unconquered. Hence it adds that the only way in which Ireland can forward this result, which it deems vitally necessary, is to support the leaders of the national movement in what is termed the sane, sensible, and patriotic attitude they have adopted with regard to the war.

Mexico.—Last October Carranza promised religious freedom in Mexico; the following synopsis of a letter written by a Yucatanian shows how much that promise is worth: (1) All the country churches and parish houses have been taken over by the Government; some priests are interned in Merida, many others have been exiled; not a single priest is allowed to administer the Sacraments in the rural districts; (2) the Cathedral and many other churches in Merida have either been closed or turned into storehouses, etc. One church is a Masonic hall, another has been given over to students as a meeting place; abominable tirades against God are now delivered from the pulpit there; (3) a few churches are still open, and a few priests are allowed to hold services. Mass is permitted on Sunday only, at 8 o'clock; confessions are entirely prohibited; (4) on January 6 twelve priests were summoned by the Government of Merida and ordered to leave Yucatan. One of them protested and demanded the reason for this order, declaring that neither he nor his companions had committed any crime, and since they were all native-born citizens, there could be no cause for their exile. The Commandant admitted the justice of their contention, but declared he was acting under orders from a superior officer and could, as a consequence, give no explanation to the complainants; (5) all Catholic schools and colleges have been confiscated, converted, as the revolutionists say, "from temples of darkness into temples of light." The school at Valladolid was confiscated "because the Government school had no pupils"; the school at Tekax "because the Government had no school there and needed one"; (6) parents have been ordered to send their children to the State schools under penalty of severe punishment; (7) although our Constitution prohibits the mention of religion in the classroom, yet teachers have been ordered "to root out fanaticism," in other words, to do away with religion. In order that this monstrous crime may be accomplished, vicious, irreligious teachers have been imported from the North. One of these women was expelled from Yucatan at the request of her pupils, who became indignant at her conduct; (8) Alvarado boasts that he has founded 800 schools in this State. He founded (*sic*) a very large number of these schools by seizing Catholic schools and replacing Christian doctrine by Socialism; (9) there was in Merida a private hospital for women, owned by a few wealthy Catholics, and under the care of Mexican Sisters. The Government confiscated the buildings and grounds and drove out the Sisters despite vigorous protests.

Yucatan After the Recognition

TOPICS OF INTEREST

Terpsichore and Mars

TO no less a curse than tango, think some, is to be attributed the blessing of our country's peace. Social psychology is offered in explanation of this amazing hypothesis. We are informed that an excess of "animalism" accumulates in nations, as in individuals, and must be worked off somehow. It so happened that, when America's superfluous energy became too much to be managed, that "arch-rag-timer," Irving Berlin, and the other original worthies, were peeking around the corner. Columbia had the madness; they had the music. So the country fell to dancing like a hoyden to their exaggerated strains, and has been doing so since. Naturally dignity has whirled away; the sexes have grown so lean that they have simply been forced to make slimness *à la mode* in order not to look ridiculous; morals have gone dizzy. But what of that? The country has done only what the necessity of a nervous outlet and the accident of syncopation betrayed her into doing. She should congratulate herself and thank her stars that she has not erred worse, like Germany, it appears. For according to the critic when Teutonic energy reached a climax, there were no eccentric musicians at hand, as in America, to beguile restlessness into a fervid worship of Terpsichore; but there were cannon, and they inveigled Germany into an honoring of Mars. All will agree that war is to be regarded as considerably worse than rag-time; even the ear-split prig himself will grant that.

Since the European contest began, so many different reasons have been advanced by magazines and newspapers to explain why the dove of peace is fond of soaring round the statue of Liberty, that the reviewer should not be blamed for becoming skeptical of all of them. But the tango elucidation is so unique that it attracts something more than a smile. A little examination is apt to suggest that, after all, this may not be exactly the worst explanation of our freedom from Mars; for surely we are not able to think much of entering war, when our musical program is so elaborate and exacting; and even if we did enter the conflict with our present state of swaying shoulders and trotting feet, we should be about as helpless in battle as were the Sybarite horses of fable fame.

Certainly and seriously, however, the idea from which this whimsical hypothesis springs is psychologically sound; namely, that any nation's energy may become excessive and explode. History testifies to such ebullition among all peoples. But it is false to assume that, when the vital store bursts forth, it must blindly diffuse itself into whatever channels are convenient: good, bad or indifferent. Those who make this assumption consider that every nation, like every individual, has reason to direct it and a certain amount of free-will to adopt or reject the direction. Just as it would be foolish to believe that a gentleman whose digestion happens to be doing nicely must perforce execute a "fox-trot," if the orchestra strikes up "Balling the Jack," so it would be unwarranted to hold that Columbia turned into a soubrette merely because her muscles were too limber, and her musicians were on the alert; or that Germania went forth to war solely because her girth was so ample and ammunition so handy. The world's energy is largely directed by knowledge; it does little blindly, however willingly. America and Germany have fastened upon their respective occupations, not because battlefields and ballrooms are so irresistibly attractive, but simply because both nations elected to do so. With what degree of freedom they thus chose, let the scientist determine.

While America doubtless knew what it was doing when it decided to dance its "animalism" away, and Germany very likely pondered before it plunged into Belgium, it would seem that neither reflected as deeply as might be: else there might have been a far different selection of courses. In the land of the Teutons itself enemies existed much more dangerous to Teutonic interests than any from without; the death of these internal foes should have been made the object of Germanic power. This was not to be; so the mourning of scholarly Americans over the corpse of Teutonic sociology had better cease, that their solicitude may be fully turned on our own country's state of health.

Our national tragedy is being enacted amid circumstances different from Germany's. There is method in the so-called German madness; if there is any in ours, the method itself is madness. Seeking an opening for our strenuosity, we select a cabaret, and eventually find a sanatorium. Wantonly expending our nerves on dances, we are obliged to expend our cash on doctors. A diversion which must be met in terms of coin and coffins should not prove overwhelmingly attractive to a sensible people. Our surplus energy is devoted to a trashy pleasure. This at least must be said for Germany's and Europe's: it has a purpose. The land across the sea is not fighting only to kill time from midnight to morning, like so many of us.

The February issue of one of our popular magazines flaunted a cover-design of a slumbering female and the stern black-typed advice, "Awake and Prepare, Columbia." But it would seem that Columbia, in one sense, has been too much awake, and needs a little sleep to become *compos sui* again. Her fits of hysteria lately have been as numerous as unique. She has become restless with the odd hallucination that Europe, starving and tottering, was actually going to vault across the Atlantic and assault her; has been vividly impressed with the quaint necessity of snatching books out of her boys' hands and thrusting guns therein. Her eyes have streamed over the stories from far-off scenes of carnage, but, comparatively, Mexican tragedies right under her eyes have elicited scarcely a thought or tear. Of a truth, she

should sleep and sleep to folly; but she should wake, and wake to sense.

Her sociologists can help her. They can point out a thousand and one ways in which America can get rid of energy. One man at least has pointed in the right direction, Professor C. E. A. Winslow, of the New York State Department of Health, who, in the *Constructive Quarterly Review,* urges us to war, but to war against disease. Surely there is a vast field for such battle in America, an outlet for pent-up energy. The Professor declares that forty per cent of our 1,500,000 deaths a year are preventable. Our country irrationally lets streams of energy, "animalism," if you will, recklessly dash through avenues of painful excess. Why not rationally direct those streams into channels of social good? The warfare against disease would have all the glamor and excitement of the trenches, and exceedingly more of glorious victory. Physical perfection, next to moral, is the most salient kind of preparedness.

But moral betterment precedes physical and induces it. Realizing this, Surgeon-General Gorgas, in the same number of the *Quarterly,* advises that doctors unite themselves to the churches, that the doctrine of justice, the root of social strength and success, may have the double recommendation of science and religion. It is the General's opinion that "poverty is the greatest enemy to the health and well-being of the race," and that injustice to the workingman in the matter of wages, is the cause of poverty. Obviously there are other causes besides this; perhaps, too, there are much greater enemies to the welfare of our people than slender purses. But the gentleman's remarks ring refreshingly true when he adverts to the Church as the teacher of social morality, which is, in turn, the promoter of social prosperity. His doctrine sounds significantly like that which Catholicism has been trying to make audible above the din of Socialism.

When our citizens listen once more to the lessons of the Master and permit His sacred words to permeate their hearts, our country will develop a new dignity. Slums, brothels, cabarets and jails we shall always have with us, most likely, but their number will be considerably decreased. The fight for national virtue is the noblest we can wage, and must be the most advantageous, spiritually and materially. If our abnormal energy simply has to have an outlet, why not give the Winslow-Gorgas type of Christian Science which, unlike Mrs. Eddy's brand, is both Christrian and scientific, a good trial?

EDWARD F. MURPHY.

The Boys of Our City

IT is fortunate that this article has to do, not with all the boys of our city, not even with all the Catholic boys of our city, but only with some of our Brooklyn boys. Even with this limitation the subject is sufficiently serious to demand instant and intense study. However small in ratio to the whole may be the number of boys in danger of loss of faith, there are far too many in daily and serious dangers of other sorts. The boys of Brooklyn are no more immune from the mephitis of municipal life than are the boys of Manhattan. Time was when Brooklyn was known as the "City of Churches," and we were thought to be suburban in character. We had our compensation in that our Catholic boys had all needful safeguards in home, school and church. But that day has passed and we too are now faced by crises of grave import to our youth.

For the present purposes the boys of Brooklyn may be placed in two groups: those who, though still in the Faith, may easily be lost to the Church, and therefore to the State, because of evil domestic and neighborhood environment, debauching associates, and lack of proper moral and mental training; and those who have not only been subjected to those malign influences but have in fact fallen beneath their baleful pressure, and have been brought to court and are thus in danger of becoming hardened criminals. The boy in either class has a body and a soul upon which the evil works. It will be well, therefore, so far as may be, to group separately the things that affect each.

Exact dichotomy is almost impossible because that which hurts the soul often harms the body, and similarly that which debases the body often corrupts the soul. But it may be said in general that drunken, dissolute, irreligious parents, blasphemous, licentious companions, such places of evil amusement as dance halls, poolrooms, low motion-picture theaters, evil employments, such as messenger service, which while in itself not bad, often requires delivery of messages to low resorts, are the chief causes of the boy's loss of faith. Not only do these things lead to lessened faith, they also result in the acquisition of vicious habits that make the boy a moral degenerate. Then, too, these same causes produce other habits that bring about mental and physical consequences beside which De Quincey's recital of the results of opium-eating is colorless. Degeneracy keeps pace with science and since "Satan now is wiser than of yore" we have the heroin and cocaine fiends. An assistant district attorney in Kings County tells me the police no longer initiate their search for certain types of criminals in the liquor store, but at the soda fountain or in the candy store, whither the "dope fiend" resorts and where the presence of the boy is not so noticeable. This, of course, is a mere sketch of the perils that surround the boys of Brooklyn, but like Mercutio's wound, "'tis enough, 'twill serve." What then can we do to help the boy thus placed? Let us first see the nature of the remedy to be applied and then seek the method of applying it.

As there are two classes of boys, so there are two kind of remedies; one preventive and the other restorative. For the boy, who, though exposed to these influences of evil, has not as yet actually gone astray, must

be devised means of protection from the hazards of contact with contamination; such a one must also be equipped with aids to resist temptation. Of course, it will seldom be possible to take the boy's body away from the infested locality but we can take his mind, his soul, his aspirations away by giving him some healthy substitute for pernicious pastimes. For the boy, whose breach of some ordinance, or even penal law, has brought him into court, we must plan some way of rehabilitation not merely before the law and in the public eye, but above all in his own estimation. This can best be done by a layman who is willing to play the part of a big brother, work that is wonderfully alluring to a man who is faithful to his Church and loyal to his country. But far better never to enter upon the work than to take it up idly and as idly lay it down; that means a serious setback to the movement; a lost big brother and a cynical little brother.

Before our consolidation with New York the boy-problem in Brooklyn was provincial rather than metropolitan. But since 1899 the whole structure of our community has been much altered and the rapid increase in our population has created problems that before then did not press on our attention. Indeed these problems have been so swift in their advent, or in their development, that even yet we have scarcely realized their import. Hence, though we have essayed to solve them, our attempts have been and are as yet sporadic. True, many members of the St. Vincent de Paul Society, of the Holy Name Society, of the Knights of Columbus, and of other kindred societies have thrown themselves, Crusader-like, into the field of action, but their labors are individualistic, there is no "team-work." We have in Brooklyn no Catholic society that has for its sole, or indeed for its chief object, the saving of boys. The Ozanam Home in Brooklyn is for women. There is a Boys' Home but that has its own field. Also many Catholic men have affiliated themselves with the Brooklyn Juvenile Probation Association which was incorporated in 1907, and aims "to assist and extend juvenile probation work by cooperating with the Children's Court Probation Officers and Correctional Institutions." But that association, composed as it is of Protestant, Jewish and Catholic members, is necessarily limited to the humanitarian phase of the work and postulates that "it is wiser and less expensive to save children than to punish criminals." It is and must be non-sectarian, except in so far as the Protestant, Jewish and Catholic members, in caring for the lads of their respective religions, try to keep their own boys true to the faith of their fathers. Even in this association it has been difficult to secure enough Catholic volunteers to do our share of the big brother work. One reason for this, as has been already hinted, is because the problem is so new that we have just begun to grasp its terms. There should be added to this, as a main reason, the belief of many Catholic men, that the volunteer must possess unusual qualifications, the lack of which makes people incompetent for the work at hand. Fortunately these difficulties are being removed, but the time has come for new methods and a larger endeavor. We have appraised the malady with sufficient accuracy to undertake its cure. How shall we proceed?

The problem is not confined to one borough but in general is found throughout the city. The plan should therefore be commensurate to the field of campaign. Whether an organization now in existence should extend its field, or whether a new organization should be formed, is an unimportant detail. It is of the highest moment that some organization should accomplish the following work: (1) so cover the five boroughs of New York as to make a comprehensive survey and secure a reserve force from which to draft volunteers; (2) systematize methods; "rescue work is dependent mainly on systematic endeavor," (*"The Boy-Saver's Guide," Rev. G. E. Quin, S.J.*); (3) so organize the new agency that it can be supervised by the clergy, to prevent the layman from falling into the error of viewing the problem as a "civic" one instead of essentially a religious one; (4) explain the qualifications needed in volunteers, so that Catholic men may not be deterred from entering on the work for fear they may be lacking in capacity to discharge the duties of a big brother.

Two things should be impressed on our men: one is that *the boy on the street will inevitably get a big brother*, and if the latter is not some zealous Catholic, he is sure to be a degenerate crook. The other is, that the qualities needed for this lay apostolate are few and easily acquired, namely: (1) an intelligent grasp of the problem and of the way to solve it, coupled with a desire to aid in the solution and a determination to persist in the work; (2) some skill in controlling the boy, some sense of discipline; (3) a sympathetic appreciation of the characters of boys and of their outlook on life. All these can be taught by those who are already engaged in the work, except zeal, but that is not a rare virtue in Catholic men. For they realize thoroughly that if a Catholic boy's faith is permanently lost, all is lost. So nothing that will safeguard it must be left undone. As boy-savers have learned by sad experience, the shipwreck of a lad's morals precedes the ruin of his faith.

This, of course, is a mere outline of what, as I view it, should be done. It is, however, the result of some experience and of much thought, and will, if adopted and extended under the supervision of wiser and more experienced minds, produce two excellent results. The separate, unrelated efforts of those now engaged in the work will be brought together under one plan with added effectiveness. The faith of the boys of our city, now in dire peril or actually lost will be preserved, or restored and revivified. Thus the Fold will be kept intact, and at the same time the State will be furnished with the best guarantee of a sound public morality in future.

Brooklyn. Francis A. McCloskey.

The Success of Christianity

THE vital difference between Materialism and Christianity is that the former can fail but cannot admit failure; the latter could admit it, but cannot fail. Hence it is that Materialism needs a scapegoat under reverses. Hence it is, too, that perhaps the greatest sign of Christianity's success today is the iteration of the charge that it has failed.

For in the peculiar insistence of the indictment, its appearance under a multiplicity of forms, now implicitly, now explicitly, but everywhere doggedly demanding recognition, there would seem to be a faint suggestion of another failure and an attempt to cover it before the world, a last play, as it were, to the galleries to distract, to dazzle at any cost, to keep the stage with the secret of the breakdown known only to those behind the scenes.

In much the same position, a Roman Emperor found himself, many centuries ago. The deification with which Rome had vested her emperors, the seemingly limitless, potential empire embodied in myriad breastplates and Roman swords, were enough to have shortened life's perspective for any man. Julian the Apostate, in consequence, indomitable and imperious even by nature, had flung down the gauntlet to Christ, had become incidentally the exponent of a system that could fail but could not admit it. During his reign he had tried to make good his defiance; it seemed that he had won. Still so utter was his defeat at the struggle's close that he was forced to bear witness against himself, to cry out with the consciousness of the victor's might. Yet extorted though his cry was, bitter though it was and pitiful in a certain mingling of bluster with chagrin, it had this to recommend it: it was *honest*. Here there was no attempt to hide failure. Julian a Materialist, if you will, *during* the struggle, at its close deserted and committing the unpardonable sin against Materialism, the admitting of failure, died with the words of his new apostasy on his lips: "Galilean, Thou hast conquered." This story, discredited by many scholars, may or may not be true, but it contains a lesson too valuable to be lost.

Its truth supposed, it is now some years since our own world likewise hurled the gage to Christ. The break has come. Materialism has failed. Where is Julian's honesty? Imitators of him in losing life's perspective, why do not modern Materialists as frankly leave the stage?

That Materialism has failed, who will deny, granted its predominance during the last few decades in the political and social life of the world? And to whom, if we omit the Materialist himself, is it necessary to prove that Materialism really has been in power, that not only modern practice, but modern theory and ideals, have simply taken for granted in many of life's most vital relations, the truth of this crass creed? Who, that has watched the drift turned up by the present conflict, can doubt what it is that has been wrecked?

In books and pamphlets or wherever else man's moral relations have been touched, the clumsy fingers of Materialism have been evident. Nor is the evidence to be found so much in what is said, though that is damaging enough, as in the bewilderment when the catastrophe came, the utter inability to find consistent first principles, the wild scurrying for the cover of excuse, and then the gradual rediscovery and naive but warped presentation of things which everyone knew before religion left the cabinet and the schoolroom.

The evidence is not so much the inferential Materialism of asking, as one journal did, "What is a Christian?" and getting answers that for the most part could have come from non-Christians alone. It is not the crassness of an atmosphere which makes possible even one hour's existence for birth-controlists or eugenists; but the evidence is preeminently in the hopeless confusion of facts such as these: that the identical "time-spirit" which begets the birth-controlist and justifies the lynch-mob should likewise beget legislatures that invade individual right; that while birth-controlists chafe against even the natural law in a clamor for untrammeled indulgence, positive law should be permitted to say what men may drink or how men may educate their children; that, in a word, the "time-spirit" confronts us with the economic curio of paternalism in government, going arm in arm with wilder, fiercer cries for license in the governed.

Or again, to exemplify this "spirit" not as acting but as philosophizing, when the break came there was the rediscovery of the old Christian idea that nations are bound by the moral law even in the absence of a *temporal* sanction. When requisitioned by the war, the contrary idea was found unworkable, a cardinal crime in a Materialistic philosophy. Then came the attempt to give consistently the principle's genesis, and Materialism forced by the pressure of events to deny that "might makes right," unable at the same time to *admit* a *spiritual* sanction for the natural law, finds no happier solution of the difficulty than, v. g., "Our ethics must be revised to fit the needs of our progress." As though the natural law were mutable and the principles of morality pragmatic, and cabined in time; or being such, and there's the rub, as though an arm as short as is time's could stay the awakened passion of a nation and by threat or promise, abolish human sacrifice to "progress." Where is the value of the law if you strip it of its obligation? Where is the obligation of natural international law today, if you strip it of a *spiritual sanction?*

Now Christianity could never have produced such chaos as this. I doubt whether even the Materialist himself would say that a religion which has mothered the most highly systematized philosophy the world has known could be guilty of not knowing and not harmonizing its own first principles. No, if only because of this confusion, not Christianity but the "isms" have been in power, and the "isms," not Christianity, have failed. For forty years the Materialist has stood at the elbow of the modern world teaching men to meditate on man as

an end, until men have lost life's perspective as truly as Julian did, and placed their whole empire, yea their whole faith, in the glitter of gold or in the ring and whir of steel. Why, then, the question recurs, when the breath has come, comes there not also the cry, "Galilean, Thou hast conquered"?

The answer, perhaps, is in this: Such frankness would be for the Materialist not only to admit his own failure and the non-failure of Christianity, but the more unbearable thesis of Christianity's complete success. It would be to concede that in civilization's most recent disgrace, the principles of Christianity have been vindicated as indispensable, if human conduct is to make for human happiness, that men with *man* for an end cannot avert disaster; that mere human endeavor, whether it take the form of eugenics or high armament instead of making for civilization, makes against it; that international law is powerless unless a sanction be given it higher than force or armies; that international morality is nil, when the Hague pact rests on nothing more endurable than the "uplift" of the race; that the moral life of individuals cannot be regulated by hygiene, or a just nation spring from an atheist schoolroom. In a word, it would be to concede that a conscience is necessary both in nations and individuals; that divorce between the orders of right and morality is betrothal of right to might and that when all is said and done, no conduct of human life is possible without the sanction of a world which, *because* transcending the material is precisely the more powerful in obligating rational animals.

It is because Christianity supplies at least this that she cannot fail. It is because Materialism neglects it that its failure is certain. Because of this appeal to a world unseen, Christianity *could* admit failure, seeing as she would in each reverse the triumphant failure of Calvary. Because Materialism denies such an appeal, "failure" is for her an unutterable word. She has risked all in the complexus of good terminating this side the grave. Beyond this she cannot call. Success for her means the quiescence of all human endeavor in what is sweet or pleasant, in what is powerful or stupendous or vast. This, her fetish, is also her law, nor can she offer, other than the loss or gain of temporal bliss, any penalty or reward. Hence it is that in the supreme test of any system regulating human happiness, the government of man's moral relations and the harmonizing of all life's issues, she is a failure. For, eschewing pain, she has left no room for hope. But the man in the trenches torn by a shell or choking with gas must have hope and so decides that Materialism must go. Misery and hope he can accept, but not misery and Materialism. No wonder that Materialism cannot admit failure. No wonder it needs a scapegoat; for this is Christ, driven these many years from "army and navy" and schoolroom, dragged again before the world's eyes. Those eyes must not see that the gage has not been recovered, or more properly, men must not realize that it was ever flung down, nor know what it is that has failed. Christ's answer to "What is a Christian?" men must not understand, though it is illustrated by the priests of the battlefield, nor must men see in the wholesale turning to God throughout the stricken lands, how great is Christianity's success. To all this the world must be blinded, so that when the struggle is over, men may be set thinking again on man as an end: thus the Materialist in securer domination can shorten once more life's perspective to "progress."

There would seem to be no doubt that this will come. History has no sadder comment on human fickleness than the decrease of "isms" during a scourge and their corresponding increase when the danger is over. No man dies a Materialist any more than he dies a simple atheist. Men die Theists, cursing or blessing God. Hence it would seem that since Materialists still cling to their creed, Materialism is not dead. And the lugubrious corollary must be faced that Materialism can concede a failure better than Christianity can manifest a success. But the fault is not Christianity's. There are "eyes that see not," and while there are, Materialism can live. For these is it striving to keep the stage today. Because Christians conquered and Materialism has failed, because Christ need not admit failure and Materialism dare not. "The failure of Christianity" is heard where Julian the Apostate would be credited with saying, "Galilean, Thou hast conquered."

George D. Bull, S.J.

The Catholina Lambert Collection

THE recent passing of the famous Catholina Lambert collection of pictures under the auctioneer's hammer marks the dispersal of one of the choicest collections of works of art in America. The Hearn, the Widener, and the Altman collections have become part of the art heritage of the nation; a spirit of true patriotism would have been shown if a few of our public-spirited millionaires had come forward and saved the Lambert collection as a whole for the people.

The collection, which numbered some 400 paintings, represented a discriminating choice and selection extending over nearly half a century, during which period Mr. Lambert, a silk manufacturer of this country, collected and housed his pictures at Castle Belle Vista, Paterson, N. J. The immediate appeal of the Lambert collection was, first of all, its representative character in offering specimens that show the best tradition of the school of Catholic art, and, secondly, the large number of religious subjects it embraced, the themes of which are taken both from Scripture and from incidents in the lives of the Saints. The varied nature of the selection of works of religious art which might be made from the whole collection is perhaps one of the strongest arguments that could be urged for retaining such a collection intact. The Italian school was represented by the canvases of Giovanni Santi (1435-1494), Botticelli, Titian, Tintoretto, and others. The Dutch and Flemish schools include paintings by Matsys, Jan Brueghel, Rubens, Rembrandt, Van Dyck, and many other masters. The school of Spanish religious painters was particularly well represented by the works of Domenico Theotocopuli (El Greco), De Ribalta, Pareda, Murillo, and Meneses. The modern French, English, and American schools have maintained a strict neutrality in religious art, except for one mural composition by Puvis de Chavannes (1825-1898).

The composition of De Chavannes, which is in three sections, exhibits in many ways some of the principles of the conventional school of Christian art. It depicts the meeting of St. Germanus and St. Genevieve, in her childhood, at Nanterre, and recalls the story of the Pelagian heresy. A certain Welshman named Morgan, who Latinized his name to Pelagius, corrupted the Faith in Britain by a heresy which took from him its name. To combat this false teaching the Bishops of Britain sent over to the Continent and invited St. Germanus, Bishop of Auxerre, and St. Lupus of Troyes to cross the sea and help root out the heresy. In 429 the two Bishops set out from Gaul, and on their way to Britain they stopped at Nanterre. Among the crowd that assembled to greet them St. Germanus noticed a child, whom he knew, by an interior admonition, God had set apart for a special work. The Saint sought out the parents of the child and told them of her high vocation. This child was St. Genevieve, who became the patron Saint of the city of Paris. The middle section of this composition shows St. Germanus in the act of laying his hands on the head of the child.

One of the earliest religious subjects which so distinguished the Lambert collection is Botticelli's "Madonna and Child," between which and the Madonna with St. John and Angels, in the Pitti Palace at Florence, there is a marked similarity. The Lambert Madonna shows Our Lady seated, her head inclined to the left, and both eyes closed as though in silent contemplation of the Mystery of the Incarnation. The Holy Child is held on her lap with both hands, and clasps His arms around her neck. An angel appareled in an alb and a red stole holds an open book, on which is inscribed the Magnificat. It is, of all the pictures in the collection, the only example that displays that ethereal idealization which is the distinguishing feature of the earlier schools of Christian art.

"The Madonna Enthroned," by Bernardino Luini, bears strong traces of the humanizing influence of the Renaissance. This picture is stated to be one of the three greatest Madonnas in the world, the other two being the Blenheim Palace Madonna, now in the London National Gallery, and the Morgan Raphael which is hung in the Metropolitan Museum of Art. Our Lady is represented with the Holy Child enthroned on a carved wood chair of state. A winged cherub, playing a fife, sits on the lower step of the throne at the feet of the Blessed Virgin, and two cherubs stand on the pavement playing flutes. Seated on a gallery at either side are two cherubs playing guitars, while above the throne are painted two others flying with outstretched arms. There is a striking contrast between the realism of this picture and the idealism that permeates Botticelli. "The Dead Christ" of Titian and Tintoretto's "Marriage of St. Catherine" are masterpieces that make a strong appeal for a permanent home, where the people may enjoy to the full the pictures' spiritual beauty.

The difference between the Italian and Spanish schools of religious art is more than a difference of treatment: it is a difference of national temperament, reflecting the manner in which religion and the spiritual life influences that temperament. Even with the Italian religious painters of the conventional school there is an indefinable air of gaiety, while the work of the Spanish painters carries with it an air of solemnity and gravity. It is the likeness and the unlikeness of St. Francis, who was an Italian, and St. Dominic, who was a Spaniard. This difference between the two schools is very apparent in "The Madonna of the Rosary," attributed to Murillo, and "The Madonna and Child," by Bartolommeo Schidone, a contemporary Italian painter. The former bears on it something of the intense seriousness of Teresa of Avila, of John of the Cross, of Ignatius Loyola, while that of the Italian flames almost with the child's joy of living. El Greco, whom lovers of poetry have got to know in Mr. Thomas Walsh's poems, is represented by "St. Francis of Assisi," which shows the Saint in company with Brother Leo: the picture is a version of a canvas in the Colegio de Doncellas at Toledo, and is representative of the artist, who found most of his inspiration in painting for the friars in the city of Toledo.

The collection numbered three pictures of the Assumption by Spanish artists, and one which is called the Assumption, but which bears conclusive evidence that it is a picture of St. Mary Magdalen holding an alabaster vase in her left hand, and surrounded by angels. "The Marriage of St. Catherine" appears to have been a subject that aroused the interest of Mr. Lambert, for his collection contains no fewer than four Italian masterpieces and one Flemish under this title.

There are two pictures which are not religious subjects, but which have a certain interest for Catholics. One is a portrait of Pope Julius II, the warrior Pontiff who girt himself with armor and went out in person to defend Rome against invaders. This is said to be a version of Raphael's portrait in the Uffizi Gallery at Florence. The portrait of Lady Kenelm Digby, by Marc Geerhaerts the Younger, recalls the Elizabethan era. Lady Digby was the wife of Sir Kenelm Digby, and her charms were sung by Ben Jonson and other poets of his time. The Digbys were Catholics, at a time when Catholics were banned as outlaws and traitors, and from them was descended the late Rev. Mother Digby, Superior General of the Religious of the Sacred Heart. The portrait of Lady Arabella Stuart, by the same artist, pictures an ancestor of Mother Digby's successor, Mother General Stuart.

The cataloguing of the Lambert collection, so far as the religious subjects are concerned, was not altogether satisfactory. A Spanish painting which is described as "The Elevation of the Host" certainly fits the description, but it presents all the traditional emblems of "The Mass of St. Gregory," which is undoubtedly its proper title. A picture of the early Italian school labeled "Head of a Monk" would be more accurately and interestingly described as "St. Bernardine of Sienna," and the "Portrait of a Syrian Bishop" shows an ecclesiastic not in Syrian vestments but in an unmistakable Latin cope and miter of a pronounced Renaissance style. "The Consecration of a Bishop," by Antonio Perez, a Spanish artist, 1580, has nothing whatever to indicate that it is a consecration. It shows a Dominican friar, who may be St. Dominic, as he has a halo, clothed in his habit and kneeling before a crowned female figure, who is placing a chasuble over his shoulders. It is possible that the crowned figure may represent some special Madonna venerated in Spain at the time the picture was painted, which would account for the very unusual presentment of Our Lady.

HENRY C. WATTS.

Premiers and Policies in Spain

THE ministry and government of Señor Dato, which were forced to resign not long since, owed their existence to an act of disloyalty on the part of their leader to his former political chief, Don Antonio Maura. The fallen Premier and his Cabinet maintained themselves in power, thanks to the benevolent tolerance and support of Count Romanones and the all-compelling crisis of the European war, which for the moment called a truce to all political quarrels and rivalries.

But from the very beginning the Government, headed by Señor Dato carried within it principles of sterility and death. The Conservative Party was divided and disorganized; men of mediocre talents and influence had seats in the Cabinet; a policy

of weak and disgraceful compromise with the enemies of order and of the country prevailed everywhere; the public administration was suffering under the ever-recurring and never-ending system of improvident waste, extravagance and graft. With such burdens and handicaps, the ministry of Señor Dato would have been short-lived, had it not been, as I have said, for the European war.

In vain the King exhausted prayers and entreaties to induce some friend of Señor Dato to form a Conservative Government and preside over the destinies of Spain. The statesmen addressed by the ruler could only decline. They were too painfully convinced of their inability to govern the country successfully in such trying times. There was but one thing to do, call Count Romanones to office and resignedly submit to the accession to power of the Liberal Party, although the Liberals themselves felt that their advent was untimely and inopportune.

Two things principally made the country look with suspicion and hostility on the Liberal Premier's assumption of office. The first was his anti-clerical attitude, openly in conflict with the ideals and sentiments of the vast majority of his countrymen; the second was his well-known sympathies with France and the Allies. The Liberal Party was evidently in great difficulties. Count Romanones may not be a man of great intellectual endowments or culture, but he is not lacking in shrewdness, tact and finesse and he has, moreover, a practical sentiment and grasp of the realities of life. He understood the situation. Immediately after assuming the reins of government and forming his Cabinet, he hastened to placate public opinion. He assured the country that he would remain faithful to the neutrality hitherto observed by Spain, and that Catholics would have nothing to fear from his anti-clericalism of former days. For the moment at least, people rested easy. They even gave something of a welcome to the Liberal Party. This welcome became more marked when the new President of the Council wisely selected as Ministers of the Exchequer, of State, and of Education, statesmen whose fine records, talents and integrity had won the esteem and the applause of the whole country.

The new Ministry comes to power with a well-defined economic platform. Its mind is made up to give precedence over every other question to financial and economic problems. If it perseveres in this, and meets with any success in the development of its program, there is no doubt that it will answer a long-felt need and realize the legitimate aspirations of the nation. The country is wearied of the endless political factions and struggles which for more than a century have wasted its strength and energies. But now there is a revival and the breath of a new life is stirring around us. "Work and bread!" is the cry now heard in city, town and hamlet. The "Great War," of which we might have profited to increase our industrial and commercial resources and wealth, has brought Spain an increase of misery and of economic difficulties and problems of the most serious nature. If the new Government succeeds in repairing in some way the harm caused by the incompetence, the inactivity and listlessness of the former Ministry, it will surely meet with the support of the nation, and in spite of the dangers surrounding it, enjoy a long term of office.

Dangers spring from certain petty jealousies and rivalries, the constant cause of discord and division within the Liberal Party. It is well known that when in October, 1913, Count Romanones had to resign office his fall was due to a split in his party caused by the Marquis de Alhucemas. This gentleman, as may be remembered had been in the Cabinet of Canalejas, and on the tragic death of the latter statesman became President of the Council for a few brief hours. But although the Count and the Marquis now seem united, this harmony is purely superficial, and the slightest motive or pretext will suffice to cause the old rivalry and hostility to break out anew.

Another important consequence of the fall of the Dato Ministry and of the present change in the political situation, is the new attitude of Señor Maura. Ever since the day on which the Dato Government was formed, Señor Maura, the natural leader of the Conservative Party and its former head, withdrew almost completely from political life, as a protest against that act, and as a condemnation of the standards, the ideals and the methods of the Dato administration. But now he announces that under the new circumstances of the hour, he is returning to public life to put himself at the head of his numerous and devoted followers.. His program will be that of 1909; his principles, morality and the fulfilment of the law, impartial justice for everybody.

This news has filled with enthusiasm the sound and thinking portion of our countrymen. For in spite of the continual opposition and the "veto" of the various sections of the Left and of the Radical parties, they recognize in Señor Maura the one man who can save us. They realize that his talents, his stainless integrity, his patriotism and his faith lift him to a position peculiarly his own and above every other statesman's in Spain.

There can be no doubt that this openly declared attitude of Señor Maura will give a new turn to our national policies. It would not be rash to declare even now that if this great Conservative leader entertains the hope and design of returning to office and of governing the nation, as everything now seems to indicate, he will succeed Count Romanones. Only one thing is needed, that Señor Maura should wish this.

NORBERTO TORCAL.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

The Catholic Week

To the Editor of AMERICA:

For the past two years timid voices have been heard lamenting the fact that Catholics lack coordination of effort. Here and there writers have cautiously intimated that our activities are disunited and scattered. Thoughtful men could not understand why our various societies and associations had their annual conventions in widely separated cities and at different times. Many a person entertained the vain hope of attending several of these meetings. Alas, even when interest had not been destroyed by the present system, there was the difficulty of sparing time, to say nothing of the expense. We have, it is true, only recently emerged from missionary conditions, but all the same we cannot deny the fact that our methods for advancing common Catholic interests are still disjointed, unsystematic and ineffective. Admitting that our efforts at organization have been only in the formative period, we must nevertheless confess that we have dissipated and misdirected much precious energy. But as times change so do plans and methods. This year is to witness the first "Catholic Week." The Central Verein, the Catholic Press Association and the Federated Societies are to meet in New York. Before long let us hope we shall see all our societies meeting and working together: The Federation, Central Verein, Catholic Educators, Home Missions, Catholic Charities, Social Workers, Editors, Knights and Foresters. We are coming to realize that in unity there is strength; and, that the successful methods of the Catholics of Europe merit our consideration.

For decades our European brethren have had Catholic congresses lasting a week during which various branches of Catholic activities have held sessions. In such meetings there is no conflict of interests; on the contrary, efforts along one line of activity stimulate activity along other lines as well. Interest and enthusiasm result from contact with the thought and work of other men who, though engaged in distinct fields of Catholic endeavor are all working for the common good of Church and

State. The object of these meetings is to exert beneficial influence on the greatest number possible. It is inevitable that this result should be obtained where immense numbers of eager and enthusiastic men and women gather together to get inspiration, experience and information from acknowledged leaders in every line of activity. American students who have spent vacations of late years in Germany or Switzerland have drawn profit and encouragement from the *Katholikentage* which they attended. The writer has vivid recollections of one such congress, in which there were sessions in two languages. The question discussed, the work explained, never failed to interest every one present. Laymen and clergy vied with each other in serious efforts to further the cause of religion and society, and general interest was manifested by all in the many and varied phases of Catholic activity. It seemed as if every village of the land had its representative; and both men and women went home filled with enthusiasm and ready to put into practice the suggestions heard during the Catholic Week.

The editor of the *Queen's Work* suggests that the officers of the various organizations meet to discuss ways and means for organizing a Catholic Week. The project appears to be possible, it ought to be made an actuality. If the plan were carried out, after a short time "instead of a number of relatively small and separate conventions, we should have that splendid demonstration of Catholic loyalty, that efficient discussion of Catholic activities, and the careful and coordinated planning which will put greater unity and greater efficiency into every line of Catholic action." A good slogan for urging harmonious cooperation on the part of our hitherto independent Catholic societies would be, "Each for all, and all for each."

Rushville, Neb. J. A. NEPPER.

"The Protestant Revolt"

To the Editor of AMERICA:

Continuing the subject of J. P. M.'s communication in AMERICA of February 19, may I suggest that Professor James Harvey Robinson and the followers of himself and his books speak of the so-called "Reformation" as "The Protestant Revolt" and of the subsequent reaction as "The Catholic Reformation"? It seems that this terminology, though coming from a person who is emphatically not a Catholic, might well be used by those of us who dislike the old term.

New York. ELBRIDGE COLBY.

Children's Books

To the Editor of AMERICA:

"Let the child himself choose the books that are 'good for him,'" writes E. Nesbit in AMERICA for February 26. This is of a piece with the advice that the best way of cultivating a child's taste for reading, is to turn him into a library and let him browse at will. It is very good advice if the child's choice is wisely restricted, if the library contains only those books which will help him, mentally and morally. It is very bad advice if taken literally. To say the least, as much supervision is necessary in the child's mental diet as in preparing and serving his meals. There are pure food laws in abundance; not so many pure book laws; and nowadays low-grade books and magazines are often made accessible to children, by careless schools and libraries as well as by thoughtless parents.

Of course, E. Nesbit is not arguing for the liberty of the child to select his reading all by himself. What she rightly objects to, is the modern pedagogical device of forcing the child to read good books which he does not like, instead of putting him in the way of finding books, equally good, which will interest him. Herself an author of excellent books for children, she knows "the names of all the volumes on that shelf in the library where my son shall have his way among many books." Her choice, so far as she lets us know it, is wise; but why does she not set down a few Catholic books? Many a child will find Faber's "Tales of the Angels," quite as charming as Andersen's "Fairy Tales"; "Fabiola" as enthralling as anything that Seton Thompson ever wrote. And why omit Benson's "Child's Alphabet of Saints" which appeals to children of all ages from three to three-score-and-ten? One young friend who honors me with his confidences, was so enamored of this volume that he insisted on taking it to bed with him.

Indianapolis. H. F. G.

"Whose Shame?"

To the Editor of AMERICA:

I have read with much pleasure the editorial, "Whose Shame?" in the issue of February 19. So long has it been dinned into the ears of the public that evil is not in the evil-doer but in the beholder, that there is some danger of an acceptance of this utter absurdity by many as genuine truth. One might as well claim that the victim, not the murderer, is at fault; for assuredly, without a victim there would have been no murderer. It is not surprising that this flimsy plea is urged by persons interested, financially or otherwise, in the promotion of public impropriety; but what unseen power spreads it on the editorial page of presumably reputable journals. Do the editors of otherwise usually well-conducted newspapers believe that this plea has any standing in a court of reputable public opinion? Would they be willing to expose their own growing boys and girls to the influence of impropriety in the drama or on the film, and meet the inevitable result with a calm "Well, the shame is in the mind that finds evil"? This, I think, is a fair test. If they would not expose their own children, how can they plead for the modern manifestations of paganism, which as experience has shown, are a source of danger not only to our children, but to our young men and women?

Louisville. L. H. F.

"Argument and Poetry"

To the Editor of AMERICA:

Your issue for February 19 contains a criticism of the "New Rubaiyat from a Southern Garden," which is intended as a reply to Omar Khayyam. Granted that formal argument and poetry "cannot dwell together," the fact remains that the Tentmaker's quatrains are the vehicle for a theory of life to which a Catholic, Condé B. Pallen, has made reply in poetry which competent critics regard as giving adequate expression to that theory of life which is Christianity.

New York. B. M. KELLY.

The Kindergarten

To the Editor of AMERICA:

In AMERICA for February 19, an article entitled "Educational Misfits" contains a supposed opinion of grade teachers on the work of the kindergarten. I am a grade teacher in a Philadelphia public school and I receive children from the kindergarten. The criticism seems to come from one who is not acquainted with the aim of the kindergarten and certainly not with the actual results. Having some years of experience I find that children from the kindergarten are better fitted for the first grade than those coming from the home. This is not my experience only, but that of many primary teachers in our schools who have been consulted on the question by educators.

It is not true that the children coming from the kindergarten have not "the slightest intention of doing what they are told." Most of them are obedient. They do not confuse work with

play. As a class they work more intelligently than other children. They are more self-reliant. They are attentive to dictation and quick in execution. They are not more wilful than other children. The atmosphere of the kindergarten is one which fosters kindness and respect for the rights of others. If in after years these lessons are forgotten, it is the child's loss. The writer of the article says that in the kindergarten children are not taught the lesson of individuality. That they have been taught this lesson is the one thing to which some grade teachers object. Their complaint is that it is difficult to suppress the self-expression developed by the kindergarten teacher. The grades, not the kindergarten, are responsible for the suppression of individuality.

Philadelphia. A. M.

The Apostolic Spirit

To the Editor of AMERICA:

Your editorial in AMERICA for January 29, "Made in America," strikes me as most timely. Surely the awakening of the apostolic spirit among American Catholics would be a most happy and fruitful result of the European war. It seems to me that the patriotism evoked by the great conflict should serve as no small stimulus to such a spirit. When, a year and a half ago, the call of the nations went ringing round the world summoning men to arms and to battle, thousands upon thousands of loyal sons generously responded, volunteers left all that was near and dear to them and rushed from all quarters to fight and, if need be, to die for the land of their fathers. Even those whom sex or age or occupation necessarily detained at home have been scarcely less generous in sacrificing their personal interests, their time, their labor, their fortunes, for the sake of their country. What heroic and disinterested self-sacrifice their patriotism has called forth! This splendid example of loyalty should move us to prove ourselves not less generous in supporting the cause of Christ and His Church. We have far higher motives to animate us, far greater graces to assist us, far greater rewards to encourage us. Were our country to become involved in war (which God forbid!) how ready we should be to serve her in every possible way! Why then, when our spiritual leader, Christ, calls for men and means to prosecute His great warfare, are we so slow to respond? There is an answer to this question. Who will suggest it?

St. Louis, Mo. J. A. C.

Pioneer Sisters' Friends

To the Editor of AMERICA:

Booth Tarkington's reference to the nuns of "exquisite manner as well as distinguished education," who had molded his mother's character, quoted in AMERICA for February 26, recalls some local history. The Sister Basilide, especially dear to Mrs. Tarkington, was one of the five Sisters of Providence who came, with Mother Theodore Guérin, at the request of Bishop de la Hailandière, from France, in 1840, to establish a foundation in the then Indiana wilderness. After a distressing sea trip of forty days they reached New York on a wet, inclement Saturday morning in early October. The ship was stopped down the Bay at the Staten Island Quarantine Station, and the Sisters were startled by an invitation to climb down a rope ladder to a small boat that danced about in the choppy sea, waiting to take them ashore. "Come; if we have to die," whispered Mother Guérin to one of the Sisters, "let us die and say nothing." Pale and trembling they finally got down and landed at the station, drenched. Here a kind official, Dr. Sydney A. Doane, of the well-known New York family, made them as comfortable as possible and helped them on their way to the city. The agent of Bishop de la Hailandière failed to meet them, but the famous Father Felix Varela kindly escorted them over to Brooklyn, where at her residence, No. 342 Bridge Street, they were hospitably received by Madame Sylvia Parmentier, the widow of André Parmentier, a Belgian scientist, who was one of Brooklyn's pioneer Catholics. Sisters in their religious garb were not so common in the streets then as now, so the strangers created a sensation. "Everyone we met seemed amazed or changed into a statue like Lot's wife," says Mother Theodore in her diary. "People stood gazing at us as if we were extraordinary beings, but we tried to keep in countenance." They remained in Brooklyn five days, and then set out again on the thousand-mile journey by stage coach and boat that lay between them and the site now known as the beautiful St. Mary-of-the-Woods, and which, after new hardships, they reached on the evening of October 22, 1840. Some idea of what these refined and delicate women had to go through on this journey is shown in Mother Theodore's story of their experience on an Ohio river boat, which they took at Wheeling, after riding two days and two nights in a stage coach:

> The boat was so crowded that we could not get berths. We were obliged to accept the sleep we could get on straw pallets on the floor in a public passageway. I must confess that before I could bring myself to submit to this impropriety I went up on deck and threw myself on my knees to implore grace to bear the humiliation. We were too exhausted to sit up all night; there was no alternative. Our embarrassment was made the matter of great sport for the vulgar passengers, chiefly negroes.

When this boat landed them at Cincinnati they had been seven days without sleeping in a bed or able to remove their clothes.

It is notable that the Parmentier mansion in Brooklyn was also the first shelter the Little Sisters of the Poor had when their pioneer community arrived here from France in 1868. The last member of the family, Miss Rosine, a woman of unusual charm, simplicity, and gentle dignity, died there, in her eightieth year on January 30, 1908. Her sister, Madame Adèle Bayer, was the "Sailors' Angel," the devoted Navy Yard and merchant marine missionary of the last generation. They carefully guarded the family fortune for charity and good works and, in accordance with their mother's wish, Miss Parmentier willed the fine old residence in Bridge Street, with its grounds, to be endowed and opened as St. Joseph's Commercial High School for Girls, which the Sisters of St. Joseph have managed most sucessfully for the past three years.

Brooklyn. THOMAS F. MEEHAN.

Another Instance

To the Editor of AMERICA:

A few weeks ago the infamous play, "Marie Odile" began a week's run in Brooklyn. The venal secular press to whose upkeep Catholics blindly contribute, gave it special praise, and the manager issued an insulting manifesto in which he boasted that Catholics could no more stop his exhibition of the outrageous play, than the Pope could stop the present war. The occasion was a sickening demonstration of the feebleness of Catholics, who, to the number of 700,000, were absolutely silent. Encouraged by the absence of Catholic organization and fighting spirit, the manager of another theater in this Borough, brought "Marie Odile" to his house, where, to the shame of Catholics, it ran, two weeks later, for another six days. The incident is an eloquent arraignment of our lack of organization.

Brooklyn. LAURENCE COSGROVE.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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"It's the Way of Me"

A FAMILIAR figure in a western city half a generation since, was a big upstanding man, known in high circles and in low, as the "jail priest." He was well acquainted with prison cells; he had seen more than one pale dawn rise above a grim scaffold, as he climbed the crazy stairs with his arm around a condemned malefactor, shrinking in the brief march to death. "It's the way of me," he would explain with a laugh. Fire, flood, explosion, cyclone, wreck, and any and all of the catastrophies that befall modern cities, brought this big-hearted priest to the fore with his words and deeds of mercy and consolation. When you saw the Rev. Daniel McErlane, S.J., hastening down the street, or borrowing speed by commandeering a car, a patrol-wagon or an ambulance, you looked at your paper that afternoon or the next morning, with a new interest. Sometimes you were greeted with headlines, sometimes you found nothing; for like the worthy clergyman in "My New Curate," Daniel McErlane knew how "to consume his own smoke."

"It's the way of me." It is the way of Jesus Christ seeking the soul in its sorest need, to which every man looks forward with gladness, when he ascends the altar to assume the awful powers of a priest of God. Daniel McErlanes, therefore, lacking perhaps the picturesque garb, manner and diction, are commonplaces of the Catholic priesthood. "A priest's place," said Father Finn, when the Turkish shells were shrieking over the bloody beach of Sedd-el-Bahr, "is with the dying." And with a bullet in his chest, and another in his thigh, he dragged himself from soldier to soldier, until a bursting shell stilled the sublime words of absolution on his lips. Coming nearer home, we find another realization of this priestly devotion. "Helping the injured, and administering the last rites of the Church to the dying," reports a New York newspaper, detailing the great New Haven wreck of last week, "were Father O'Connor and another priest. A look of happiness came into pale or bloody faces as the priests approached."

It is all in the day's work. A hunter of souls, you find the Catholic priest on sea and land, with lepers and outcasts, with broken men and stricken women, whose sole credentials are that they are in great need. He looks for no earthly reward, for he has renounced all that the heart can love. His only ambition is to continue the work begun in the shades of Calvary, when the Divine Lips cried infinite mercy upon sinful men, "for they know not what they do."

Anarchy in Thought and Deed

THE day before Carlo Tresca was to have been tried in Paterson, in July, 1914, Alexander Berkman expressed himself at a New York anarchist gathering as tired of mere protest meetings. "Six determined men, or even one man, by resorting to action can do more to throw the fear of God into the capitalists than all the protest meetings in the world." This is the basic principle of anarchistic syndicalism. This gentle insinuation followed: "The judge in this case," he is reported to have said, "is human and he is fond of life. The prosecuting attorney and the jurors are human also, and they want to keep their lives. That is all I have to say." There was no need of saying more. So in the New York waiters' strike the possibility of making the food "unwholesome" for the guests was maliciously suggested to the waiters. The Chicago incident, the attempted poisoning of the city's foremost men in the religious, commercial, political, financial and professional life, Catholic and non-Catholic alike, was only a simple application of such doctrine. Its public propaganda is known as freedom of press and speech.

To have stood in the midst of the stark bodies of a hundred or more murdered guests, might have been somewhat shocking to the sensibilities of all except a few of the most advanced patrons of public license of expression. But after all murder is but a result of the anarchy of thought that is promoted in the most approved and scholarly fashion in many of our most honored seats of learning. This in turn is caught up by public prints, and finally finds practical application in the general license of public morality, the degradation of the theater, the commercial or industrial injustice of wealth and the more startling acts of anarchism committed against the Church and State.

Remove God from the mind of our people and anarchy is the inevitable result. The central motive for morality, justice, righteousness and charity has been withdrawn. The great sun, about which the lesser planets revolve, has been blotted out of the heavens. There can be only

one result: anarchy in every phase of human life. That this anarchy should find its direct expression in actions aimed at the Church or her representatives is to be expected. The anti-Catholic banner in the room of the poisoner was no accident. But it would be a fatal mistake for those promoting godlessness, particularly in education, to imagine that the State will not be at least equally the sufferer. Law and order constitute "the enemy," and both exist in the State as well as in the Church. The time will come when the viper will sink its fangs in the commonwealth. The plot of Crones and his confederates was but a further step in that direction.

Who Pays the Expert?

A PHILADELPHIA "expert," who would be better equipped for intensive work after a consultation with an oculist, is now at large in New York. According to the New York *American,* "he is not on the city payroll, though he works under Charities Commissioner Kingsbury like any other city employee." Lest the fell suspicion arise, that this gentleman is toiling solely for the love of God, like some benighted Sister of Charity, it must be added that he is in receipt of a salary, although "he does not know where it comes from."

This newspaper report gives rise to interesting surmises. Also to serious reflections. Does the unknown employer own to an address, in the even twenties on Broadway? Is the city of New York so poverty-stricken that private funds must pay the salaries of men who by presumption are the city's employees? Furthermore, in these days of pitiless publicity, why is it thought desirable to withhold from the public the name of this shrinking violet, this masked and marvelous philanthropist? Commissioner Kingsbury, faithful servant of the public weal, who during the past two years has often been tempted, by very weariness of soul, to resign, has testified, says the *American,* that he "does not desire to say" who this charitable raven in the desert of Manhattan may be.

These are questions and surmises; necessarily surmises, since those who know the facts are apparently pledged to sealed lips. The reflection is this: can any government, local or national, allow an unnamed individual or agency, neither chosen by the people, nor directly responsible to public authority, to usurp its legitimate functions? If it can, then we had better bid adieu to all charters and constitutions, and enter boldly not furtively, upon the mazes of invisible government.

Cæsar's Friend

TWO hundred retail liquor dealers recently met in solemn conclave in the city of St. Louis. In the absence of the Excise Commissioner, a mighty man in the State of Missouri, the meeting was addressed by Judge B. F. Clark, of the Court of Criminal Correction. "With Horace Rumsey in the chair of the Excise Commissioner," his Honor is reported as saying, "and with Ben Clark on the bench of the Court of Criminal Correction, you gentlemen have two friends you can depend upon."

It is sometimes useful to have a friend at court, although on the one hand, the ordinary law-abiding citizen does not think it necessary, and on the other, judges usually do not sit in cases in which they have a friendly interest. Possibly his Honor's remarks were in jocular vein. Possibly, too, they emboldened one of the banqueters to a peroration which "was greeted with a storm of applause." "You never hear a prohibition sermon," said this remarkable man, "in a Catholic church."

If by "prohibition" is meant the heresy which sometimes lurks under that name, or the "reformer's" move in the grimy game of cheap politics, the statement is perfectly correct. But there is no reason at all why he should not have heard, in the course of a sermon in a Catholic church, the following exhortation of the Third Plenary Council of Baltimore:

> We admonish the Faithful who are engaged in the traffic of intoxicating drink seriously to reflect upon the many and great dangers and occasions of sin, by which their business, although not in itself illicit, is surrounded. If possible, let them choose a more honorable way of making a living.

Or this

> We approve and heartily recommend the praiseworthy custom of many in our day who abstain altogether from the use of intoxicating drinks.

The Catholic Church is never extreme, because she is the guardian of truth. She will have no part with the man who says that alcohol was made by the devil, and that its use in moderation is a sin, mortal or venial. That man may be honest in his belief, but the objective truth is not in him. Nor will she allow that a saloon is the community's worst evil. She is careful to point out that, in itself, it is no more of an evil than a soda-water fountain. This, however, is not equivalent to saying that saloon-keeping as a business, does not stand in need of constant, strict supervision. It does, as the law of the land and the exhortations of the Church abundantly prove.

Parents and the Notorious College

ONE way of attracting attention and a crowd, is to remove your coat, and essay to walk down Broadway on your hands. You may finish the walk in a station-house rightside up, but your craving for notoriety will receive an immediate and gratifying assuagement. There is no touch of the intellectual about this method; its chief merit is the ease with which it may be reduced to practice. A second way is to attack in speech or writing, some principle of elemental morality. Your diction may be loose, your sentences ragged, and your near-thought plagiarized. That is of no consequence.

But you must be coarse, vulgar or indecent. This is essential.

There is nothing intellectual about this method either. Perhaps this fact explains why it is frequently adopted by college journalists. Last week, after much advertising, a band of these fledglings gathered from a number of American colleges, produced a shallow, flippant magazine whose sole claims to notice are that it reeks with filth, and was sold to a leering crowd on Fifth Avenue by a student of a New York college for women. There is no need to reproduce extracts, even for the purpose of condemnation. One point, however, is worth noting. The university from which this publication draws its New York "editors," counts hundreds of young Catholic students. This institution has neither disowned the publication, nor directed its pupils to sever their connection with it. On the contrary, one of the deans has stated that while the magazine is "youthful, crude, and rash," it is otherwise "unobjectionable."

Certainly, every college requires "a certificate of good moral character", at matriculation, but this may only mean that the applicant has never been indicted by a Grand Jury. After his reception, he may think, write, speak and do what he pleases, provided he keeps out of jail. Short of this, his private life is of no concern to the university. As for the professor, academic freedom guarantees his right "to set forth his conclusions, be they what they may." Altogether, the modern university offers a wide choice of snap-courses, leading to degrees in intellectual and moral degradation. Catholic parents who avail themselves of its privileges, may console themselves with the thought, that they have done their best to wreck the faith of their children.

A Fight for Public Decency

DOLLARS or morals, that is the question under discussion at present in the State capital of New York. A bill presented by Assemblyman Ahern to provide for a State Board to censor moving-picture films has met with determined opposition on the part of those whose financial interests are involved. The virtue and morality of the youth of our land does not weigh as a feather when balanced against the gain in view. The bill calls for no more than the observance of the simplest decencies of life which every Christian, Jew or infidel must insist upon. "The board of censors," it reads, "shall examine all moving-picture films, and approve such as shall be moral and proper and shall disapprove such as are sacrilegious, obscene, indecent or immoral, and as shall tend to debase or corrupt the morals." Less cannot be asked. If the observance of this clause would result, as we are told, "in destruction of the moving-picture industry," then we say: "By all means let it be destroyed!" To this every honorable and decent citizen will answer, "Amen." That such a consequence must inevitably follow, we deny. The Chicago censorship disproves it. But the confession implied in this declaration is the most terrible that has yet been made.

The President of the National Board of Censors declares that that body is now passing upon fully ninety-five per cent of the moving-pictures produced. If so, the result merely shows how inefficient or inadequate the Board has proved itself to be. Father Dunney, supervisor of the diocesan schools of Albany, whose views are the result of visits to sixty-five schools and discussions with 22,000 children, held before the Assembly Codes Committee that exception can be taken to at least fifty per cent of the pictures now shown in the State, and that nine out of ten are "shady," and intended only to pay a return on vested capital.

The possibilities of evil are exploited and used for profit. The fact is that the vast majority of the pictures are concerned, so far as children are regarded, with flamboyant scenery, scenes of domestic perfidy, infidelity to marriage ties, sensual detail, incidents of puppy love, flagrant vulgarities, and last of all, cheap rough-house features. It will not do to call up an odd respectable movie to justify the trash flung on the canvas. The old dime novel and nickel shocker were war cries and Sunday-school weeklies alongside the stuff that is now projected to appeal to the imaginations and the consciences of the unwary.

It is a sad commentary upon the indifference of well-meaning citizens that the defense of this measure before the Committee was left entirely to two priests and a single representative of the Society for the Prevention of Crime in New York, while the moneyed interests and representatives of labor organizations were present in full force to play the part of the devil's advocates.

Aside from the administrative details of the bill, with which we are not here concerned, there is but one objection to it, and that is its incompleteness, a defect which will not be urged by its opponents. As originally drafted by the Brooklyn Federation of Catholic Societies, it demanded the disapproval furthermore of such films or reels as "misrepresent, travesty or defame any office, act, or thing identified with any religious belief." There is no denominational bias in this clause. It is important and even necessary, for it is not possible to travesty or slander the representatives of any religion without reflecting directly upon that religion itself. It is in this point that many of the moving-pictures now displayed are sinning notoriously. Hence this clause should be explicitly insisted upon.

The Pan-Protestant Congress

THE Pan-American Religious Congress, recently in session at Panama has come to a close, but not gloriously. It has delighted scoffers, scandalized Protestants, and pained Catholics. Convened in the name of Christ to spread peace, it has reviled those who bear Christ's name and has sown seeds of bitter discord. Instead of working for the only purpose that could ever appear to justify it, the devising of ways and means to carry the Gospel to people who have not yet heard the

Word of God, it busied itself with calumny and detraction, and ended as it began with inexcusable abuse. Its sessions make shameful reading and have left an ugly memory. They have put on record that the people of South America are sunk in ignorance: "In few nations is illiteracy so pronounced"; that they are unchristian; "In probably no class of men today is infidelity so rampant as among the professional and student classes"; "Women are beginning to share the skepticism of their husbands and theosophy, spiritism and similar cults are rapidly taking the place of Christianity in numerous sections"; that South Americans are given up to drunkenness; "The commission finds that intemperance has increased enormously in Latin-American countries"; and that they are extremely immoral for "One-fourth to one-half of the population of South American countries is illegitimate."

It was to have been expected that an outcry would have been raised to silence those who would fix the stigma of shame on the women of South America. Alas, for such fond expectations! The Congress was informed that "Sixty out of every hundred women in the whole Continent have lost honor, self-respect and hope"; that there is "An appalling diffusion of venereal diseases and a state of morals which leaves half of the children to be raised by an unmarried mother without aid from the father." And there was not a man or woman in the whole Congress who had the courage and the fairness and the decency to raise one word of protest against this outrageously dishonorable assault on the fair name and reputation of defenseless women. That the man who presided over the conference should have permitted the detailing of such horrible falsehoods will not surprise any one who is familiar with his writings; but it is a matter that would be simply beyond belief, were it not a fact, that American ladies and gentlemen should have listened patiently to such statements and apparently with entire approval. Surely chivalry is fled to brutish beasts.

It is well for South Americans to know what opinion is entertained of them by their self-appointed evangelists. It will put them on their guard against anything like delusion about the character of the friendship which these new apostles will soon profess for them. We advise those who have the interests and the honor of their native land at stake to procure copies of the proceedings of the Congress, to translate them and scatter them broadcast among their people. If they do so, it will ensure for the prospective missionaries the welcome they deserve. It will teach the South Americans to appreciate the self-sacrifice and the zeal that has led their old friends, the priests and the nuns, for more than three full centuries, to leave home and country and all they held dear and to endure untold privations in order to heal their brethren's wounds, enlighten their minds and point out the way to eternal life. The Catholic Church has never blazoned the shame of its neophytes to an unsympathetic world; their secrets, once confided to its confidence, are sacred. It has given the very flower of its manhood and womanhood to help those whom it found in the shadow of darkness. Never has the Church deemed it right and proper to resort to untruth in order to raise money to buy Bibles and hire missionaries. Her all-sufficient motive has ever been the insistent cry of the Blood of Christ for the saving of souls. These latter-day missionary methods will certainly not have a blessing on their labor. They are an affront to the charity of the all-good God.

LITERATURE

XXI—George Herbert

IN Walton's account of George Herbert's dying bequest of his book of poems to Nicholas Ferrar. We read:

> He did, with so sweet a humility as seemed to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented look say to him, "Sir, I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master; in whose service I have now found perfect freedom; desire him to read it: and then, if he can think it may turn to the advantage of any poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies."

"The Temple," therefore, has a double interest, in that, embodied in such verse in which there is great beauty, we have much of the history of a soul. There was a sharp struggle for the gifted and cultivated gentleman, student and courtier to face the thought of living as a country parson under conditions so far apart from those to which his birth, breeding and natural taste had accustomed him. But he never wavered from the resolution once made, after "many conflicts with himself," to take Orders in the Anglican Church. When a court friend attempted to dissuade him from this resolution, on the ground that it was "too mean an employment, and too much below his birth," he replied:

> It hath been formerly adjudged that the domestic servants of the King of Heaven should be of the noblest families on earth; and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of Priest contemptible; yet I will labour to make it honourable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them; knowing that I can never do too much for Him that hath done so much for me as to make me a Christian.

When he was only sixteen, George Herbert formed the resolution that his "poor abilities in poetry [should] be all and ever consecrated to God's glory." He kept this resolution, and the passion of consecration beats throughout his work. "My God must have my best." And so it was. "Teach me, my God and King, in all things Thee to see." Again, "All things are more ours by being His." What shall he give to the King of Wounds and Grief? He will give Him all.

> My music shall find Thee and every string
> Shall have his attribute to sing.

"A verse may find him who a sermon flies," says our poet. "The Church Porch" is less of verse than sermon. It is perhaps rather a collection of rhymed maxims, only sometimes passing into poetry. It is full of lofty morality, the morality that is based on religion. Chastity, temperance, and more than these are inculcated, and wisdom too, the flower of wisdom, the tact and courtesy of a Christian gentleman.

The voice of a spiritual conflict sounds through his book of shorter poems. Sometimes the cry is as acute as that of the Psalmist who watered his couch with his tears. For Herbert

the conflict is mostly with the first of the three great foes, the world. Whatever would shut out his soul from God and the realization of His presence is to him a thing ill and dreadful. In "The Collar" the world calls aloud to him and he raves against the bonds that bind him.

> But as I rav'd and grew more fierce and wilde
> At every word,
> Me thoughts I heard one calling *Childe!*
> And I replied, *My Lord.*

He can reproach himself for his lack of holy joy, in "The Dawning" a hymn of a sempiternal Easter. The short poem called "Grief" is intensely pathetic. Even verse, the poet says, cannot express his "rough sorrows." Grief like his cannot be set to meter. It closes with the cry, "Alas, my God!" But in "The Flower" we have the rapture of gladness after a time of dark soul-winter.

"The Sacrifice," a long poem on the Passion, is full of insight and beauty. Our Lord is the speaker, every verse ending with the refrain, "Was ever grief like mine?" Accused with despitefulness and malice:

> I answer nothing, but with patience prove
> If stony hearts will melt with gentle love
> But who does hawk at eagles with a dove?

We pass from "Good Friday" to the exquisite Easter poem:

> I got me flowers to strew thy way,
> I got me boughs off many a tree:
> But thou wast up by break of day,
> And brought'st thy sweets along with thee.
>
> The Sunne arising in the East,
> Though he give light, and the East perfume,
> If they should offer to contest,
> With thy arising, they presume.
>
> Can there be any day but this,
> Though many sunnes to shine endeavour?
> We count three hundred, but we miss;
> There is but one, and that one ever.

"The Pulley" should be well known. At the making of man, God pours upon him all blessings: strength, beauty, wisdom, honor, pleasure. The last gift is rest, and this is withheld, lest man should rest in Nature, not the God of Nature, adoring the gifts instead of the Giver. "So both should losers be." What insight is in that line! "Sunday" is one of the best known of Herbert's poems. It has a special interest too, from the poet's having sung part of it to his lute when, the Sunday before his death, he rose from his bed, called for one of his instruments, and sang the verse beginning "The Sundays of man's life." His love of music was a part of him. He prefaced the singing of this "Sunday" by the words, "My God, my God, my music shall find Thee!"

Did not George Herbert belong to the soul of the Church whom he never knew? He thought the voice of "the British Church" was the voice of his Mother; and he obeyed that voice with the loyalty he would have shown to the true Mother had he indeed known her. We can trace his Catholic feeling in much of his work. Even in the very interesting collection of proverbs this is to be seen. Who that did not understand what the foundations of a true Church are would have included in that collection, "Heresy is the school of pride"; "Nothing lasts but the Church": "Though you see a Churchman ill (wicked) yet continue in the Church." In many of the poems the feeling is purely Catholic. Prayer he calls, "The Christian plummet sounding heaven and earth." In "The Sacrifice," where Our Lord is the speaker, we have:

> Nay, after death their spite shall further go;
> For they will pierce my side, I full well know;
> That, as sinne came, so Sacraments might flow.

Here is holy joy in the discipline of the Church. "Welcome, dear *feast* of Lent." The address to "All Angels and Saints" has been adduced as an instance of "fine and strong confutation of the doctrine of Rome": but it contains what rings like a heart-cry for freedom, under an obligatory obedience to a withheld permission rather than to a direct order. Saints and Angels must not be invoked because God, he thinks, has not given a command to invoke them. To our Blessed Lady he says:

> I would addresse
> My vows to thee most gladly, blessed Maid,
> And Mother of my God, in my distresse.
> Thou art the holy mine whence came the gold,
> The great restorative for all decay
> In young and old. Thou art the cabinet where the jewel lay;
> Chiefly to thee would I my soul unfold.
> But now (alas!) I dare not;
> For our King Whom we do all joyntly adore and praise,
> Bids no such thing.

With all its beauty, the beauty of holiness as well as the beauty of thought and music, there are certain little "spots" about which a word or two may be said. There is now and then what some may call quaintness, but less sympathetic readers, oddity. And there is the use of those inferior or unsuitable images which we call conceits. Yet there is nothing mean or vapid. The verse, despite the sometimes odd title, is vigorous and strong. When Herbert falls into conceits, it is not, as it seems to me, for the sake of mere ornament: possibly the illustrations given by these conceits loomed larger and more important and looked clearer to him than they do to us. They were, as one might say, more of a need to him. We have also to allow for the fact that these things were in the air, and that a tendency or even a fashion of his day wields an influence over the poet, greater or less according to the quality of his mind. At any rate the artificialities are purely external, for the poetry is stainlessly sincere.

In the prayer which he offered up for his friend's recovery from what proved to be his last illness, Nicholas Ferrar said to God, "Thou hast made him a great help and furtherance of the best of things amongst us." We thank George Herbert for this help and furtherance. As we trust, he has found a rest and a light greater and sweeter than any he could have dreamed of; and a music beyond all music, the music of the new canticle on the lips of the unspotted ones purchased from the earth.

EMILY HICKEY.

REVIEWS

Texas in the Middle Eighteenth Century. By HERBERT EUGENE BOLTON, Ph.D. Berkeley: University of California Press. $3.50.

This is the third volume of the University of California's historical publications, and is engaged in matters concerning the administration of Texas when it was a frontier province of Mexico conterminous with the hostile French settlements on the east, and exposed to incursions of Indians from the north. Naturally it has much to say about the Missions, and it is very gratifying to learn from one who is not a Catholic that in Texas, just as in California, the difficulties of the missionaries came neither from their brethren nor from their neophytes, but from the wickedness of those whose duty it was to protect and foster their work. The history of Captain Don Felipe de Rábago, for example, if not edifying, is very instructive; and the insistence of both civil and religious visitors on the necessity of replacing the soldier guards with respectable colonists whose life would be an example to the neophytes instead of a continual scandal, throws much light on the difficulties the missionaries had to contend with. One report says that within ten years the missions in Mexico were transformed, as a general rule, into parishes; while after a hundred years such a change would be impossible in Texas; and the reason is that in the former case the *gente de*

razon helped the work with their good lives, while in the latter the soldiers of the presidios hindered it by their evil courses. It is pleasant to read of the excellent work of Don Alejandro O'Reilly and Don Hugo O'Conor. The latter was known as "el Capitan Colorado" a name from which we can gather that he was a true Milesian. If one asks further proof, he has it in this, that O'Conor, by "his valor, disinterested conduct, and military policy, preserved peace in the land, made himself an object of fear to the savages, and left an immortal name in the province." This very interesting work would be improved if the large map of the province of Texas were imposed, say, in red, on a modern map of the same territory. H. W.

Mother Mary Veronica, Foundress of the Sisterhood of the Divine Compassion: A Biography. By Rev. HERMAN J. HEUSER, D.D. New York: P. J. Kenedy & Sons. $2.00.

In this handsome volume Father Heuser gives us an admirable sketch of the founder of an American religious congregation. The subject of the biography is Mary Caroline Dannat, later the widow of Walter S. Starr and then Mother Mary Veronica. She was first a Baptist, then a Congregationalist, then a Swedenborgian, then a Catholic, and finally the first mother of a Sisterhood for the reformation of young girls. The manner of Mrs. Starr's conversion was very remarkable. After a long period of religious unrest during which she vainly tried to reconcile the Sermon on the Mount with the practices of her Protestant friends, she chanced to pick up a book which wantonly attacked the teachings of the Church. Heretofore Mrs. Starr knew nothing about Catholicism, but now she began to examine its claims and ended by declaring to her father: "In reading history I see no institution that has withstood the shock of time and change but the Catholic Church. I think I will go there." So off she went to Father Preston of St. Ann's, New York, who was himself a convert, and he received her into the Church on April 11, 1868.

Father Preston at once found a field for his neophyte's zeal by pointing out to her what misery and degradation prevailed among the Catholics in certain quarters of the city, so before long Mrs. Starr gathered together a band of devoted ladies and started on West Fourteenth Street a sewing school for girls. That institution subsequently developed into the "Association for Befriending Children" and that in turn gave birth to a new religious congregation called the "Sisterhood of the Divine Compassion" with Mrs. Starr and Mgr. Preston as its founders. The institute's scope embraces not only the care and training of delinquent girls, but also the education and safeguarding of those that are innocent. So well did Mother Veronica succeed in achieving these noble objects, that when she died, her thriving congregation found themselves in possession not only of the House of the Holy Family on Second Avenue, New York, the Good Counsel Training School at White Plains, and the Catholic Girls' Club on East 126th Street, but also of a motherhouse and memorial chapel at White Plains. These are some of the visible results of Mother Veronica's zeal and enterprise. But all the good she and her Sisters have done by rescuing from sin, protecting from danger, and preparing for a useful career hundreds of young girls will not be fully known till the Day of Judgment. There are fourteen fine illustrations in the volume and Father Hagen writes the preface. W. D.

Cuba Old and New. By ALBERT G. ROBINSON. New York: Longmans, Green & Co. $1.75.

Albert G. Robinson, the well-known newspaper correspondent, tells the story of Cuba from the day Columbus took possession of the island "in the name of Christ, our Lady, and the reigning Sovereigns of Spain." There is no doubt that the author knows his subject. Indeed he has been in close touch with Cuban affairs for about twenty years, and his little volume is the fruit of personal observation and careful study. Much information has been crowded within a small compass, and with a surprising degree of accuracy. The purpose of the book is to give the main points in Cuban history, and acquaint the general reader with the natural resources and economic features of the island. The historical phase is dealt with sympathetically, and there is nothing in this section of the book, of that superior air that many critical writers invariably assume in treating of peoples and customs that are not Anglo-Saxon. The charge that the Cuban people are listless or lazy, Mr. Robinson considers a grave injustice. Because they have not the hurry-and-rush spirit of their northern neighbors, it is not a proof that they lack industry. "When two and one-half million of people produce what is produced in Cuba, somebody has to work."

Albert Robinson impartially discusses American intervention and does not pardon mistakes simply because they were made by Americans. It is regrettable that the author's descriptive powers are not more marked. His contention that the "description of the physical features of a country rarely makes interesting reading," merely emphasizes his own limitations. G. C. T.

The Liberty of Citizenship. By the Hon. SAMUEL W. MCCALL. New Haven: Yale University Press. $1.15.

If ever the duties of citizenship needed strong emphasis it is surely at present when citizens everywhere are fighting for their "rights," for the acquisition of rights is such a pleasant sensation that the corresponding duties are apt to be overlooked. The lectures which were delivered in the Dodge course at Yale, deal principally with the "encroachments of the law upon the liberty of the individual and the necessity of maintaining the largest attainable measure of freedom." The marked tendency to over-legislation in matters pertaining to personal liberty, and the selfish greed of some of our legislators are hit hard. Regarding a legislature's inroads on personal liberty the author shrewdly observes: "The most of us, I think, would rather take our chances with the faculties nature gave us than to be made over again in the image of a modern legislature." Mr. McCall makes a strong appeal to Americans to stand by the ideals of democracy, urging true manhood in the individual and insisting that by merely adding new stretches of territory a nation does not become great. Though the lectures for the most part are based on sound principles, the author's treatment of the rights of private property needs some comment. "The rights of property," it is stated, "are commonly believed to flow from the State." If by this is meant that man's right to property is derived from the State, the principle is false; the right to property is inherent in man's nature; it antedates the State and hence cannot flow from the State. The quotation from Milton at the end of Chapter III also contains a fallacy. To be virtuous one need not know the depths of vice and all that vice premises, and to be temperate, Milton and Spencer notwithstanding, one need not wander "through the cave of mammon and the bower of earthly bliss that he might see and know and yet abstain." Mr. McCall's lectures are more than interesting; they compel serious thought, and should weigh much against State paternalism which by its "excessive governmental coddling" tends to produce "a flabby and a spineless race" whose dreadnoughts and seamines would not protect it against the onslaught of some more rugged nation. J. S. H.

The Life of Saint Boniface. By WILLIBALD. Translated into English for the First Time with Introduction and Notes by GEORGE W. ROBINSON, Secretary of the Harvard Graduate School of Arts and Sciences. Cambridge: Harvard University Press. $1.50.

Catholics have not been accustomed to look to Harvard for their lives of saints, but if Mr. Robinson continues to work in his present field we shall be indebted to him for a little library of excellent translations from the early medieval hagiographers. Last year his English version of Eugippius's "Life of Saint Severinus" the Apostle of Austria, was praised in these columns and now comes this admirable English rendering of Willibald's famous "Life of Saint Boniface," the martyred Apostle of Germany. The author, an Anglo-Saxon priest, wrote the work about 768, not many years after the death of Boniface. Though Willibald's inflated, obscure and ungrammatical style, says Mr. Robinson, makes translating difficult, the present rendering reads very smoothly and reflects perfectly the unction and piety of the biographer. "Not relying on the pride of [his] own presumption, but trusting confidently in the assistance of Catholics," Willibald tells in nine short chapters the main incidents in St. Boniface's career. He tells with what "sagacious solicitude" Boniface "had won the leadership over all his fellow soldiers, so they held him equally in fear and love"; relates "the greatness of his kindness toward the brethren and of his heavenly learning"; and how "his fame shone very brightly among the monasteries, those of men and also those of the virgins of Christ"; how Archbishop Willibrord urged Boniface to "undertake the episcopal command and rank," but "the saint in his humility hastily refused," so that a "spiritual strife arose between them, and there was a harmonious discord of glorious dispute." But when the order came from Rome to accept the miter, "the saint, because he dared not contradict this great bishop set over the apostolic see, consented and obeyed." Willibald's "Life of St. Boniface" is earnestly recommended to those who maintain that the early English Church was "Catholic but not Roman," for Boniface, the Anglo-Saxon Benedictine, was, as Mr. Robinson well says, "the great champion of Rome and of ecclesiastical uniformity in Central Europe." W. D.

BOOKS AND AUTHORS

"There are two good men, one dead and the other unborn"; "The barber learns his trade on the orphan's chin"; "When I did well I heard it never; when I did ill I heard it ever"; "As fit as a fritter for a friar's mouth" and "Ne'er marry a widow unless her first man was hanged" for otherwise she will tire you out by descanting on the virtues of her late husband. Those are some of the diverting saws to be found in Dwight Edwards Marvin's classified, arranged and annotated "Curiosities in Proverbs" (Putnam, $1.75). He has gathered from more than seventy languages and dialects some 2,000 folk-sayings of various kinds and has written a good introduction on proverb lore. "Poor Richard's" wisdom, however, does not seem to be drawn on. The volume is furnished with adequate indexes.

"Fifteen Thousand Miles by Stage" (Putnam, $2.50) by Carrie Adell Strahorn, a volume describing travel in the American Northwest thirty years ago, will hold the reader's interest constantly. The hardships and sacrifices that played such a large part in the lives of the pioneers are vividly painted, and tributes are paid to the cheerfulness with which the early settlers bore their sufferings. Lawlessness and vice ran riot in those days, yet the better element by their fearless opposition to such license brought about peace and order. Fear of Indian raids was always a cause of much anxiety, still the white bandits took more toll of human life than did the native sons of the forest, for the cowboys in their wild orgies brooked no opposition though afterwards they generally made amends for their depredations. The volume is well illustrated.

The anonymous "Father Payne" (Putnam, $1.50) is not a biography nor is the book's central figure either a parent or a priest, but the guide and friend of some young men who are in training for authorship. Father Payne's views, expressed in the conversational method of the old Greek school and on such subjects as friendship, certainty, war, fear, education, religion, honor, work, conscience, discipline, prayer, etc., make the chapters of the volume. Those familiar with the writings of Arthur C. Benson will think Father Payne his near relative, for such a passage as the following sounds quite like the Cambridge professor: "I don't want to obey—I want to obey as little as I can! The ecclesiastical and the theological tradition is all a world of shadows to me. I can't be bound by the pious fancies of men who knew no science, and very little about evidence of any kind." Perhaps Mr. Benson wrote this book to see if it would be read without his name on the title-page.

The leading characters in "Gossamer" (Doran, $1.25) G. A. Birmingham's latest novel, are Sir James Digby, an Anglo-Irishman whose "religion consists chiefly of a dislike of the Roman Catholic Church and an instinctive distrust of the priests of all churches"; his friend Michael Gorman, a fallen-away Catholic who finds some priests "capital fellows," with whom he would be glad to dine "every day in the week, except Friday," but whom he intends to deal with as they deserve "the minute we get Home Rule"; Mr. Ascher, a German banker, who throws in his lot with England, and his artist wife who burns to walk barefoot along the mountain roads of Ireland, singing war songs to arouse the people. The author tries to treat lightly the antagonism between the Ulsterites and Nationalists, but does not succeed in being very amusing. He has made "copy" out of his visit last year to the United States, and, with regard to the present war, maintains that England is "fighting for the right to laugh."

As George Thomas White Patrick, Ph.D., the author of "The Psychology of Relaxation" (Houghton, Mifflin, $1.25), is quite obsessed by the evolutionary theory, his deductions do not inspire confidence. Play, laughter, profanity, alcohol and war, it seems, are five ways in which the weary and overwrought human compound finds refreshment and relief by reverting to the habits of his early ancestors. When Polly and Tommy play hide-and-seek they are unconsciously imitating the habits of the cave-man; "the soothing restfulness of the open-grate fire" is due to our savage forefathers' addiction to campfires; laughter represents a "spasmodic rebellion against civilization"; the fascination of fishing is a "reverberation of phyletic experience," and when we go to bed we simply "revert to the original position of the worm," our noble ancestor. Dr. Patrick must be proud of his pedigree!

In the March *Queen's Work* is a good paper on "The Catholic Young Man in Law" by the Hon. Charles J. Bonaparte. He well maintains that the Catholic lawyer who fails "to show himself an honorable and conscientious man, does a thousandfold more injury to the Catholic Church, brings a thousandfold more discredit to his spiritual brethren in her communion than a thousand A. P. A. ranters or a thousand scurrilous and blasphemous publications or a thousand bigoted and unscrupulous calumniators of her doctrines, her clergy or her children." Father Garesché examines the attitude of the Young Women's Christian Association toward the Church, Father McNeal describes the shrine of "Our Lady of Lourdes in Tokyo," and a solution is offered for "Cleansing the Mails" of such papers as the *Menace*. It is proposed that a non-partisan committee be appointed to decide questions of admission to the second-class privilege, the commission's findings being controlled by the United States courts.

"The Hunting Wasps" (Dodd, Mead, $1.50) translated by Alexander Teixiera de Mattos is another of J. Henri Fabre's

remarkable books on insects. Like all the author's volumes this one is as fascinating as a novel, and yet it lacks nothing in scientific value. The facts presented are the result of years of observation and experiment and the deductions made are not only sane, they are indisputable. As usual, materialistic evolution suffers many a rude shock; in fact it falls prostrate before Fabre's simple but incisive reasoning.——"The Falsity of the Theory of Evolution" (The Kaufer Co., Seattle, $0.15) is a bright little pamphlet by Father A. M. Skelly, O.P., in reply to some lectures on the origin and antiquity of man delivered by Dr. E. Victor Smith of the State University of Washington. The booklet shows wide reading, and the author has so digested his knowledge that he is able to present it in a simple, attractive style that fastens attention on the thought expressed.

The reader who opens the two volumes of "Addresses at Patriotic and Civic Occasions by Catholic Orators," (Wagner, $3.00) will find addresses by Cardinals Gibbons, Farley and O'Connell, Archbishops Ireland and Glennon, Bishop Carroll, Dr. Corrigan, Fathers Richard H. Tierney, S.J., and P. J. Callaghan, C.S.P.; by eminent laymen like the Hon. Victor Dowling, Hon. Michael J. Ryan, and Dr. James J. Walsh, and by other well-known Catholic speakers. The book would be more serviceable if furnished with a good index, and if the editor had always indicated not only "at" what occasion, but also the time and place the speeches were made.

BOOKS RECEIVED

D. Appleton & Co., New York:
Through South America's Southland. By Rev. J. A. Zahm, C.S.C., Ph.D. $3.50.

Benziger Brothers, New York:
Confirmation. A Study in the Development of Sacramental Theology. By Rev. Michael O'Dwyer. $1.25; The "Summa Theologica" of St. Thomas Aquinas. Part II (First Part). Second Number (QQ. XLIX-LXXXIX). Literally Translated by Fathers of the English Dominican Province. $2.00.

The Bobbs-Merrill Co., Indianapolis:
Ways to Lasting Peace. By David Starr Jordan. $1.00.

George H. Doran Co., New York:
Fear God and Take Your Own Part. By Theodore Roosevelt. $1.50.

Doubleday, Page & Co., Garden City:
The Vindication. By Harriet T. Comstock. $1.35; Hollyhock House. By Marion Ames Taggart. $1.25; The Hunted Woman. By James Oliver Curwood. $1.25.

E. P. Dutton & Co., New York:
Holders of Railroad Bonds and Notes: Their Rights and Remedies. By Louis Heft. $2.00.

B. Herder, St. Louis:
The Story of the Catholic Church. By the Rev. George Stebbing, C.SS.R. $1.80; The Life of St. Columban. By Mrs. Thomas Concannon, M.A. $2.00; The Mother of My Lord. By Rev. Ferreol Girardey, C.SS.R. $0.75; History of Dogmas. Vol. III, The End of the Patristic Age (430-800). By J. Tixeront. $2.00.

John Lane Co., New York:
A Painter of Dreams and Other Biographical Studies. By Mrs. A. M. W. Stirling. $3.50.

Little, Brown & Co., Boston:
The Spirit of France. By Owen Johnson. $1.35; Held to Answer. By Peter Clark Macfarlane. $1.35.

Longmans, Green & Co., New York:
Christianity and Infallibility: Both or Neither. By the Rev. Daniel Lyons. Second Edition. $1.00; Modern Essays. Reprinted from Leading Articles in "The Times." With an Introduction by J. W. Mackail, LL.D. $1.40; The Dawn of Religion in the Mind of the Child: a Study of Child Life. By Edith E. Read Mumford, M.A. $0.90; A Mediæval Anthology. Collected and Modernized by Mary G. Segar. $1.00.

The Macmillan Company, New York:
American Municipal Progress. By Charles Zueblin. $2.00; Keeping Physically Fit. By William J. Cromie. $1.00; The Way of Martha and the Way of Mary. By Stephen Graham. $2.00; Good Friday and Other Poems. By John Masefield. $1.25.

G. P. Putnam's Sons, New York:
Rights and Duties of Neutrals. By Daniel Chauncey Brewer. $1.25; The Child in Human Progress. By George Henry Payne. $2.50; The Blackest Page of Modern History: Armenian Events of 1915. By Herbert Adams Gibbons, Ph.D.; The Century of the Renaissance in France. By Louis Batiffol. $2.50.

C. H. Simonds Company, Boston:
Harp of the North. By Arthur Wentworth Hewitt.

University Press, Notre Dame, Ind.:
Clerical Colloquies. Essays and Dialogues on Subjects Sacerdotal. By Arthur Barry O'Neill, C.S.C. $1.00.

EDUCATION

After Free Textbooks, What?

"FREE TEXTBOOKS AND STATE UNIFORMITY," by A. C. Monahan is the title of Bulletin No. 36, 1915, issued by the Bureau of Education at Washington. The reason why these subjects have been included in the title is not clear. Free textbooks and State uniformity in textbooks have no essential connection, for while uniformity in textbooks may be prescribed by the State, it does not follow that the State supplies free textbooks. Those, however, who advocate a uniformity in texts imply that their purpose can be realized more easily when the books are provided by the State or community without cost to the pupil.

AN INADEQUATE STATEMENT

Mr. Monahan treats the question of free textbooks historically and argumentatively, but instead of giving any adequate discussion of the matter, he begins by assuming the truth of his contention. True, he states objections, but transmits them as easily as he records them. "The movement for free textbooks," he says, "is a logical part of the movement for free education."

> The idea that every boy and girl in the United States shall have an opportunity for an elementary and secondary education seems to be firmly established; also the idea that the support of the schools where this opportunity is given shall be placed not wholly on the children or their parents, but upon the community or State. The necessity of popular education in a democratic government like that of the United States and of the various States is so generally recognized, that compulsory education laws have been passed in all but two of the States and comparatively little complaint is now heard from taxpayers who are required to assist both through direct and indirect taxation in the support of schools for the children compelled by law to attend. (*pp.* 5 *and* 6.)

It is to be noted how "the opportunity for an elementary and secondary education" which "seems to be firmly established" gives way in the subsequent sentence to compulsory education, which in the minds of many pedagogues includes both elementary and high school training, and covers the period from the child's sixth to his eighteenth year. This is surely going to an extreme. Even Prussia, the first State to establish compulsory education, has never extended compulsion beyond the elementary school, or the pupil's fourteenth year.

COMPULSORY SCHOOLS

Whatever its merits, the Prussian system would be out of place in America. The American Government is built on the foundation of liberty, educational liberty, as well as liberty civil and religious. It is therefore thoroughly counter to this spirit of liberty to treat the problem as if the sole educational factor were the public school. A large number of schools, ranging from the kindergarten to the university, are maintained by the sacrifice of the same citizens who are called upon to shoulder the burden of taxation for the public schools. These private schools, increasing annually in number and efficiency, save the State enormous sums. Any discussion which omits them, is not only inaccurate, but a direct attack on our boasted spirit of fairness. No one but an ignoramus or a bigot can claim that these schools are enemies of the American Republic, or in any way subversive of the best elements of American life, public or private. Under American ideals of liberty, parents are fully within their rights when they choose to send their children to private or to religious schools. Moreover, the religious school, by stressing the all-important fact, which the public school dare not proclaim, that within its proper sphere the authority of the State is supreme because it is the authority of God, gives to the State that element of stability without which no government can long endure.

"CHARITY PUPILS"

Should Catholic parents, already the bearers of a double burden, be excluded from sharing in the distribution of textbooks, given free to pupils of the public schools? It has been said more than once, in legislatures and other deliberative bodies, that "if free textbooks are to be the rule, why not to all children, whether in private or in public schools?" Others have thought that free textbooks should be given only to indigent children. "This," writes Mr. Monahan, "on the whole has proved unsatisfactory. It marks as 'charity pupils,' some who wish to be independent, and it is a direct encouragement to others a little above the indigent class to use influence with the school authorities to obtain free books." But is not the entire plan of furnishing free education, that is, an education furnished by the taxpayer without allowing the taxpayer the choice of the proper school for his children, an attempt to deprive the citizen who wishes to be independent, of his independence? Is not this education, fully controlled by the State, calculated to make "charity children" of all the pupils who share it? Moreover, if the State continues its usurpation of the rights and duties of the family, all our children will soon be "charity children" for all will be wards of the State.

PAUPERIZING TENDENCIES

This is not a pessimistic outlook. It is notorious that the free school has brought with it in many localities the free textbook. The free textbook has in its turn widened the circle into free lunches, free transportation, free athletics, free amusements, free medical inspection and treatment, free baths, free clothes and free "movies." Where is this policy of pauperizing to stop? Public school adorers are unanimous in declaring that one boundary to which it shall not extend is the Catholic school; but are there other boundaries? The advocates of free textbooks are tending, some of them with their eyes wide open, to a realization of the tenets of Socialism. This realization will put the mark of degrading dependence even upon those citizens who have boasted their proper independence as American citizens. As Lieutenant-Governor McDermott has pointed out in AMERICA, a nation's decline has set in when the people begin to depend upon the State in all things.

THE QUESTION OF COST

The statement that the cost of free textbooks is small is not to the purpose. What is at stake is a principle of the highest importance. The annual cost, given in the Bulletin, varies from thirty-six cents in some localities to $1.2348 in the State of New York for each elementary school pupil, and $4.8437 for each pupil in the secondary grades. This is the estimated cost of the installation of the system, in all the public schools of the State of New York, "if (books) are purchased from private publishers at prices paid by the city of New York. No estimate has been made of the cost of publication by the State itself. The cost of renewal, or the annual cost of a free textbook system for New York State is estimated from the annual cost of free textbook cities of the State as follows: in elementary schools, $0.6456, in secondary schools, $1.5833." (pp. 11-15.)

It would seem that this "comparatively small" cost should be a motive for the assumption of this burden by the parents themselves. The best lesson that the State can give its citizens is the lesson of helping themselves, and of maintaining themselves in a proper spirit of personal independence. It would be well if by the assistance of the State the price of textbooks could be lowered, but the proposal that the State should shoulder all this "comparatively small cost," means that the State should graft socialistic ideals upon the principles of American independence. Goethe speaks of the folly of putting an oak in a costly vase: "the root expands and the vase is shattered." The vase in the present instance is the spirit of American liberty; the oak may represent the magnitude which the unwarranted demands of the day upon the State may ultimately assume.

H. F. HAMILTON.

SOCIOLOGY

Over-Population and Diminishing Returns

IN his remarkable book which should be familiar to every educated Catholic, "A Key to the World's Progress," Devas has shown, from modern instances, that there can be no philosophy of history, unless the existence of a Supreme Intelligent Being is recognized. Without this recognition, history is no more than a tale that is told, a story full of sound and fury signifying nothing. Centuries ago, the master mind of the Western Church, St. Augustine, had demonstrated the same thesis in his magnificent "The City of God." But ever and again the world, that in nature and the works of man, cannot see the evidence of a Supreme Intelligence, ordering all things sweetly, restlessly returns to the affirmation that man, his life, his destiny, and his works, are hopeless riddles. Such indeed they are, if there be no God.

Like truth, the Christian philosophy of life is absolutely consistent. There is a Supreme Intelligence, and in the Divine economy there is a definite plan, which we call the will of God. Nothing, therefore, is haphazard; everything is created in conformity with His purpose. The philosophy which denies God must fall by the weight of its own contradictions. This is particularly true at the present time. The advocates of "equal rights" demand, and sometimes secure, a law pensioning widows, a measure which absolutely violates the doctrine of equal rights. The feminists shriek for "complete economic independence" of wives, and yet demand "maternity insurance," which means that they wish the State, not the husband, to support the mother. Those who claim that celibacy is an impossibility are frequently signers of petitions asking the State to forbid marriage, in the absence of what they deem a suitable medical certificate. The list might be extended almost indefinitely. All these movements are part of a general scheme to destroy the legal status of marriage.

THE DIVINE PLAN

Many who advocate unlawful methods of birth-restriction offer the defense that it is a necessary means to adjust human society, since fecundity is the cause of over-population, poverty, vice, industrial strife, and warfare. But there are wiser explanations of these phenomena.

All men must work. Adam, even before the Fall, found work to do in the Garden of Eden, though, of course, his tasks were free from everything that was unpleasant. After the Fall, God pronounced the sentence that rests upon us: "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." This is not an empty sentence; God meant it. From the beginning man has sought by various means to avoid it, yet he can never put himself beyond its reach. God has many ways of enforcing His mandates, which are above our understanding; yet I believe that we can discern one very effective force which operates to make every man do "a fair day's work," and that is the condition which has been called the Law of Diminishing Returns.

PRODUCTION AND DISTRIBUTION

In the history of nations we find that when the returns are abundant, many, by securing an absolute control of the distribution of the returns, not only will not be obliged to take

a direct part in the production, but are enabled to divert to their own use whatever share they see fit, turning over the remainder for general consumption. In consequence, the share of the individual can be determined only after eliminating the "turnover," taken by the controlling class. However, as the workers increase, the total returns may also increase, but the returns to the individual will eventually decrease; furthermore, as the consumers increase, the total returns are not affected, but the individual's share is still further decreased. Finally, when the workers and the consumers are so numerous that the total returns are not sufficient to provide a decent living for all, we have a condition known as "over-population."

Because we disagree with many of the proposals for remedying this condition is no reason for denying what is a fact, that this condition does exist. Nor can we put aside the problems which it creates, simply by drawing a distinction between cause and condition in relation to the miseries attendant upon these problems. It is our duty to seek a remedy and a preventive; not, however, by imitating decadent Rome, when she distributed bread to the threatening rabble. This method at best is only a temporary relief, and can have no place in a permanent system.

A Relative Term

It should be noted that over-population is a relative term. The city of New York, for instance, would be over-populated, if the supply of water from the northern part of the State could not be maintained. Any notable reduction in the supply would be the cause of a serious calamity, and an immediate remedy would be necessary. But it is evident that any effort to better the situation would be ineffective, if directed to a control of the birth-rate. Rather, the people would leave the city as soon as possible. Emigration is still a possible remedy, and probably always will be. But the millions of citizens in New York are not worrying about over-population resulting from a reduced water-supply. The water they need they have secured for themselves; they have obeyed God in this, that they have labored and have subdued the earth. To labor, and then to secure an honest distribution of the returns, are the great preventives of over-population.

Mutual Aid

It seems to me that through this relation between population and diminishing returns God exacts compliance with His will. As population increases, to every man will the struggle for existence be more direct and more intimate. Nations everywhere will conserve their natural resources. By reason of the necessity for more complete cooperation, men will become more dependent one upon the other; they will search, study, and labor to find new ways of drawing from the earth the necessities of life. It does not seem correct to say that war, famine, pestilence and catastrophes "are directly devised by nature against impending or actual over-population." Man must cooperate, he must struggle and fight against misfortune, he must lessen its effect, and strive to conquer it. This is the will of God in this regard. Important as scientific investigation may prove to be, yet more important will it be to teach the fear and love of God. This is true even from a utilitarian standpoint, for as men become more dependent upon one another, the greater will be the need of complete mutual honesty. Consequently, we need some power that will enable men to rise above the demands of selfishness. The keenest perception of the natural law will not suffice. Sincere faith, an unshaken trust, in an all-holy, all-wise God, are imperatively required.

A Pagan Root

To increase and multiply is according to the nature of man, for which provision has been made in the plans of God. "Your Father knoweth that you have need of all these things." Pauperism, vice, disease, warfare, industrial strife, are the consequences not of nature but of sin, ignorance or injustice. No remedy against them is to be found in the plan of teaching unlawful methods of birth-restriction to the poor, or of instructing the world in principles that are purely destructive when reduced to practice. The Catholic plan stresses constructive teaching; it urges the attainment of perfection in human society as a natural good. Poverty, it is true, may often be a blessing, yet the Church has always labored that "the poor shall rise above pauperism and wretchedness and better their condition in life," because "no one ought to live other than becomingly."

The pagan methods urged by modern "social leaders" spring from a life of too much ease and luxury. Their origin is in sensuality, a degraded selfishness, fear of pain, and the avoidance of toil. In these corrupted minds, fear of the hungry crowds that throng our cities is now uppermost. "How dreadful,' they say, "to see such large families among the uncultured lower classes. Really the Government should do something to stop it." There is but one end for the government which listens to this perverted voice. It is destruction.

ROBERT E. SHORTALL.

NOTE AND COMMENT

We are told that Luther's wedding ring has been brought to the United States and placed on exhibition in a glass case. For four hundred years it was cherished as an invaluable possession by the ducal family of Anhalt-Bernburg, of which Luther's wife, Catharine von Bora, was a member. The design represents the crucified Christ and the symbols of His Passion. "What a valuable heirloom is this ring!" exclaims one of the leading Protestant journals of our country. There seems to us, however, to be something dangerously papistical in such enthusiasm. What else is the Catholic veneration of relics than respect shown to what had once been related, in one way or another, to sainted people of yore, whom we honor for their heroic love of God and of their neighbor. It is true that undoubted and clearly authenticated miracles have often been worked by the application of such relics or in connection with them, even as men laid their sick in the way that at least the shadow of St. Peter might fall upon them, and they be cured. It was not unworthy of the Almighty to use even this as the occasion of manifesting His power in order that men might credit the words of those whom He had sent. Miracles have not yet been worked in connection with Luther's wedding ring. This fact will in all probability prevent the respect shown to it from ever becoming fatally papistical.

The dreadful conditions under which sweated labor is being done in many of our American tenements should ensure serious consideration of this problem. Whole families, Mrs. Frederick Nathan, president of the Consumers' League reports, are working long hours under unsanitary conditions in the city of New York. Babies as young as two and one-half years were found engaged in making artificial flowers. One had learned to strip the gauze from leaves which had been packed in it. Four children in one family, the oldest 10 and the youngest 4 years of age, worked from 6 in the morning until 8 at night. A young girl of 15, a semi-invalid, employed in putting stems on berries at one cent a gross, could only make 15 cents a day with the help of her little sister. The entire abolition of tenement work

might be for many a great hardship, but it is absolutely necessary that proper wages be insisted upon which will of themselves tend to eliminate at least the worst evils of this system. Tenement work presents one of the most difficult problems of modern economics. If Christian principles are set at defiance the law must intervene. It cannot, nevertheless, sweep away the only support, however miserable, of some of these unfortunates, unless it at the same time makes satisfactory provisions for them. Strict regulation of tenement work may yet become possible.

A statement from the President of the Catholic Church Extension Society informs us that the banquet held under the auspices of the Society, in honor of Archbishop Mundelein, and which but for the intervention of Providence would probably have proved fatal to all the guests, was given by a few Chicago gentlemen who are interested in the Society's work and were desirous of introducing the new Archbishop to the city's leading business and professional men. It did not cost fifteen dollars a plate, nor one-third as much. We can do nothing better than contrast with the accusations made by anarchists the Archbishop's modest and sincere answer to the question: "Why is it that I come so gladly to Chicago?"

> Not for the honor of the position, for that does not attract me. Not for the power of the place, for power means responsibility, and that I would shun, if I could. Not in dread of the difficulties in the way, for they do not frighten me. But the one thing that appeals to me and yet causes me to fear, is that to the Archbishop of Chicago is now given such wonderful opportunity, such tremendous possibilities of doing great and good things for God and fellowman, as is rarely given to a human being. Do you know what that means? It means that I am like the servant in the Gospel, to whom five talents have been given, and when the hour strikes, and the time has come that I may no longer work, the Master will expect me to bring back another five talents in addition, the fruits of my labors; otherwise, I shall be adjudged an unprofitable servant. Never, in our country at least, was a heavier burden placed on man's shoulder.

The Archbishop spoke nobly. The shadow of the death-angel, cast darkly over the eventful feast prepared in honor of his coming, will not frighten the man who uttered these words; the dignity of the great office to which he has been called will not elate him; he will continue to follow humbly in the footsteps of his Divine Master, seeking only to do goo to all and leaning on the power of God for support in his trials and labors.

It is interesting to know that the first to enlist as a volunteer soldier in the army of the Civil War was a loyal and devout Catholic. This fact was recently brought to mind when Archbishop Ireland preached the funeral oration over the body of Colonel Josias R. King. The incident of his enlistment is thus described by his Grace of St. Paul:

> It was on the fifteenth day of April, 1861. Abraham Lincoln in Washington was signing his name to the proclamation calling for seventy-five thousand men to guard against rebellion the flag of the Nation. Alexander Ramsey, Governor of Minnesota, was standing by; the signature written, Governor Ramsey at once made offer of a regiment from Minnesota—the first governor to give response to the proclamation. A few moments later the wires were speeding to the Capital in St. Paul the call to arms; a few moments later the message of the Lieutenant Governor was on its way to the headquarters of St. Paul's militia, the Pioneer-Guard, declaring the roster open for enlistments. Josias R. King was in the drill-hall, and instantly he exclaimed: "Write down my name." And so the Union had its first volunteer soldier, before the Proclamation of the President had time to be obeyed in any other spot in the United States of America.

Entering the army as a private soldier, he retired from the service with the rank of colonel. With him, as with every true Catholic, his religion was the fountain of his patriotism and the unfailing motive of his loyalty as a citizen. Catholics of the North and the South can alike appreciate the spirit of a man who was true to his country because true to God: "Josias R. King, we salute you!"

In the course of a paper read not long ago by Mr. Brand Whitlock at the annual meeting of the National Institute of Arts and Letters, held in Boston, he introduced our old friend, the tourist from Mars, took him to the theaters and then listened to the bewildered traveler's reflections:

> This people have recently discovered "sex." Nothing else interests them. They pay, and pay high, to see plays about it. Intrigues, adulteries, illegitimacies, prostitutions. They love what they call "piquant" situations. No piece is complete without an "undressing" or "disrobing" scene. I wonder why. . . . The highest form of theatrical wit is what is called "double meaning." If an author succeeds in being "equivocal" or "suggestive," he has won the highest success. The secret of laughter seems to be indelicacy. To deride virtue and to admire the cleverness and gayety of vice seems to be "the thing," as the Americans say. To save appearances, the most ticklish "situations" are often cleared up innocently. It is all "according to Aristotle," my American friend says; the object of the drama is to "purge, to purify, the mind." The American playwright has a singular manner of doing it. I am told that American religions forbid swearing. Doubtless in order to give a religious sanction to the drama, no play is complete without a quota of oaths.

Perhaps the cheeks of Mr. Whitlock's pagan Martian were turned to a permanent red by what he saw and heard in our modern play-houses. But have the Christian women who form, perhaps, two-thirds of the audiences attending productions like those described lost the old-fashioned gift of blushing?

False statements are constantly being made against the Church. Seldom are they retracted, even when attention has been called to the slanderous nature of the charges. The case of Harold Begbie, author of "The Lady Next Door," is a splendid exception to this rule. In the London *Daily Chronicle* he writes:

> I am taken to task by the Glasgow *Observer* for recording the statement made by a Roman Catholic woman of the Glasgow slums that "the priests don't trouble about quarters the like of this." I am taken to task so politely, and such a mass of evidence is adduced to prove the devotion of the Roman priest of Glasgow, that I heartily desire to express not only my regret for having printed the statement in question, but my earnest and reverent admiration for the quiet, constant, perfectly organized, and affectionate services rendered by the Roman priest in Glasgow to the wretchedest and most helpless of the Glasgow poor. Whether this particular woman had been overlooked by the parish priest, or whether she lied to create a silver sympathy, I cannot say. . . . It never occurred to me for one moment that I was attacking the Roman Catholic Church (who could attack that Church on the side of its services?) and I am grieved to say that it never occurred to me, as it ought to have done, that such a statement might give pain to people whose work for the poor I am not worthy even to praise. I shall be grateful if you will allow me to make public this explanation and this sincere apology.

Surely these words have been set down in letters of gold by the recording angel. The author had merely intended to illustrate the character of the poor creature whose words he quoted, yet he has done far more than give satisfaction for a pure inadvertency. Incidentally it may be remarked here that it will always be well for Catholics to help correct by their letters any false charges that are brought against the Church. Though seemingly overlooked, perhaps, such representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant and signal.

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CHRONICLE

The War: Bulletin, Feb. 29, p. m.-March 7, a.m. —The Battle for Verdun—The Submarine Issue. Germany: A Royal Speech; Papal Letter. Great Britain: Need of Economy—Enlisting. India: Catholic Education in Bombay. Mexico: Cardinal Farley's Letter—Oaxaca's Manifesto. Rome: The Pope and Separate Peace.....505-508

TOPICS OF INTEREST

A Nation's Destiny—Happy Invalids—The Evil Tongue—"The Spiritual Side of Science"—General de Castelnau.....509-515

COMMUNICATIONS

Music in Parochial Schools—A Classic Specimen—Socialists' Tactics—Teaching Children to Play—Where Was the Chaplain?.....515-517

EDITORIALS

Lenten Thoughts—The Welfare of the Child—For What End?—A New Criminal Libel Decision—The House of Iscariot—Maeterlink's Vision. 518-520

LITERATURE

In an Old English Garden.

REVIEWS: Through South America's Southland—A Painter of Dreams—Clerical Colloquies—Fear God and Take Your Own Part—The Ethics of Confucius—The New International Encyclopædia—The Poetry of Giacomo Da Lentino.

BOOKS AND AUTHORS: January's "Best Sellers"—The Current *Catholic Mind*—"Civilization and Climate"—"The Queen of Sheba and Other Dramas"—"What Could Germany Do for Ireland?"—"The First Hundred Thousand"—"Held to Answer"—"Emmyline"—"The Exalted Valley"—"Rainbow Gold"—"The Cost of Living"—"American Municipal Problems".....520-525

EDUCATION

Guy Fawkes in Chicago.....525, 526

ECONOMICS

I—Socialism and a Peasantry.....526, 527

NOTE AND COMMENT

An Ideal Suffrage Marriage—Appeal for the Negro and Indian Missions—"The Guerilla Missionary Congress"—The Credulity of Modern Popular Science—The Order of Martha—Woman and Child Wage Earners.....527, 528

CHRONICLE

The War.—In Flanders the British have captured 800 yards of German trenches south of Ypres, only to lose part of them subsequently. In Asia Minor the Russians are making progress along three different lines of advance; they are near Trebizond; are following the Turks, without serious resistance, still further to the west of Erzerum, and have taken the city of Bitlis by storm. The only other theater where there has been fighting of an important character is Verdun.

Bulletin, Feb. 29, p. m.-Mar. 7, a. m.

The end of the first stage of the German drive on Verdun was succeeded by a temporary lull, after the French had withdrawn from the Meuse peninsula, and had driven the Germans back from their advanced positions on the Douaumont heights. When the Germans ceased from their offensive, a body of their troops still held Fort Douaumont, but this position was isolated by the French, while the main German forces had retired north of the village. After more than two days of comparative inaction the Germans again renewed the attack. The present assault on Verdun consists of three different movements, from the northwest, the north, and the southeast. The attack from the northwest has been confined for the most part to heavy artillery fire on the French line from Melancourt to Forges, and especially on Le Mort Homme. Forges, however, has been stormed by the German infantry, and is now in their possession. An attack on the important position of Côte de l'Oie failed. The frontal attack has consisted partly of continuous bombardment of the French positions on both sides of the Meuse, especially at the Côte de l'Oie and the Haudromont Wood; but the principal fighting has centered about Fort de Vaux and the village of Douaumont, which has changed hands a number of times, but is now in possession of the Germans. To the southeast of Verdun, the French have withdrawn from Fresnes and the adjacent villages to the heights that dominate the Woevre plain, and in the south, at Les Esparges and St. Remy, they are encountering violent German assaults.

The Battle for Verdun

On February 29 the President addressed a letter to Mr. Pou, the ranking member of the Rules Committee of the House, in which he declared that the report was being spread in foreign capitals "that there are divided counsels in Congress, in regard to the foreign policy of the Government," This impression, although he believed it false, was exposing the country "to the most serious risks." He asked, therefore, that an early vote be taken on the resolutions proposed by Mr. Gore in the Senate, and by Mr. McLemore in the House, and explained in the last issue of AMERICA, to afford "an opportunity for full public discussion on them."

The Submarine Issue

The President's letter was interpreted as a demand that a vote of confidence be given the Administration. Congress was considerably excited. The House was very restive, but the Senate was disposed to put itself on record as not desiring to hamper the President in the present stage of his foreign policy. On March 3, at Senator Stone's motion, the Gore resolution to prohibit American citizens from traveling on armed merchantmen was laid before the Senate. Senator James at once proposed that it be tabled, together with all amendments to it and all substitutes—that is, that it be set aside without discussion. Before taking the vote, Vice-President Marshall allowed Mr. Gore to "perfect" his resolution. This he did by changing its sense in a most radical manner. In place of the warning to American citizens not to

travel on armed merchantmen, he substituted the following: "Resolved, that the sinking by a German submarine without notice or warning of an armed merchant vessel of her public enemy, resulting in the death of a citizen of the United States, would constitute a just and sufficient cause of war between the United States and the German Empire." It was on the tabling of the resolution as thus changed, that the Senate voted. The roll-call showed 68 in favor of tabling the resolution, and 14 against it.

The discussion, therefore, of which the President spoke did not take place. A spirited debate, however, followed, in the course of which Mr. Borah indignantly accused the Administration of sending its men to the Senate, "directed to cut off discussion and prevent all honest, intelligent action." He declared that Mr. Wilson had not learned the views of the American people, and he protested against the fear, subserviency, and shrinking from duty of the Senate itself. "This great body," he said, "which has been characterized as the greatest legislative and deliberative body in the world, has now no further step of humiliation to take." Others spoke in the same sense, and still others assailed the Senate for having dodged the issue and failed to give the President the assurance he desired. The matter is not closed, for certain Senators have signified their intention of speaking on the submarine issue, and there has been talk of reintroducing the original Gore resolution and similar measures. Present indications are that the Senate would put such resolutions on the Calendar, which would mean that they could not come up for discussion until their regular turn, perhaps not for many weeks.

Despite the President's wishes, the McLemore resolution has not come before the House. Having been reported adversely by the Foreign Affairs Committee, it was tabled automatically. Later it was put on the Calendar. The Rules Committee has now proposed a rule which provides for a limited discussion of the resolution to be followed by a vote to table it again. This would be accepted by the President as an expression of confidence. It is still doubtful what the House will do, but it seems likely that the vote will be given.

Meanwhile, Mr. Wilson has delayed sending an answer to the latest German communication until he receives from Congress assurances that he will not be impeded in his negotiations with Berlin. The German submarine program has been inaugurated by the sinking of a number of ships. How the converted French cruiser, La Provence, was sunk, with a loss of 3,300 men, has not yet been determined.

Germany.—A notable speech was delivered by King Ludwig, of Bavaria, to all the officers at the Munich garrison on the occasion of his birthday celebration. He believed that the entire German people are in accord with the Bavarians in desiring that an honorable and lasting peace may soon be concluded. It gave him great satisfaction, however, to know that in spite of the long and severe war there was still so great a number of available men who could be called into the field in case of need. Then followed these words expressive of a noble sentiment:

A Royal Speech; Papal Letter

> The Bavarian banners have waved for far more than a thousand years, but they have never before been carried into so terrible a war. I am proud that wherever the Bavarians appeared they won for themselves an honorable name. They are esteemed and respected by their comrades and feared by the foe. Most especially, however, I would call attention to this point, that the Bavarian troops have everywhere shown all due consideration for the hostile populations who had incurred no blame. It is a point of honor for an army that in this regard likewise it come forth unstained out of the war. In having to do with the populations of hostile lands we are in reality not dealing with enemies, but with unfortunates.

Of great interest likewise is the letter of the Pope's Cardinal Secretary of State to the Chaplain-General of the German army. The Holy Father is described as contrasting the grief caused him by the dreadful carnage of the war with the consolation received from the prelate's report of the spiritual care bestowed upon the Catholic soldiers in the Prussian armies and the German fleet. He is pleased "with the readiness of the Prussian Ministry to increase the number of army chaplains, with the good will displayed by them in most generously providing everything required for the spiritual needs of the men, and with the benevolent interest shown by the military officials in regard to religious endeavors." The Holy Father is particularly pleased with the adequate spiritual help provided by the Chaplain-General, the distribution of Catholic literature, the good example given by the army chaplains, the religious fervor with which the men avail themselves of the opportunities offered them, and finally with the regard shown for the spiritual welfare of the prisoners.

Great Britain.—That England must be prepared to meet an unprecedented tax burden after the war, was the conclusion reached at a great meeting held in the Guild Hall on March 1, at which addresses were delivered by Reginald McKenna, Chancellor of the Exchequer, Mr. A. Bonar Law, Minister for the Colonies, and Lord Kitchener. "If we continue to live as heretofore," said Lord Kitchener, "on normal lines, the problem of supply is insoluble. We must import less, reduce consumption, and work our hardest to increase production." Mr. McKenna pointed out that the only way in which the country might hope to lessen the burden of future taxation was by present thrift. Means for carrying on the war must be provided by the country itself, as there are few nations able to furnish Great Britain either money or goods. "If consumption continues at the present rate," said the Minister, "there are not enough goods in the world to meet the immense destruction caused by the war." Mr. Bonar Law announced that a conference of

Need of Economy

the Allies will shortly take place at Paris, where the possibility of utilizing to a greater degree the economic forces of the various nations will be considered.

Enlisting

Speaking in the House of Lords, Lord Derby expressed his keen disappointment with the results of the voluntary scheme of enlisting, with which his name is associated. Easy exemptions, he thought, were to blame for the unsatisfactory working of the plan, and in this conclusion he is joined by the Minister of Munitions, Mr. Lloyd George, and Lord Kitchener. Too many had been assigned to the "starred classes," that is, had been registered as men whose labor in agriculture and governmental works might not be interfered with. Lord Derby has asked that the Government take particular pains to prevent unmarried men of military age from avoiding service, by transferring themselves to specializing occupations, exempt even under the new law. Replying for the Government, the Marquis of Lansdowne said that the list of "special occupations" was now undergoing revision, and that every care would be taken to prevent "shirking."

India.—Six more Jesuits, four from the Missouri Province and two from the Maryland-New York, will soon sail for Bombay and join there the four other American Fathers who volunteered to continue a portion of the work the repatriated German Jesuits were doing. In this connection some idea of what the Church has done for education in India can be gathered from statistics recently published in the Bombay *Examiner*. Though but seven out of every hundred people of India can read and write, one out of every four Christian Indians can do so; and in Bombay half the Christians know the three R's. The total Catholic population of Bombay Island is 45,534, leaving 11,821 for other denominations. The Catholic children between six and fifteen years of age number about 5,000. In 1915 by actual count 4,039 of these children were attending Catholic schools. As accommodations are more than sufficient for all the Catholic children of Bombay, 2,170 pagan boys and girls are also educated by Catholic teachers. Apropos of the Church's age-old civilizing activities in India, the *Examiner* also quotes interesting statistics about the earliest printing presses to be set up there. The Jesuits of Goa got out ten publications between 1556 and 1573, and from 1616 to 1669, thirty. The first Portuguese book printed at Goa was St. Francis Xavier's "Doctrina," the first Konkani volume issuing from Rachol was Father Stephens' "Purâna" in 1616. "The very first publication from the Goa press was a program containing the theses in logic and natural science (physics?) to be defended at a public disputation at São Paolo's College (1556). All the keenest intellects of Goa were there, and a Portuguese soldier even came forward to deliver an oration in Greek!" The Third Provincial Council of Goa assembled in 1586 and ordered published in the vernaculars a Portuguese catechism, a compendium of the Tridentine Catechism, a volume of theology for the native clergy, a confessionary for the laity, and a book of sermons to be read by the people when there was no one to preach to them.

Catholic Education in Bombay

Mexico.—"What the Catholic Church Has Done to Mexico" is the title of a pamphlet recently issued in New York. On March 4, this pamphlet, written ostensibly by Dr. A. Paganel, of Mexico City, was mentioned for the first time in the metropolitan press, with sad results for its presumed author, and in particular, for one Colonel "Salv. Augusto Zubieta." Zubieta revives the absurd charge that American Catholic "institutions" are now "ready to back this movement (headed by Felix Diaz) with about ten million dollars," and in proof submits the following affidavit:

Cardinal Farley's Letter

I, Salvador A. Zubieta, do hereby declare that on or about December, 1914, and January, 1915, I had occasion to meet Cardinal ——, and, talking over the Mexican situation, we discussed several questions of importance, among them the alleged actions of Carranza against the Catholic Church, and he confided to me that the Catholics in this country were disposed to back a new revolution, of which Felix Diaz was to be the head. The instigator of this movement is the well-known murderer, Cecilio Ocon, who seems to have gained the ear and the confidence of Cardinal ——, the said Cardinal having believed unquestioningly all the false representations made by this unscrupulous murderer. The Cardinal also asked if I would help in this, probably because he thought my family connections in Mexico and the fact of my being a Catholic would gain some advantage to the cause. Cardinal —— also stated that many Catholic institutions in this country were ready to back this movement with about $10,000,000.

SAL. AUGUSTO ZUBIETA.

New York City, Feb. 27, 1915.

Apparently this meeting took place in New York. Now as it happens, there was no Cardinal in New York in December, 1914, or January of the past year, except his Eminence, the Cardinal Archbishop of New York. In a signed statement to the press, Cardinal Farley asserts that in December, 1914, he had occasion to meet Zubieta, when he "listened to the story of the Colonel's distress, and as the Colonel himself has been kind enough to inform me, I sent him to Mr. Paul Fuller, who furnished him with a letter of introduction to a Mr. W. S. Valentine, with whom he obtained employment." The next encounter of the venerable prelate who, in the goodness of his heart, had endeavored to provide for a stranger in distress, is told in the following letter:

Eminence: With the greatest respect I take the liberty to address these lines to your Eminence in order to expose my actual unfortunate situation, and respectfully request your kind assistance. As directed by your Eminence, I visited Mr. Paul Fuller, who had the kindness to provide me with a letter of introduction to Mr. W. S. Valentine, who employed me in his service, but unhappily this position lasted only two weeks, and now I have the misfortune to find myself again under the same sad conditions. My debts are increasing daily, and my credit in the house where I am boarding has already reached its limit.

Now, to add another sorrow to those already weighing upon

my existence, I have just received the news that my mother's health is so delicate that her life is seriously endangered.

I beg to appeal to your Eminence as the sole being on whom I can place my only hopes for assistance, with the assurance that if you should have the kindness to provide me with the means to return to my country, I shall not only return to your Eminence the amount received, but also be thankful to you for life.

I pray that your Eminence may enjoy the best health, and, wishing for your Eminence a happy and bright New Year, I remain very respectfully yours,

COL. SAL. AUGUSTO ZUBIETA.

Dec. 31, 1914.

"In reply to this very touching appeal," writes his Eminence, "I sent through my secretary, the Rev. Thomas G. Carroll, a check for $25, with the following note:"

JAN. 8, 1915.

DEAR COLONEL: His Eminence, the Cardinal Archbishop, directs me to forward you the inclosed amount ($25), in reply to your request of the 31st ult., and regrets that he has overlooked the matter until now. He hopes this will not arrive too late, and is sorry to learn that your mother is unwell. With best wishes, I am sincerely yours.

THOMAS G. CARROLL, *Secretary.*

"Colonel Zubieta never acknowledged the receipt of my charity," continues the Cardinal, "nor have I ever heard from him since. I know that he indorsed the check to someone named Alice Gonzales, and as I think of the matter now, I wonder why I did not draw on the large revolutionary fund at my disposal to be of greater assistance to the Colonel." The next move made by this stray, after receiving the Cardinal's charity, was to sign the affidavit quoted above. "I think Colonel Zubieta's letter to me," writes his Eminence, "offers sufficient denial of the charges he makes, and I consider that its publication is another evidence of the methods employed by the present Government in Mexico to discredit its opponents." No further comment is necessary.

Oaxaca's Manifesto

Not long since the State of Oaxaca addressed a manifesto to the Mexican nation, announcing that: "Until constitutional order is reestablished in the republic, the free and sovereign State of Oaxaca reassumes its sovereignty and will govern itself by observing the general Constitution of February 5, 1857, etc." The document is important inasmuch as it bears the following clear and explicit witnesses to the atrocities committed by the Constitutionalists, not excepting the profanation of churches:

Both before and after this date (last June) the situation in the other States of the republic was very different, as it still is in many of them. Trains dynamited; thousands of people mowed down by death-bearing steel and lead; ravished homes, where are to be heard the sighs and cries of widows and orphans; untilled fields . . . factories and workshops, where the hymn of toil no longer resounds as before, shut down; whole towns and villages converted into ruins and cemeteries; *the temples raised by Christian piety closed and profaned, wounding to the quick the religious sentiment of our people* and violating the sacred precept of freedom of conscience and respect for all creeds. And in another order of things: commerce paralyzed, the credit of the nation destroyed; hunger, pestilence, desolation, death, and, over and above all, the finger of civilization pointing out the Mexicans as savages, as villains worthy of extermination. . . .

Here, then, is an official document of a Mexican State announcing and denouncing the very outrages which some Constitutionalists profess to be ignorant of, and which others admit but defend in this marvelous fashion:

On the other hand Catholics cannot allege damage or violation of what they call "ecclesiastical properties." First of all, be it said in passing, such damages or violation have never taken place. And we state this *because according to the laws gouerning our country the clergy have no right to own property.* (*El Democrata*, February 1, 1916.)

Therefore churches, altars, and vestments were not desecrated and sacred vessels were not polluted, because the clergy had no right to own property. Presumably priests and Brothers were neither murdered nor tortured, because they had no right to life.

The Pope and Separate Peace

Rome.—The latest attempt to discredit the Holy Father is the wide-spread rumor of his supposed efforts to secure a separate peace between Belgium and Germany. According to this silly tale, Belgium was to be restored to its former status, King Albert to resume his throne, an indemnity to be paid for the losses caused by the German occupation, a commercial treaty to be signed favorable to Belgium, but with Germany in practical control of the ports of Antwerp and Ostend. King Albert and his Government, while expressing their gratitude, were reported to have replied that no separate peace was possible. The Pope was said to have acted through the Apostolic Nuncio to Brussels, Mgr. Tacci-Porcelli, who, according to the inventors of the slander, "did not leave the Belgian capital after the arrival of the conquering Germans, and did not follow King Albert and the Government to Havre like the other diplomats. . . ." These trumped-up *canards* about the Holy Father and his envoy have gained wide notoriety. The official denial quoted by *Rome* from the *Osservatore Romano* will be welcomed by Catholics and all lovers of fair play and truth. It runs as follows:

We are authorized to declare: First that . . . the Apostolic Nuncio, after the arrival of the Germans, did follow the King and Government, first to Antwerp and then to Havre, like the other diplomats, and did not return to Brussels until a number of Catholics, worthy of all confidence, pointed out that the work of the Nuncio would be more useful at Brussels than at Havre. Second, that the rumor above referred to is quite destitute of foundation. It is absolutely false that Germany has had recourse to the Apostolic Nuncio to make the alleged proposal for a separate peace with Belgium. Consequently Mgr. Tacci has not been able to transmit it to the King and Government of Belgium; hence they have not been able to receive it either favorably or unfavorably, and the Holy See has not been able to intervene directly or indirectly.

The definite purpose of all these slanders is to discredit the Holy See, to weaken its influence with one or the other set of belligerents, and thus to render impossible its participation at a future peace congress.

TOPICS OF INTEREST

A Nation's Destiny

EVERY year at the birth of spring we witness a striking fact as significant in its historical value as it is deep and tender in its pathos. With something of the resistless power which unbinds the fetters of winter and summons the flowers from their slumber, the children of the Gael wherever found pause in their toil and lovingly recall the glories of their national Apostle. As they listen to the tale of more than epic achievement of Patrick's life and labors in the vales of Erin, a solemn message seems to be wafted to them from his grave, and the consciousness is born anew and strengthened in their hearts that, thanks to his teaching and his heroic example, the Irish race, whether in triumph or in sorrow, in bondage or in power, has been ever faithful to the high destiny it has received.

To the Catholic who firmly believes in Providence, it is easy to realize that God rules the destinies of nations. To each of these, He allots a part to play in the drama of the world and bestows upon it the endowments necessary to carry on its mission. Taking from the hands of the elder Patriarchs the torch of the primitive Revelation, He entrusted its flame as a sacred deposit to the Jewish people and charged them to keep alive in the heart of humanity the promise and the hope of the Redeemer to come. He dowered the Greek with the artistic and creative mind, the faultless taste, the sense of harmonious proportion and beauty which produced the songs of Homer, the tragedies of her immortal Three, the orations of Demosthenes and the marbles of the Parthenon. The Roman's gift was power, the consciousness of an imperial mission to rule the world and to bring about the triumph of ordered law. God made heroic Spain a rampart before which the Moslem tide should break its waves, and He put into her hands the magician's rod to summon from the western ocean "a New World to redress the balance of the Old." Far over the waves Columbia darts the rays of Liberty's torch to guide the exile and the outcast to her hospitable shores. A beneficent and world-encircling destiny!

And what is Ireland's gift? In what does her vocation and destiny consist? History answers. For in spite of centuries of poverty, trial and sorrow deep as the sea, the idealism, the enthusiasm, the buoyant energies and superb loyalty to honor and duty of her sons, the stainless purity of Irish mothers and maids have contributed in measure pressed down and running over, the most valuable elements to the onward march of true progress and civilization. These are to be explained by the one supreme dower of the Irish people. They were to be to the world an authentic and ever-present witness to the power of religion and faith, of the supernatural and the unseen. The Irish people, it is true, have their faults. It is unpatriotic and unwise not to recognize them frankly. But the Celt carries his defects in his hands, so to say, and lets the whole world know them. But these defects seldom completely poison the well-springs of his heart. They are not the outcome of hypocrisy, of insincerity, of coldly calculated selfishness and cruelty. For the nature of the Celt is deeply spiritual. His whole being thrills in unison with the things of the soul, with the great mysteries and doctrines which the Apostle of Erin taught his fathers centuries ago.

Even when a pagan the Celt communed and lived with the unseen. He heard mystic voices and heraldings in the wailing of the winds over the moor, and peopled river, lake and mountain crest with fairy shapes. He was no cold skeptic or materialist, but even then felt a strange yearning in his heart for a better and a nobler life. Suddenly, in the person of Patrick, a new teacher comes, with a mysterious creed and a stern lesson on his lips, but bearing also the tidings of undreamt-of glories and splendors. Entranced the Celt listens, and under the spell of the Apostle he realizes that a world exists still nobler than the creations of his poetic fancy. Prepared by nature for his great destiny, he passes easily and quickly into the full realization of the teachings and mysteries of Faith. He is at home with the supernatural. Instinctively he turns to its mysteries, molds his life and his language, hallows his sorrows and his joys in accordance with their spirit. The supernatural world unfolded by Patrick to the children of Erin satisfied their intellectual yearnings and appealed to their idealism, their tender sympathies, the promptings of their kindly and compassionate nature, and the chivalrous impulses of their heart. As custodians of the supernatural they have not failed.

It was truly providential for the Irish race that the sense and the realization of the supernatural were so deeply and so vigorously rooted in the very fibers of their being. It is a special blessing conferred on them through St. Patrick's ministrations by an all-wise God that their eyes and thoughts do not linger too long on material things, but easily pass from earth to heaven. Few people so readily answer as they do the stirring call heard in the Great Sacrifice so dear to the Irish people: *Sursum Corda,* "Lift up your hearts." The blessing and the gift are suited to their needs. For after the too short-lived days of glory when Malachi wore the collar of gold, and Brian smote the Danes on the field of Clontarf, and crozier and scepter were wielded by Cormac McCullenan, Bishop of Cashel and King of Munster, after the days when Ireland was the "University of the West," to which scholars came to trim the lamp of learning and light the torch of truth, the hour was fast approaching when her sons were to be tried as with fire in the crucible. Conquest, persecution, famine were to test their courage and their faith.

Not to dwell on the tragic sorrows of bygone centuries, there are many still living who remember the

agonies, the tearful farewells of the exiles from the home of their fathers as the crowded ships carried to the great Republic of the West or to still more distant lands, friends, brothers, heart-broken fathers, sobbing mothers and wives. And when through the mist and blinding rain-drops of their tears the wizard shores and beckoning headlands of sweet Inisfail melted away, and the gray expanse of ocean stretched around them, and the fate of the outcast and the wanderer awaited them among strangers, surely the exiles of Erin needed to remember that for them there was a home, a country, a *Patria,* where sorrow would be no more, nor partings, and where a Divine hand would wipe away the tears from their eyes. When maddened to frenzy by poverty, hunger, robbery and persecution, or goaded to desperation at the sight of his ruined altars and burning home, while the sobs of his starving wife and children were ringing in his ears and riving his heart, the Irish peasant needed the example of the Divine Victim praying for His enemies and exclaiming: "Father, forgive them, for they know not what they do." The sorrows and the burdens of the Celt were to be such as only heroes and giants can bear. To equip the nation for its destiny, God clothed it with the armor of Faith. That Faith has been her victory. The Faith that Patrick taught has wrought and molded the character of her sons, twining its mysterious tendrils round their hearts as lovingly and as firmly as the ivy clasps in its embrace the Round Towers of their native land. Thanks to that Faith, Erin's bruiséd reed was never broken, and the sacred fires burning in her soul were never quenched.

If Irishmen today forget to rule their lives by the principles for which their fathers died, they will be recreant to the ideals of their people. Fidelity to its Faith is the secret in the heart of Erin that explains her people and her history. It is a happy augury, we fondly hope, even for her future temporal glories. For it is not God's way to leave such fidelity and such heroism unrequited. In His own good time He will reward them. For many years Erin has lovingly borne the Cross. When recalling St. Patrick's memory, every true-hearted Celt will fondly pray that while ever clasping that sacred emblem to her heart, she may at last be allowed to wear in the sisterhood of nations the victor's crown.

JOHN C. REVILLE, S.J.

Happy Invalids

BECAUSE of special circumstances much attention has been called during the past few weeks to a case which contradicts a good many current notions with regard to happiness. A patient who had not been out of her room for fifty years, and, I believe, scarcely out of her bed all that time, sent a note inviting President Wilson to attend her jubilee celebration of fifty years as a chronic invalid. The publication of the invitation and the President's answer awakened interest in the case.

Most people were quite surprised to learn that anyone wished to celebrate the fiftieth anniversary of confinement to bed and room. Considering the ideas of happiness and accomplishment which usually cluster around the word "jubilee," its use in the present instance seemed quite out of place.

Indeed, there is a very general impression that chronic invalids, especially those who are confined to their beds, must be miserably unhappy. Life is considered to be an unending affliction from which they dare not free themselves, because, like Hamlet, they fear the other world and prefer to bear the ills they have, than flee to ills they know not of, in that undiscovered country from whose bourne no traveler returns. Above all, the healthy seem to think that it is quite impossible for those confined to bed to be cheerful. While they may at times be contented, no one could possibly think of ascribing happiness to sick people. Even those who bear affliction with reasonable equanimity, are looked up to as of exceptionally strong character. Probably, says the healthy world, they are of undeveloped sensibility, to them affliction is not what it is to more delicate constitutions. Thus the world is quite sure that, for most people, the life of an invalid is almost unbearable, and during most of the time a positive torment.

But if you ask a physician, or indeed anyone familiar with room-imprisoned invalids, you will find that just exactly the opposite is the case with a great many people thus afflicted. After the preliminary period of suffering of mind and body and the interval necessary for the adjustment to new conditions, very many chronic invalids, even if bedfast, become quite cheerful and happy, and are often the center from which radiate not consolation only, but actual cheer and happiness. Every physician probably knows bedfast patients to whom households are indebted for much that makes life worth living. There are, too, organizations of the "shut-ins," as they call themselves, apparently with more than a little pride in the name, whose members correspond with persons similarly afflicted; while some who can use their hands freely, are occupied with useful work for others. Miss Merrick's Christ Child Society is well known, and it supplies many a layette for the infant children of the poor, besides accomplishing other works of charity. When, last year, the University of Notre Dame was looking for a worthy woman recipient of the "Laetare Medal," conferred for conspicuous achievement, no more suitable candidate could be found than this lady, whose life had been spent in invalid confinement to her room.

Many in our day think that life is quite unbearable without external diversions, without entertainments, without the latest amusing trifles, and the first glimpse or hearing of what is new. To these it is surprising that anyone can survive without opportunities for dissipation. Our generation seems to have become almost intolerable to itself and it must be entertained. We are soft, frivolous, lazy; we shrink from deprivations, and we

think that pain is pure evil. Our suicide rate is higher than ever before in the world's history, but it is not the chronic invalids who commit suicide. Men who are ailing for the first time in their lives sometimes get impatient, and end it all; but the suicides are much more frequent among those who have tried to find every possible source of happiness or entertainment outside of themselves, only to have all cloy. Happiness is from within. It represents the attitude of mind of the individual toward his environment, and his environment cannot change that. Hence the frequency with which chronic invalids are not only happy themselves, but actually a source of happiness for others. Even those who have to suffer physically a good deal, are frequently quite contented, at least in the intervals.

Involuntary recluses, once they accept their condition and grow accustomed to the life, are quite as happy as the many voluntary recluses, who have grown tired of the world and its mad rush after trifles. They have withdrawn, to realize their own souls and get something out of life for themselves. It seems quite impossible to the world at large that one who shuts himself or herself in from contact with the world, can possibly be happy. People who do this sort of thing are supposed, by some non-Catholics at least, to be more or less morbid, or to be lacking in character. On the contrary, I who have met a good many of them, consider them the most normal and natural people of my acquaintance. Indeed, I doubt whether the individual of abnormal type of mind could possibly achieve the peace and satisfaction that comes so readily to those who deliberately cut themselves off from the world and practically confine themselves for life to a single dwelling. Strange as it may seem to people who think that the only possible happiness in life comes from constant external diversion, those who have chosen to live the cloistered religious life, find far more happiness than the average mortal. This is no mere pretense, and is not at all exaggeration. It is literal truth. The happiest people I know, are the voluntary recluses.

Those who are serving their novitiate in a secluded life, and who have only recently come from the bustle of ordinary worldly existence, are often extremely happy. If happiness is to be measured by the presence of a smile that often ripples into quiet laughter, indicative of thorough satisfaction within, then novices are among the most enviable of human beings. The old definition of a novice, well known in the religious Orders, doubtless owes its persistence through the centuries to the fact that it contains a very large element of truth, if it is not quite literally true. According to this old definition, "a novice is a creature that breaks crockery, spills oil, and giggles all the day long." The novice's breaking of crockery and spilling oil is apparently due to the fact that life is so little serious that the novice cannot stay to take the necessary precautions to avoid destructiveness. For after all what does a little destruction mean, so long as life is running along so smoothly and so happily, and it will be all the same anyhow, a hundred years from now?

Strangest of all, a good many chronic invalids, confined to bed and room, not only are cheerful and contented, but live long lives. Jubilees of confinement to bed or, at least, to the rooms of one floor, are not nearly so unusual as might be thought. As with the stricter recluses of the religious life, so with chronic invalids. Death seems almost to forget them. There are convents of cloistered religious throughout the world, whose members practically never get beyond the confines of their little gardens. In such communities one of the serious problems is that, since the numbers are limited, after a time many of the members are far beyond the years where they can do the work of the community. Thus it becomes difficult to carry on their community mission. If anything could serve as a contradiction of the eager, striving ways of the modern time after health and diversion as absolutely necessary for bodily conservation, it would be these facts.

There is a conclusion to the tale. The invalid jubilarian of Brooklyn, five days after the celebration of her fiftieth anniversary, fell ill with the prevailing grippe and died the following week. It has been said that the effort required for the celebration was too much for her. A physician would more probably say that very possibly some one of her visitors brought the germ of grippe into the apartment, and the slight exhaustion consequent upon the unusual exertion in connection with the jubilee weakened the patient so as to make her particularly susceptible to the disease. Hence the infection not only gained a foothold, but soon developed seriousness enough to prove fatal. It has been said over and over again that the pleasures of life and its entertainments are much more frequent sources of serious morbid conditions than the ordinary sufferings of mankind. The whole story of the Brooklyn jubilarian invalid is worth while recalling. It is a convincing refutation of the modern thesis that happiness is a matter purely of health and wealth.

JAMES J. WALSH, M.D., PH.D.

The Evil Tongue

TO any reader of this article who may think it unreasonably full of faults, and to either or both of my habitual readers—I have really heard of two—who find it lacking in any previously detected qualities, I offer an explanation. First, I am writing in a passion, and, secondly, I am writing a sort of thing I have never tried to write before. The passion, indeed, has restrained me for years. Writers who foam at the pen make a mess of their paper, and I am tidy by nature. They are ineffective, moreover, and I desire very strongly to make an effect. So I have started time and again, in a temporary calm, remembering emotion in tranquillity, but ever the passion has come over me and I have desisted. But the years go by and the thing I hate grows

worse; passion or no passion I will have my kick at it now. As for the other disadvantage. I have never preached at anybody or any collection of bodies before. If I have not lived very much, at least I have let live with unvarying thoroughness. I hate attacking people; I hate being offensive; I like to look at what is amusing and jolly and harmlessly absurd, if I cannot always look at what is fine and beautiful in my fellow-creatures; I have avoided the arrogance of censure. And now I'm going to preach, I'm going to be offensive, I'm going to attack, I'm going to look and make you look, if I can, upon what is ugly and base and not at all amusing, I'm going to be arrogant—it is more than likely that I'm going to be a bore. So, we must take our chance, the reader and I.

Calumny is older than the hills, we know, like dying or making love, no doubt, but I see no necessary superfluity in examining an old thing again as it is freshly displayed in the world one knows. Sheridan exhausted the theme in the "School for Scandal"? Not he, nor any other. Of Sheridan, indeed, it is to be said that although his original motive may well have been wrath with the Bath gossips who traduced his Miss Linley—this appears from an earlier draft, if you will excuse the literary irrelevance—he had a dramatist's crafty eye on the amusement of the public and was not concerned merely with the truth, like your single-hearted essayist. He made his scandal-mongers grotesque and so robbed them of their power, for truly dangerous calumniators are to appearance reserved, unwilling, irreproachable. They were a single vice made concrete, and met as for a game and shouted their scandal; my rascals go about with caution and pledge you their secrecy. There are indeed specialists in calumny who bear their stigma upon them. Such are they whose delight is to traduce women, sometimes inventing, most often putting a sinister meaning into alleged facts and rumors, or into the common, innocent events of daily life. They often bear upon them this mark, that they speak of women in general as of strange animals or as exclusively things of sex. Never believe what they say of any woman whatsoever. You may be sorry for them; for it is hard to think they ever loved truly or were real friends of a woman in their lives, and because they are morbid: it is wholesome to love this woman or to have a romantic friendship for that, and to meet and think of the rest in a civilized inclusiveness. Be sorry for them, but believe them not. The majority of evil speakers, however, bear no stigma upon them, and until you know them well you believe in their regret and reluctance and desire for justice and truth and all that; many of them, I regret to say, are honey-spoken women. And often, their evil-speaking apart, they are blameless creatures. I remember an acquaintance giving me a lurid account, afterwards found partly false and wholly exaggerated and uncharitable, of the iniquities of one whom, it turned out, he had known from childhood, whose parents were his intimate friends. Yet he was an estimable man and could show a dozen virtues where I could show one; an excellent husband and father, who worked hard and lived within his income.

Is it not strange and horrible that so base a vice as this should be the unclean delight of otherwise estimable folk? The reason of it? Largely self-importance; the destroyer of character feels himself superior, and thinks he is throwing darts downward from a height, when he may be throwing mud upwards from a ditch. Partly he guesses from the chagrin of disappointed curiosity; partly he enjoys an easy method of holding attention; sometimes he avenges a slight. In any case he enjoys himself; you may see the twinkling eye reflecting the pleasure of the temporarily dirty little soul.

Some calumnies are so preposterous that it is hard to suppose they are mere distortions and exaggerations and guesses and not deliberate lies. But I am disposed for my part to think that the deliberate and whole lie is rare, because I have known but one in my personal experience. A, desiring to make mischief between B and C, informed another person, in strict secrecy, that B had said something mean and treacherous in regard to C. It was too coarsely planned, being such a lie as though you, reader, were accused of robbing a blind beggar, and it therefore miscarried, for when C, as of course was designed, came to hear of it, he disbelieved entirely, and he and B laughed over it together. (This little history has a lesson to it with which we shall be concerned in a moment.) That, however, is the only case I know of personally. As a rule the thing begins in confusion. Jones tells Brown that Robinson's odd behavior looks like drink, or that Mrs. Robinson looks unhappy, and he wonders if Robinson bullies her; Brown tells Smith that he has heard on good authority that Robinson is a drunkard or a wife-beater; very likely it was a muddle in Brown's mind. The facility of this sort of evil-speaking is shown by its changing fashions. If, for instance, it got about that a prominent man of letters drank too much, you would be sure that soon a dozen others would be alleged to be in the same case, and I remember how, some years ago, several unlikely people were accused of a far worse vice because one notable person had come to grief through it. Calumny is hateful, is often malignantly repeated and malignantly exaggerated, but not as a rule malignantly invented. None the less is it to be chastised and stopped by you and me, so far as in us lies. I will show you how, for this article has a practical purpose without which it had been uselessly ugly.

If the evil speaker be not more cowardly than other people, then most people are cowards. "Man is a rascal and always will be," said Byron. Well, the evil-speaker may not be altogether a rascal, he may be brave enough on other issues; on this rascally side of him he is pretty certain to be a coward. He shows it in two ways. First, he chooses for his victims most commonly those to whom a fuss would be particularly abhorrent, sensitive people, people in positions which even a successful defense would damage, people in whose lives there has been some epi-

sode, perhaps many years gone by, they would not have flung anew to the gossips. Secondly, he likes to speak in confidence. "For heaven's sake don't bring me into it," "I tell you because you ought to know, but you mustn't quote *me,*" and so forth. He ran risks in the days of the duel, and I fancy he has flourished increasingly since it was abolished. Especially in that delicate case when he attacks a woman who is your friend and whose name you would not throw to the vulgar; you would quarrel on another issue and fight on that. True that you and not he might be slain, but there is no space here to argue about the logic of it; enough that to you at the moment the world seemed too small for both; you took your chance. Fisticuffs are an inadequate substitute; you may set out to "horsewhip" and only succeed in knocking off a hat, as happened to a friend of mine. I am always glad to read of a lawsuit for slander, for even though the wrong person may prosecute and the wrong person have to defend, it is a warning that serious inconvenience may follow the light-hearted lie. But, as I have explained, the evil-speaker likes to attack those to whom an action at law is an unfair and prejudiced opening. For these reasons he flourishes and enjoys himself with impunity, and how are you and I to check him? Disappoint his confidence. If you have given your word, break it. Suppose a man made you promise not to resent a criticism and proceeded to accuse you of some monstrous blackguardism, you would go for him, promise or no promise, would you not? Do as much for others; bestir yourself; the evil waxes in the supine selfishness of the world. You are most unlikely to be a person entitled yourself to resent the story or to say more than you don't believe it: that is the story-teller's craft. But go straight to the victim or to the victim's most intimate friend or natural avenger; state the story and the name of the story-teller. If for the reasons given no prosecution or row results, at least it is probable the evil-speaker will suffer some unpleasant moments, and if the proper exposure happens often to him he will come to be stigmatized and known for what he is, his stories will never be believed, he will grow weary hearted and perish of a vanished occupation. The A, B and C history had this lesson: B was told and A in consequence was disappointed. But I can tell you of a better case than that, one in which I took the course I recommend to you with the happiest results. It happened a few years ago and cheered me vastly, so that I have been encouraged to pursue this beneficial activity ever since. I heard a story about a lady of my acquaintance which I knew to be false and of which I identified the originator. I told her husband with the least possible loss of time. Things went uniquely well. Justice uncovered her eyes for a moment and Fate took a lease of a conscience. The husband, whom the story-teller supposed to be at variance with his wife and indifferent, was in reality devoted, and a physically powerful husband to boot. The two met outside a house, at the top of a steep flight of steps, at the bottom of which, after a brief conversation, lay my story-teller in a heap. I am sorry to say I did not witness the event, but I am glad to say that the fellow shortly afterwards died. *Os apoloito kai allos,* but, of course, such a triumph cannot be looked for often. It has cheered me to remember, however, and I who began in a passion, finish complacently. Do take my advice.

George Wheatly.

"The Spiritual Side of Science"

NOTED for the almost lucid fashion in which it proposes its nutshell philosophy, the *Scientific American,* in a recent editorial, "The Significance of Science," has fairly surpassed itself. Science, remarks the editor, is today being discredited by the war in Europe, for it would seem that the only change which science has wrought, is a change in the material conditions of mankind. Yet, he hastens to assure us, we cannot rest content with this conclusion, for "science has a spiritual side." This revelation, he holds, is made not by reason, but by the bible, the bible of materialism, Darwin's "Origin of Species."

> We have emerged from the lowly forms of life where self-consciousness is almost, if not quite, non-existent. Long ages ago, man commenced to distinguish himself from the trees and stones about him. Darwin with his "Origin of Species" effected another great change in man's estimate of himself.

It would seem that the significance of science fluctuated alarmingly, as the editor manipulated the keys for the recording of these statements; that when he flung off this hoary, unproved cant of evolution, this significance rapidly approached zero as a limit. Still, as this cant rests on the adamantine base of scripture, even though it be materialistic scripture, argument to the contrary would not convince him. He and his friends are like unto the rioting silversmiths of Ephesus. "All with one voice for the space of about two hours cried out: great is Diana of the Ephesians." From one weary year to the other, the cry of these moderns is: "Great is Darwin of the evolutionists." Possibly it would be futile to remind such men, that the authority of a man is worth only as much as his proofs, and to remark that for such statements as are quoted above, proof is non-existent.

But what is the undercurrent of this "spiritual side of science"? It is merely the ancient Platonic fallacy that knowledge is identical with virtue; that if a man knows a thing is wrong, he will infallibly avoid it. This time-worn absurdity is insinuated, rather than openly professed, by the *Scientific American* writer; still it rises to the surface in such texts as, "the true argument against vice is that these things are not in harmony with that further development of mankind, which science has shown to be a possibility." Yet examined in the light of facts, this dogma of the new science loses much of its impressiveness. For art, literature and such science as

their times knew, the Greeks were without parallel; they were likewise, at least in their later development, without a parallel for their immorality. The reason is plain. St. Paul declared it in the first chapter of his Epistle to the Romans: "And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense." That it was this "sense of harmony" or taste for the beautiful, as opposed to the idea of the Divine law, which constituted for the Greeks of Athen's golden age, a public, practical standard of morality, can be amply verified by so easily accessible a document as the "Funeral Oration" of Pericles. That the downfall of this cultured race was wrought, when this sense of harmony had by degrees, degenerated into a worship of the sensually beautiful, is a fact well known in history. Ancient Greece is but a type of every nation that existed before it, and has succeeded it. The nation that banishes God and conscience, to set up in their place the cult of the beautiful as a moral standard, ends in the cult of vice. History, "the conscience of the human race," as Tacitus calls it, eloquently proclaims that vice is to be banned, not because it spoils "the sense of harmony," but because it is an offense against One who is the very Creator of human nature.

But the *Scientific American* advocate of "harmony" has not had all his say. He murmurs mystic words to the effect that "by discovering man's true relation to the universe, we see also how he may best live in peace and harmony with that universe." The "universe," like evolution, is another frayed phrase, immensely valued by the writers of "Sunday Supplement" of "magazine" science. It is vague, conveniently vague; not only does it enable the savant to escape the necessity of admitting a God, at least in his writings, but it absolves him from the task of essaying proof for any statement he may choose to make. "Evolution," "universe," are in themselves, whole volumes of proof. Seriously, however, there is no reason to believe that any man, not even a chosen seer, looking into the clear cold depths of interstellar space, can draw from the music of the spheres, the force and harmony which makes him honest and upright, a man mindful of his duties to God and to his fellows. To imply that men, in general, draw their righteousness from this starry source, is to argue against the facts of life. How an abstract consideration of the "universe," which itself is an unintelligent thing, can either shame an evildoer into righteousness or preserve an upright but sorely-tempted man from falling, must be to all, except to the scientists and perhaps even to them, a mystery deeper than any proclaimed in the Christian revelation. Certainly, if by the term "universe," the scientist understands all being, created and self-existent; if by "harmony," he means the due observance of one's place in the entire system of being, no fault is to be found with him, save for his ill-chosen manner of expressing himself. But this is not the meaning of the writer in the *Scientific American*. He does not contemplate the invisible, the Uncreated. His morality is man-made and earth-bound.

The epilogue of this contribution on "the spiritual side of science" fully justifies Newman's saying that "Today, mistiness is the mother of wisdom." Be large in statement, broad in outlook, pompous, vague, mystic in diction, and you qualify as a popular writer of "popular science." You need not state your proposition clearly, nor even conceive it sharply; you need not consider arguments attacking your general attitude, and what you must never do, is to attempt to prove anything. Finally, if you can indicate your general mental tremendousness, by commenting upon a Scripture text, your niche in the "Hall of Fame" is as good as gained. "There is an old familiar saying," writes the *Scientific American*, "'the truth shall make you free,' free from the baser elements within yourselves." As quoted, one might suspect that this "familiar saying" is from Buddha, or Confucius, or a bit of Scandinavian folk-lore. Had the exegete been more familiar with the Gospel according to St. John, he would have known that the "truth" referred to is not "scientific truth," but the revelation of God in Christ Jesus who is the way, the truth and the life. In other words, he would have known that the sense of the passage differs essentially from the meaning which he assigns to it.

A. G. BRICKEL, S.J.

General de Castelnau

GENERAL DE CASTELNAU'S recent promotion to be General Joffre's right-hand man and closest counsellor has drawn public attention to his striking character. Joffre's colleague is an excellent military leader and a devout Catholic. Of his skill as a commander he gave ample proof at the beginning of the war. It was owing to him that Nancy was saved, and this service greatly contributed to earn for him the distinction he now enjoys. And it is a matter of satisfaction to Catholics that this distinction should belong to one whose military worth is enhanced by unswerving fidelity to Catholic principles and practices.

Noel Marie Joseph Édouard Curière de Castelnau was born, on Christmas Eve, 1857, at Saint Affrique, a small town in a mountainous district of central France. The home where he received his early training in no way resembled the typical French homes described in certain French novels now unfortunately scattered broadcast throughout the world. Such novels represent the average French mother as hopelessly frivolous, pleasure seeking, or even worse, and the homes are represented as practically "dechristianized." That mothers and homes such as these exist in France is a painful fact. Those, however, who know the country from the outside only hardly realize the strong and steady current of tradition still flowing through thousands of French families, keeping alive solid Catholic virtues that, in moments of need and peril, are proved almost heroic.

The home of the Castelnaus at Saint Affrique stood in a street now called Rue du Général de Castelnau by the proud citizens who follow the career of "their" general with keen interest. It is a big, rather somber-looking building, with no pretensions to splendor. With its wide terrace overlooking the River Sorgues, it bears a family likeness to hundreds of other old-world mansions found in the remote provinces of France, and handed down from one generation

to another, with the habits, customs, and traditions of a bygone age. Here the future general's father, Michel de Castelnau, a talented barrister, brought up his two daughters and his three sons. The family had long been settled in the country. Although not a wealthy man, M. Michel de Castelnau possessed several estates in the neighborhood of Saint Affrique, in some of which the tenants have remained from father to son for the last two hundred years. There was an old-world atmosphere about the general's home quite characteristic of provincial France, taken at its best. His mother, Marie Antoinette Léonie Barthe, was a woman of unusual piety. She had two brothers priests who formed part of the family circle and were keenly interested in their nephews' progress and future career. Michel de Castelnau took the education of his boys into his own hands. A scholar of more than ordinary culture and attainments, he demanded from the lads much hard work, and watched over their progress with untiring vigilance. As Saint Affrique had an excellent college, he was able to keep them at home and to remain in touch with them during the years of their boyhood. They were taught by their father that they must earn a livelihood for themselves. M. de Castelnau, however, was no blind autocrat. He studied the character of his boys and helped them to choose a career suitable to their tastes and aptitudes. His efforts on their behalf were crowned with success. The eldest son, Clément, entered the *École Polytechnique,* became a mining engineer, and has filled the highest posts in his profession. Léonce became a distinguished barrister and a deputy. Édouard is the general in whose hands the destinies of France, in a great measure, rest. The three, in their different lines of life, do credit to their father's teaching, and to the traditions of discipline, industry, respect and religion learned in their old home.

The general, whose own twelve children were trained in the same spirit, lately paid a striking tribute to his father's and mother's example. The *Maire* of Saint Affrique wrote to inform him that the rue des Cazes, where the house in which the general was born is still to be seen, would henceforth be called, in his honor, "Rue du Général de Castelnau." After thanking the *Maire,* the general adds:

> I am deeply moved that in the deliberations of the Municipal Council of Saint Affrique, you should have named my father. You, who knew him, can understand that if we, his sons, have been, in a certain measure, able to serve our country, it is owing to the education and training we received from him . . . and to the atmosphere that filled our old home in the rue des Cazes, an atmosphere of generous thoughts and noble aspirations. . . . May I be faithful to the high standard of those who have gone before me, and worthy of the confidence and esteem which you are good enough to feel for me.

Before attending, like his elder brothers, the classes of the Jesuit College at Saint Affrique, Édouard, then a small child, was sent to an infant school directed by the Sisters of St. Joseph de Cluny. One of the nuns, who knew him best, died in Paris at an advanced age. Her former pupil visited her now and then, and the brilliant young officer frequently reminded the old Sister of the tricks and pranks of his happy school days under her care. The future general was, and this is in keeping with his subsequent career, an active, spirited, thoroughly healthy lad, strong in mind and body, brimful of energy and enterprise. He excelled in organizing gymnastic competitions, tournaments, and expeditions into the mountainous country around Saint Affrique. He was also an apt scholar and, like his elder brothers, did credit to his college and his Jesuit professors.

Young Édouard de Castlenau had just finshed his first year of military training at St. Cyr when, in July, 1870, the war broke out between France and Prussia. He was immediately sent on active service and, though but slightly over twenty, he distinguished himself in the army of the Loire by his military talents and gallantry. Even then it was easy to foresee that he was a born leader, one whom his men would obey with implicit confidence.

At the beginning of the present war Castelnau held a command on the frontier of Lorraine, and it is owing to his able generalship that Nancy and the surrounding line of forts, known as *le grand Couronné,* remain in French hands. The services he has rendered since the beginning of the struggle have been duly recognized by the weighty responsibilities laid upon his shoulders when, a few months ago, he became General Joffre's right hand and, after the General-in-Chief, second in command of the armies in France. Of General Castelnau's noble character those who serve under him cannot speak too highly. A strict disciplinarian, he is, when duty permits, affable and cordial, and his men would follow him to the ends of the earth. He delights the soldiers from his department of "l'Aveyron" by addressing them in their native *patois,* which he speaks as fluently as the mountaineers of this wild district of central France. Although his self-control has never failed him, General de Castelnau has, more than once, been cruelly tried by the war. Six of his sons were serving in the army, and of these three have been killed. One of the three served under his father's orders. While the latter was engaged in preparing an important maneuver, news was brought to him of the death of this, his youngest boy. The general turned pale, then bravely controlling his emotion, his lips murmured a prayer and, after a moment of silence, addressing his Staff: *"Messieurs,"* he said, "let us continue the business on which we were engaged," and returned to his documents and charts. This eminent soldier is, as we have said, a devout Catholic; he never fails, when possible, to attend Mass every morning. That virulent anticlerical, M. Clémenceau, calls him: *"le Capucin botté,"* the booted Capuchin, but it speaks well for the spirit and talents of the "booted Capuchin" that the authorities of his country, who are by no means inclined to favor Catholics, look to him as to one of its most valued servants at a crucial epoch of her history.

B. DE COURSON.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Music in the Parochial Schools

To the Editor of AMERICA:

I am confident that many of your readers have regarded Mrs. Ward's admirable suggestion in your issue of February 19, in regard to the introduction of a system of primary music into our schools "to begin in the very first grade," as deserving more than passing attention. Not only would the foundation be thus laid for congregational singing in the future, not only would Pius X's fondest wishes be realized, but also the poorer child's tender character would receive the wholesome, beneficial, elevating training that music alone can give. Among us the main difficulty is removed by the fact that our parochial schools are exclusively under Catholic auspices. Two or three short periods each week seem sufficient for the purpose, nor is it at all necessary to have teachers with degrees in music. Think of the noble feelings that would be stirred in the soul of a man, after his week's hard toil, if he could join in singing the imperishable hymns of our glorious liturgy, the pure, elevating melodies with which he was familiar in boyhood! It would be an inspiration and a sermon.

Woodstock, Md. A. H. R.

A Classic Specimen

To the Editor of AMERICA:

On January 11, 1916, I sent to Mr. W. L. George, the English Feminist, a letter in reply to the answer which he gave to a request to name the Ecumenical Council or any other official body of the Catholic Church that denied woman a soul. Practically all of my letter to Mr. George was published in AMERICA, together with his first letter. His second letter is as follows:

SIR:

I do not propose to reply in detail to your abusive letter. If possible I will deal with it in the *Atlantic*. I have not as a rule the time to make researches to satisfy people as to *bona fides* which I am not used to having discussed, but I will say this: (1) Neither your early Bishops nor your early laymen had common sense in the modern meaning; they were barbarians the whole lot of them. I did not attach much importance to my illustration and I think you might do likewise; (2) My arguments are built either on direct evidence or on reported evidence from a source I trust; (3) I am not prepared to discuss what is a matter of faith. Most certainly the idea of apostolic succession, involving a sort of inherited revelation and papal infallibility does not tempt me; (4) I consider that any faith may evolve, probably must. The Modernists have felt this in your own church; thus there is a ground for a non-Catholic to feel it too; (5) I do not agree that Christianity has done anything for woman. It has done noble work for humanity; it has given some help to justice; it has softened morals; it protected classical learning up to the early eighteenth century just as it has tried to stop learning and arrest science after that. It assisted civilization and this assisted woman. But she has remained in its eyes an inferior, a vessel of iniquity. Christianity has maintained with Paul that "it is good for a man not to touch a woman"; with Tertullian "Woman, thou art the gate of Hell!"; with Jerome that "Marriage is at best a vice."

As to evidence I will give it fully to the *Atlantic*, but in case it is not printed I give you the passage out of Gregory of Tours (Saint and Gaulish Bishop), Hist. Franc. viii. 20: "*Extitit enim in hac sinodo quidam ex episcopis, qui dicebat, mulierem hominem non posse vocitari.*" Further the other bishops turned on him, but evidently there was a debate; obviously he thought that mankind included only man, and if we consider that God breathed into Adam but not into Eve, his point of view is understandable. You can check it for yourself in Ed. Arndt "Monumenta Germaniæ Historica." p. 338. I may be wrong; I may be prejudiced; but I think you will see fit to apologize for treating as a liar one who prides himself upon strict fact, either direct or on unimpeachable authority.

W. L. GEORGE.

The letter of Mr. George is a classic specimen of the mode of procedure followed by certain kinds of antagonists to Christianity and the Catholic Church.

Philadelphia. PHILIP R. MCDEVITT.

Socialists' Tactics

To the Editor of AMERICA:

Some students of one of our universities have recently published a so-called radical magazine called *Challenge*. A majority of the editors are my classmates in the Pulitzer School of Journalism. With a view to exposing their crude attempt to gain notoriety, I am going to tell you something about the *Challenge* and its editors. Since its inception the School of Journalism has been the mecca for radicals at the University. In my class there are at least ten Socialists, two avowed Anarchists, and two women who preach birth-control both in the classroom and on the campus, not to mention a dozen more "serious thinkers." For some reason that I have been unable to discover, the authorities are in perpetual dread of these factions. Socialism and Anarchism are brought into the classroom daily; notices of Socialist meetings are heralded on the blackboards, and compromising professors are made to take up valuable time in senseless arguments with these people. I have seen more than once a Socialist interrupt a professor in the midst of a lecture to discourse on his pet theory. Nothing is ever done about it, although the authorities well know that these agitators are at the school to teach Socialism and not to learn journalism. Some of the leaders of the factions of which I speak are intelligent students, but a majority of them would drop out of the school if they were made to compete honestly with those students who come to learn and not to teach. The only thing that raises them from mediocrity is an ability to make themselves heard by professors and students. One of the rules of the School of Journalism is that no article should be handed to a professor unless it is fit for publication. The radical students are violating this rule constantly. Their articles are trashy, illogical, worthless and sometimes immoral. Once or twice I have heard a professor say that "it would not go" in a decent newspaper, but as a rule there is profound silence. The same sort of articles are sent to magazines and newspapers. When they are refused publication, or even consideration, the Socialist raises the bearded cry of capitalist-owned newspapers.

A short time ago these radical elements determined to get publicity for their ideas. No newspaper or magazine would publish them. Therefore they would have a magazine of their own. They realized, wisely, that their publication would not be read widely, that it would die a natural death if it had not notice in the newspapers. The magazine would be read by a few hundred radicals, and approved, doubtless, by them, but beyond this it would not be read. Obviously, the thing to do was to launch a magazine so radical, and perhaps so naughty, that newspapers would notice it and print extracts. The *Challenge*, which appeared on February 22, is the result of this ingenious plan. If the newspapers were to print anything about the new magazine it was necessary first to accelerate opposition to it. One of the deans of the University helped matters by expressing, unofficially, disapproval of the exaggerated advance notices and suggesting that two women editors, under her care, resign. "The Dean made this paper," laughed one of the editors. The publicity agent kept the newspapers advised of the growing "opposition" to the paper, predicted that the faculty would put a ban on the new magazine, and sent well-selected extracts from the articles. The newspapers carried the story; to a few it was first-page "stuff"; one of the most conservative was moved to editorial comment on the radical ideas that are spreading in our universities. When things began to lag one of the editors of the radical magazine, a Russian Anarchist, was prevailed upon to resign. The result was another big story. The martyred editor gave time for the story to be printed and then telephoned the newspapers denying that he had quit and pledging himself to stick to the ship. When the magazine finally appeared on Washington's Birthday the "radical" articles were found to be tame and crude, and there was not even a hint of faculty opposition. Not one of the student editors was hanged, and the world went along just as it had a week before. The next issue of *Challenge* will be appropriately naughty and radical, and the newspapers will doubtless again print on their weekday first page articles which they would not even consider for their Sunday issue. And the radical element at Columbia will laugh long and loud.

Two years' experience with Socialists and Anarchists at Columbia have convinced me that they thrive on opposition. It is in their code of procedure to do everything with bombast. They do not mind being laughed at; they love an argument, preferably one that is loud and disturbing; and

they hate to be commonplace or conventional. What troubles them more than anything else is indifference. If they are not noticed, if one minds his own business and is neither frightened nor amused by their rantings, they take it as an insult. A Socialist who is commonplace is a nobody; one who is unconventional and noisy is a nuisance, but he is convinced that to be the latter is at least better than to be a nobody. There is no doubt in my mind that, given time and opportunity, these Socialists and Anarchists would defeat themselves.

New York. RALPH KEATING.

Teaching Children to Play

To the Editor of AMERICA:

In AMERICA of February 19, Mr. Edward Francis Mohler scoffs at the notion of teaching children how to play. I am loath to believe that Mr. Mohler's "personal observation" has been confined to the study of a single system, but I judge from the tenor of what he writes that his experiences have been wholly, or very nearly so, with the failures in whatever systems may have been the subject of his investigation.

Like all other movements, the play movement has been the object of much suspicion and unjust criticism. "Be not the first by whom the new is tried" is indeed wise counsel, but those who are "the last to lay the old aside" are guilty of the blindness of those who will not see. Mr. Mohler asks, "Is playing a thing that can be learned in a school? Doesn't it lose its value if it is forced or openly cultivated?" Then he replies, "Personal experience is proof enough of the truth of this statement." Play is instinctive, and Paley's well-known definition of instinct as "a propensity prior to experience and independent of instruction" seems to place the matter squarely as Mr. Mohler would have it. But the play instinct, as any other, may possess inherent activity, vitality and power, and yet remain quiescent. To argue that it is quiescent only to a very limited degree seems to me to argue all the more strongly for careful supervision. Whether the problem be one of cultivation or supervision, surely the school must offer the most logical and convenient opportunity for solution. In the preparatory schools of England there is a period of two and one-half hours required play immediately after school every day. In Germany there are three periods of required physical training in a week of elementary school work and a part of this time is devoted to play. In our own country, the organized recess is fast becoming an important part of the school curriculum; and in many of our private schools and colleges play is considered an essential feature of physical training.

I grant that play may lose its value if forced. But then the same is true of any subject that a school curriculum may include. The fault, however, lies with the teacher and not the subject-matter itself. That play will lose its value when openly cultivated and that personal experience is proof enough of this statement, I am unwilling to admit. What constitutes the real value of play is matter for argument in itself, but so often have I seen the children of the curb and street corner changed, by the coming of a playground and good play teachers, from a half-hearted, aimlessly playing and too often quarrelsome gang into a joyous, full-spirited and yet disciplined group, that I wonder, if I may be permitted to repeat, if Mr. Mohler's experiences have not been wholly with the failures.

Seven or eight years ago Congress defeated an appropriation for playgrounds. The reason generally given was that supervised play was unnatural, and one member is quoted as saying, "You might as well teach fishes to swim as children to play." In the case of the country boy there may have been a note of just argument in this. The freedom of the fields, woods and streams is lure enough to appeal to and rouse the very natural play instinct. But where will the city youth "troop to" when the school day is done? The girls may "automatically organize a game of tag or romp through an hour or two of bean-bag," but the game will be subject to the interruptions of the street, and too many, far too many, of the girls will be content to stand idly by, satisfied with merely looking on. Personal observation has taught me that in a properly equipped and supervised playground is to be found the means for affording recreational opportunities to all. Deep in the heart of every boy of a certain age lurks a desire to shine in his later days as a Cobb, a Wagner, or a Mathewson. Will that boy thrust aside an opportunity to learn from someone who knows a little of the style and manner in which his heroes play their parts? He may have latent ability, and he certainly has the instinct, but often he lacks initiative. If, however, he knows that others like himself are ready to be taught and that someone is willing to teach, will the play-teacher "stand helpless"? If he does, surely the educational misfit is not in the play itself.

Since the time when the gentleman from Tennessee likened the play of children to the swimming of fishes, the play movement has grown to a proportion that places it beyond the realm of "fads, fancies, follies and folderol." In 1907 ninety cities were actively engaged in teaching play; today 432 cities operate 3,294 playgrounds. The larger universities recognize the pedagogical aspect and include play courses as part of their curricula. The literature of the subject is extensive, so much so that a year ago the Russell Sage Foundation published a pamphlet devoted wholly to sources of information on play and recreation. Much that has been written may not, of course, meet with our wholehearted approval, but I know of no better article with which to meet Mr. Mohler's sweeping condemnation than "Why Teach a Child to Play?" written by Mr. George E. Johnston, the Superintendent of the Pittsburgh Playground Association, and published in the 1910 report of the Board of Playground Commissioners of East Orange, New Jersey.

Cambridge, Mass. TIMOTHY F. DOWNEY.

Where Was the Chaplain?

To the Editor of AMERICA:

After reading A. Hilliard Atteridge's splendid tribute to "Catholic Chaplains in the British Army," in your issue of February 26, I happened to take up the March *Atlantic Monthly,* containing an article by James Norman Hall on "Kitchener's Mob." The writer thus describes his experiences in the trenches of Flanders and the burial at night of companions killed during the day:

> Rarely a night passed without its burial parties. "Diggin' in the garden," Tommy calls the grave-making. The bodies, wrapped in blankets or waterproof ground-sheets, are lifted over the parados and carried back a convenient twenty yards or more. . . . Our chaplain was a devout man, but prudent to a fault. He never visited us in the trenches; therefore our burial parties proceeded without the rites of the Church. . . . Not a prayer. Not a word . . . of praise for the boys who had gone.

The contrast between the Catholic and the Protestant chaplains in the time of greatest danger has been pointed out before this. But as the war drags on through weary months, the instances multiply of the Catholic priest's absolute devotedness "even unto death." How many of those who attack him and his calling will stand that supreme test?

Moline, Ill. J. B. CULEMANS.

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Lenten Thoughts

PENANCE is not popular nowadays; many persons do not know what the word means. Many more who know that it includes the mortification of the body, consider fasting monkish and medieval, and by consequence, unnecessary and absurd. The chronology of these persons is as faulty as their logic. The patriarchs fasted; Our Lord Himself fasted for forty days in the desert. St. Paul, whom for some occult reason, the Protestant communities consider, or once considered, peculiarly their own, not only fasted, but actually chastised his body, to bring it, as he said, into subjection.

The Christian tradition on the subject of fasting is, therefore, plain. Not so, however, the modern Christian practice. It is true, that in this day of flagging wills and weakened physical frames, still further harried by the onset of efficiency methods urged in the professions as well as in the factories, the number of men and women who can fast without notable injury, is not great. A wise mother, the Church is accordingly liberal in her dispensations, commutations and exemptions. What in the twentieth century her law allows, would seem to the Christian of the early days, when frames were strong as well as faith, more like a feast than a fast. While no age has needed penance more than ours, none, perhaps has loved it less. Not merely comfort, but ease and luxury are the goal of modern endeavor. Hence even some Catholics incline to question the reasonableness and necessity of bodily penance. Lent they regard, not so much in the spirit of the Church as in the spirit of that tuneful old pagan-parson, Herrick, who comforted the exceedingly soft and easy practice of his sybaritic soul by singing:

To sterve thy sin
Not Bin
And that's to keep thy Lent.

We cannot completely dissociate ourselves from the luxury-loving world, the spirit that "dissolveth Christ." The greater then, our need to guard against it, as St. Paul did, by the practice of penance.

The Welfare of the Child

SOME years ago in one of the fashionable churches of New York there was the scandalous spectacle of a man contracting a second marriage, while his divorced wife and his and her daughter stood by to do him honor. The city was shocked by this violent affront to its conventions, but more serious minds foreboded sad things for the child to whom was given this immoral introduction to the modern ethics of marriage. The metropolis has since become inured to such sights; it would not be shocked today. Few people any longer concern themselves about the wanton invasion of the elementary rights of childhood that is inseparable from the divided custody given to divorced parents who no longer entertain for each other anything but hatred. The child may now be tossed about like a shuttle-cock between father and mother, solving the puzzle as best it can and slowly preparing to bestow in the years of discretion, its affection on one rather than on the other. Such things, shocking though they be, can now take place without offending the moral susceptibilities of the general public. Disruption of family relations with the consequent anomalies is a commonplace that no longer excites comment.

That we still retain, however, some regard for the child is evidenced by the recent ruling of the Supreme Court Justice Shearn. A divorced father claimed to reserve to himself full charge of the boy. This claim the Judge disallowed on the ground that the welfare of the child demanded that it be confided for a portion of the time to the care of the mother. Unfortunately he added some remarks about woman's emergence from the dark ages, when she was the slave and chattel of man, remarks which have made the feminists hail him as a new prophet of emancipation. Doubtless the learned jurist would repudiate any such rôle, and he would also repudiate the nebulous biological arguments with which certain women have bolstered up his decision. He took his stand on the welfare of the child, and in doing so, he based his decision on a foundation that was ethically sound.

Children hopelessly complicate the matter of divorce. They present a difficulty against the satisfactory working of our laws that even the college professor, who only last week delivered a panegyric on the moral advantages of separation, has not, and did not even essay to solve. The welfare of the child of divorced parents is extremely precarious at the best, and Justice Shearn decided well in trying to restore to such unfortunate offspring a slight remnant of shamelessly violated rights. What he

has tried to save for the child out of the wreck of its hopes for happiness is pitifully inadequate. The rights of children can never be fully secured in any divorce even under the least unfavorable conditions. Justice Shearn and his logical confrères on the bench know full well that the only way to safeguard the child is to strike at the root, and to do away with the divorce evil altogether.

For What End?

TAKING as his text the Psalmist's "He walketh in a vain show: he heapeth up riches and knoweth not who shall gather them," Mr. L. P. Jacks, Principal of Manchester College, Oxford, contributes to the March *Atlantic Monthly* a good paper on "Our Drifting Civilization." None of those responsible for the present war, he maintains, ever wished or expected it to be the far-reaching, merciless and dreadful thing we now behold. It is the world's vast wealth and resources, mankind's marvelous scientific discoveries and inventions that have done much to make the conflict so ruthless and tremendous. "How far is the knowledge we have gained, through the development of science and the spread of education, the kind of knowledge man hoped and intended to gain?" "What degree of control has man exercised as to the *uses* and *applications* which those discoveries might be made to serve?" The airship, for instance, could have made life more secure, but that wonderful invention has been chiefly employed to increase the horrors of war. From the heavens to which men used to look for safety, destruction now rains down.

As for the world's stored-up wealth, the product of the mental and manual labor of countless multitudes, Europe is now pouring it, at the rate of six thousand million pounds a year, into a bottomless whirlpool. The accumulated riches that were intended to make mankind's lot easier and happier, are now being spent to destroy human lives as quickly, as cruelly and on as vast a scale as possible, and to render hostile countries intolerably wretched. Almighty God is wrathfully asking whole nations: "Whose shall those things be which thou hast provided?" For the world has criminally failed to be rich toward Him. Man's hunger for knowledge and passion for wealth made the nations of Europe neglect to cultivate sufficiently love of virtue and zeal for moral excellence, so Heaven is scourging them with this terrific world-war which has now lasted for seventeen months and shows no signs as yet of coming to an end.

A New Criminal Libel Decision

A DECISION of peculiar interest to Catholics has been reached by the Appellate Court of California. It creates a precedent that may prove to be of importance in the campaign against bigotry and slander. A deep breach has been broken into the walls behind which the defamers of the Church and of her children have long found a shelter from the laws of criminal libel. Henry S. Turner, publisher of the *World-Issue*, had reprinted for political purposes the false Fourth Degree oath attributed to the Knights of Columbus. Several Knights made this a personal issue and successfully brought charges of criminal libel against him. The conviction pronounced in the lower court was sustained by the higher court of the State. The falsity of the oath itself was evident and Turner's defense rested upon the interpretation popularly given to the law that a libel published against a class contains no malice toward the individuals of that class. The decision of the upper court removed all ground for such interpretation. It held instead that any publication which libels a class libels the individuals of that class and consequently lays itself open to prosecution by any member of that class. The following are the crucial words in which this principle is advanced by the Appellate Court:

> It is undisputed that the publication was false, that the prosecuting witnesses were members of the society of the degree in question, and the inevitable conclusion to be drawn from the article is that every member of the order of the Fourth Degree had taken and subscribed to the public oath. The article asperses the character of such members, and ascribes to them base and dishonest motives, and as to them its publication constitutes criminal libel.

The decision of the court is in full conformity with right reason. Not only is every member of the Fourth Degree of the Knights of Columbus impeached in his honesty, integrity, virtue and reputation by the false oath ascribed to the order, and thus exposed to public hatred, contempt and ridicule; but in the same manner every Catholic is attainted by the criminally libelous charges against his Church. He is individually affected by the calumny and has a right, conceded by the California Court, to act as prosecutor against the publishers guilty of defamation of character.

The House of Iscariot

THERE was once a mother, in some sense a Catholic, who sent her daughter to a college for women. This college had no great name in the world of letters. Giggling took precedence of Greek within its walls, boating of biology, and lounging was cultivated more intensively than either literature or Latin. But it was "fashionable." Therefore on its registers many mothers, in some sense Catholics, inscribed the names of their daughters, who frequently emerged from this hallowing influence, in no sense Catholics.

Thither one day repaired the local pastor. He had heard of these sheep, and they were his. In his simplicity, he even thought that he might form them into a sodality. But alas! His accent was not of Oxford. Like Peter, his speech betrayed him; like the Baptist, he was no sleek and pampered, tea-drinking culler of fine

phrases. Lastly, his coat was green, his shoes patched, and he wore a celluloid collar, for the poor were numerous in his little parish "beyant the tracks," and he was one of them. And the mother, in some sense a Catholic, hearing of these things, forthwith dispatched an epistle to her daughter. "Have nothing to do with that ignorant, untidy priest," it ran, "for your social position will be lost, if you let it be known that you are a Catholic."

Once upon a time, many years ago, there was a man who had a faithful friend. But preferring money to friendship, this man at last calculated that the love of his Friend was worth just thirty pieces of silver. Then he went out into the night and hanged himself. But he had founded a House that has outlasted the dynasties of Europe. Its scions are fathers and mothers who sell the faith of their children for social position. Its badge is borne by the weak-minded "reformer," who for a smile from a pagan, or a promise of silver, will bear false witness against consecrated women, whose feet he is not worthy to kiss. Its princes are the politicians, who parade their "Catholicism," but are rarely seen at Mass; who are silent, when filth is thrown in the face of the Bride of Christ; who, lured by the hope of position in the State, that can never be held by cowards, plead as "Catholics" for the votes of Catholics, in support of measures that will make the Church the bond-slave of Cæsar, and close the doors of the only schools in America, where the little child is suffered to come to Christ and His Blessed Mother.

Wealth, social position, political distinction! these are the banners of the sons and daughters of the House of Iscariot. A mighty army, they march down through the ages, at once the disgrace of our human kind, the shame of their mother, the Catholic Church, and the irrefutable proof of the Divinity of her origin. Lost to all self-respect, as Judas was when he hanged himself; without honor, save the honor that, like the smile of frailty, is bought with gold, in the end, with Judas, the head of their House, "their feet walk hell."

Maeterlinck's Vision

CATHOLICS who have been a little restive under the inclusion in the Index of Maurice Maeterlinck's works, and especially the "Blue Bird," in which they could see nothing but illusive poetry, though it really bristles with subtly false philosophy, now have opportunity to appreciate the real temper of this man's mind. In the current number of a popular magazine, speaking of war's appalling death roll he consoles himself with the reflection that the loss sustained on the field of battle is only apparent not real. He is so outspoken that even a novice in philosophy can discern his error.

> All those forces of wisdom, patience, honor and self-sacrifice which increase day by day, and which we ourselves, who are far from the field of danger, feel rising within us without knowing whence they come, are nothing but the souls of heroes gathered and absorbed by our own souls. . . . All that our wonderful dead relinquish, they bequeath to us, and, when they die for us, they leave us their lives, not in any strained, metaphorical sense, but in a very real and direct way. . . . Death does not injure life; it is powerless against it. Life's aggregate never changes. What death takes from those who fall enters into those who are left standing. The number of lamps grows less, but the flame rises higher.

This nonsense, for which he gives no reason but his own *ipse dixit,* he says permeates all religions. "The Christian knows it as transference of merit, the Japanese as ancestor-worship, while in India it appears as the transmigration of souls, or reincarnation." And so this modern thinker whom the editor of the aforesaid magazine calls "the great Belgian mystic," turns out to be merely a purveyor of ancient primitive thought, many times buried and as often resurrected by men who covet a reputation for philosophic lore. The Belgian's vision is not new, nor original; but it is false. Another vindication of the wisdom of the Church! Another lesson for half-hearted Catholics who think lightly of the value of their faith! The souls of the warrior dead, according to Maeterlinck, when they fall do not go to judgment, to heaven or purgatory or hell, as Catholic dogma teaches, but are "gathered and absorbed" by the souls of the living. This is a sample of his theology. And as for philosophy, "virtue, patience, honor and self-sacrifice," in his system are not as sensible men have always thought them, accidents without possibility of existence save in so far as some man is virtuous or patient or honorable, but independent things, habits, gone astray and lost, aimlessly seeking some new abode. All this is pernicious to the last degree and quite sufficient to warrant Maeterlinck's condemnation.

LITERATURE

In an Old English Garden

THE moon, as O. Henry reminds us, is a tedious dry body, moving by rote. She does not dwell in untrodden ways; there is but a single path for her among the stars; you may trace it in the prosaic pages of a family almanac. But with prices and just values, and other economic shibboleths, one enters the twilight of mysticism and true poetry. For a dollar, you may buy an Ingersoll watch; a dinner, if you are content to dine wineless. As for the dinner, 'twill serve, and the watch, I speak by the book, is warranted but for a twelvemonth. Also for a dollar, the price of these vanishing creatures, Messrs. Longmans will sell you a feat little volume, "A Medieval Anthology," modernized by Miss Mary Segar, compared with which Trimalchio's dinner is no better than a Barmecidian feast, and the finest art of Greenwich as hopeless as a sun-dial bowered in wet roses on a weeping day in April. Thus is my thesis vindicated, as mystery, the soul of poetry, merges with the theory of values.

The price is immaterial, for this book is above pearls and rubies. It gives a glimpse into the life of England when England was Catholic, when God was the Father of all, and the deepest mystery of life was the mystery of unfaith. The forebears of some of us did not harry themselves with perplexing

conclusions. They needed no flickering rushlight, for faith was the lamp that guided their feet. God, they knew, was our Father, and whatever befell man, was for the best; a simple philosophy at which the world rails but for which it can offer no satisfactory substitute. The Incarnation was a reality. In the little Babe that wept in the manger at Bethlehem and smiled at His Mother's kiss, they saw and adored Jesus Christ, the Eternal Son of God. By faith they followed the Man of Galilee, weary, footsore, homesick for the sweet joys of the little house at Nazareth; by faith they looked at Him in the hall of Pilate, and wept for His "pityeous" scourging; by faith they saw the light of Easter Day as a halo gilding the crown of thorns, when

. . . death He took, that gentle Childe
Upon a high rood tree.

Miss Segar, who contributes an excellent introduction to this too-brief anthology of twelfth, thirteenth and fourteenth-century verse, comments on the medieval Englishman's love of nature. This is very true; but if simple men write poems "on what they most do love," I think that what these singers at the dawn of English poetry most loved were the Blessed Sacrament, the Child Jesus, and our Immaculate Mother. Unfortunately, Miss Segar has included but one set of verses on the Blessed Sacrament, and this single example is not of the highest order. But there are few more exquisite pictures of the Annunciation than is enshrined in "God's Mother."

I sing of a maiden
That matchless is;
King of all kings
Is her Son i-wis.
He came all so still
Where His Mother was,
As dew in Apríl
That falleth on grass;
He came all so still
To His Mother's bower
As dew in Apríl
That falleth on flower;
He came all so still
Where His Mother lay,
As dew in Apríl
That formeth on spray.
Mother and maiden
Was ne'er none but she;
Well may such a lady
God's Mother be.

With native Catholic instinct, these poets whose names have perished always found the Child with Mary, His Mother, and their tenderest songs are memories of Bethlehem and Nazareth. How well they read the secret of mother-love is seen in the refrains which they wrote for our Lady's lullabies. Lullabies? Surely. Was she not His mother? Was He not her own dear Child, and as truly a baby as He was the Eternal God?

Lullay, mine Liking, my dear Son, my Sweeting,
Lullay, my dear Heart, mine own dear Darling.

"Ah, my Dear, ah, my dear Son!"
Said Lady Mary, "Ah, my Dear!
Kiss Thy Mother, Jesu,
With a loving cheer."

A tender little fancy in "The Nativity" represents the Divine Infant asking His Mother to sing to Him, "By by, lully, lully."

Mother, I pray thee
Take Me up on loft;
And in thine arm
Thou lappe Me warm,
And dance Me now full oft.
And if I weep
And will not sleep,
Then sing, By by, lully, lully.

But perhaps the most charming story in this collection, is that of the Shepherds, which is taken from a Townley Mystery Play. After the Song of the Angels, the Shepherds have hastened over to Bethlehem, bearing their gifts. "Hail, young Child" cries *Primus Pastor:*

Lo, He merries (grows merry)
So, He laughs, my Sweeting,
A welfare meeting!
I have holden my heting (promise)
Have a bob of cherries!

Secundus Pastor now approaches with his gift:

A bird I have brought,
To my Bairn.
Hail, little tiny Mop! (baby)
Little day star!

Quaint as are these tender conceits, *Tertius Pastor* goes beyond them. He commiserates the Divine Child, because He has "no pennies," and presents Him with a ball, bidding Him play "tennis."

Hail, darling Dear,
Full of Godhede!
I pray Thee be near,
When I have need.
Hail! sweet is Thy cheer,
My heart woulde bleed
To see Thee sit here
In such poor weede (clothing)
And with no pennies.
Hail! put forth Thy dall (hand)
I bring but a ball;
Have and play Thee withal
And go to the tennis.

Too human? Not at all; perfect Catholic thought. The shepherd sees a Child, but "full of Godhede" and therefore beseeches Him "be near, When I have need." But he knows that the Word made Flesh is truly a Child, our little Brother, our Saviour, human and Divine. He accepts the fullness of the meaning of the Incarnation. Only a poet who believed with all his heart and soul in the reality of that sweet mystery, could have imagined these stories, or have dared to utter them. If these beautiful meditations, for such they are, repel us, we are slipping from our appreciation of the Creed's *Et Homo Factus Est.*

I wish I might quote the touching Passion verses, and "An Orison to God," "A Song of God's Love," "The Sweetness of Jesus," "A Prayer to the Five Wounds," "The Questions of the Child Jesus," "John Takes Care of Our Lady," "Of a Miner Thought Dead and His Kind Wife," and a hundred other sweet and fragrant fancies, springing from faith to the lips of these old English poets. But Messrs. Longmans might have the law of me, the copyright law, and I forbear. Besides I want you to go forthwith and purchase a copy for yourself, with other copies for your household. Then meditate, and see what a supremely beautiful thing poetry can be, when wedded to simple faith, the childlike faith so loved of Christ.

PAUL L. BLAKELY, S.J.

REVIEWS

Through South America's Southland. By the Reverend JOSEPH A. ZAHM, C.S.C., Ph.D. (H. J. Mozans). New York: D. Appleton & Co. $3.50.

Dr. Zahm's book appears most opportunely just now, synchronizing as it does with the publication of the reports of the Pan-American Religious Congress. The author is an experienced traveler, a keen observer and a man of marked cultivation; and with the present volume, which chronicles "the history, poetry and romance" of the lands and peoples visited by the Roosevelt Scientific Expedition, an undertaking

for which Dr. Zahm was largely responsible, he completes the trilogy of his journeys through South America, "Up the Orinoco and Down the Magdalena" and "Along the Andes and Down the Amazon River" (Appleton) being the other volumes of the series. The present book, like the two preceding it, is of set purpose a narrative of incidents and a description of places rather than a severe study of political and economic conditions, and for this reason it is the pleasanter reading. Replete with historical and literary references, and written in an easy, flowing style, it will afford many enjoyable hours to those who love men and nature; at the same time, although it rigorously excludes dry statistics, it contains so many comments on the present state of most of the principal cities of the Southern Republics, that it will prove a valuable book of reference for all who wish to know how an unbiased mind was impressed by the Latin Americans. The author's observations have greater force from the very fact that they have not been set down in order to prove a predetermined theory, but are the passing and almost random expression of what he actually saw and heard.

A noteworthy feature of the book is the total absence of unfavorable comment on the religious, educational and social status of the people whom the author had the privilege of studying intimately. On the contrary, no one can fail to take from the perusal of Dr. Zahm's pages a very favorable impression of Latin Americans in all these respects. It is remarkable that he, a close and accurate observer, an authority on South America and a writer of wide experience, does not even remotely hint at that collapse of Christianity which the commissions of the Protestant Religious Congress declared so emphatically was impending over what they described as the land of darkness and immorality. Dr. Zahm says: "The character of the people in South America has, it is true, suffered an eclipse, but this is only temporary. Their dignity, their independence, their desire to emulate the achievements of their forbears of the famed Iberian peninsula, are beginning to assert themselves in a way that argues well for the future and which promises great things for civilization and culture." The author has nothing but unqualified praise for the work of the Church, and his book is a spontaneous and eloquent tribute to the success of her efforts, both past and present, for the best interests of the people. J. H. F.

A Painter of Dreams and Other Biographical Studies. By A. M. W. STIRLING. With Fifteen Illustrations. New York: John Lane Co. $3.50.

"I have enjoyed continued health, I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow; but what I now look back on with the greatest satisfaction to myself is that I have practised the duties of my religion." These words, spoken in his ninety-sixth year by the last surviving signer of the Declaration of Independence, are approvingly quoted in Mr. Stirling's excellent account of the Carroll family, the chapter in this volume that American Catholics will doubtless find the most interesting. The author vividly describes the winning personality and brilliant social triumphs of Charles Carroll, his daughter Polly, and the three Caton girls, his beautiful grandchildren. When the latter visited Europe in 1816 they became the belles of every gathering they attended. The Duke of Wellington, on the first anniversary of Waterloo, conducted the fair Americans over that battlefield. Mary Caton subsequently married the Marquis of Wellesley, Viceroy of Ireland, the ceremony first being performed by the Protestant Primate and then by the Catholic Archbishop of Dublin. "Charles Carroll of Carrollton—in the land from which his grandfather fled in terror his granddaughter now reigns as queen," was the appropriate toast that Bishop England subsequently proposed at a Fourth of July banquet given at Charleston.

The reader will also find very interesting the sketch of Betsy Patterson's career. Married at eighteen to Jerome Bonaparte, on Christmas Eve, 1803, by Bishop Carroll, she lived till 1879, watching her faithless husband's country pass through its various changes of Government. She happened to meet Jerome in Florence years after their separation, but proudly gave him the "cut direct." Madame Bonaparte never embraced Catholicism, though she used to say that, if she were to adopt any form of faith, it would be that "religion of kings." The other papers in this very readable volume are "A Georgean Scrap-book," an account of Diana Bosville, an English woman of wit and learning; "A Friend of Freedom," William Bosville, who was Diana's son; "An Autocrat," who was the Lord Albemarle of Queen Victoria's early days; "A Painter of Realities," who was John Herring, an American-born artist, and "A Painter of Dreams," Roddam Spencer Stanhope, Mrs. Stirling's uncle. W. D.

Clerical Colloquies. By ARTHUR BARRY O'NEILL. Notre Dame, Indiana: University Press. $1.00.

Father O'Neill is already well known to the clergy through his charming and helpful work called "Priestly Practice," favorably reviewed in the columns of AMERICA nearly two years ago. In his choice of a title for this companion volume to the other, the author is very happy. Writing with the view of furnishing the ordinary work-a-day priest with reading material that is practical and helpful, without being dull, heavy or ultra-ascetic, Father O'Neill has realized his purpose admirably. A glance at the table of contents suffices to show that the topics discussed are of vital importance to priests and seminarians, for we find: "Minor Devotions of the Priestly Day," "The Priest a Gentleman," "The Priest and the Press," "A Cleric's Correspondence," "The Priest's Visits," "The Priest in the Sick-Room," "Spiritual Outings," 'The Violet Stole," and "Priestly Loyalty to Mother Church." It would be difficult to determine which one of these chapters will prove the most practical, but it is safe to say that he who reads one will be sure to read them all. Couched in clear and well-chosen language, each one of these fifteen papers is a heart-to-heart talk between brother priests who appreciate each other's needs and dangers. "Colloquies" they assuredly are, and the graceful combination of high ideals, broad experience, moderate views and cordial sympathy, not only precludes ennui, but infuses interest and pleasure into each moment we spend in the company of the genial author.

D. J. C.

Fear God and Take Your Own Part. By THEODORE ROOSEVELT. New York: George H. Doran. $1.50.

The portion of this book that will interest Catholic readers most is the chapter describing how "The sound of laughter and of playing children has been stilled in Mexico." The author has obtained from unimpeachable sources a quantity of information regarding the horrors enacted beyond the Rio Grande during the past three years. He gives a detailed account of the crimes perpetrated against religion, relates what the fugitive bishops, priests and religious he interviewed told him, and also what he learned from numerous affidavits that were given him to read. Summing up the evidence, Mr. Roosevelt writes:

> What I have above stated is but a small part of the immense mass of facts available to the President (and Mr. Bryan) had they cared to examine them. They relate to outrages on Catholics. This is merely because the enormous majority of the religious people of Mexico are Catholics. I should set them forth just as minutely if they had been inflicted by Catholics on Freethinkers or

Protestants or Masons—I am myself both a Protestant and a Mason and I claim and exercise the right of full liberty of thought. Even if we had no responsibility for them, I nevertheless fail to see how any American could read the account of them without a feeling of burning indignation. As things actually are, shame must be mingled with our indignation. The action of the President (and Mr. Bryan) has been such as to make this country partly responsible for the frightful wrongs that have been committed on the Mexicans themselves.

The author confesses that he had no adequate answer for a German friend, who asked him with what consistency a Government that had helped to bring about present conditions in Mexico could protest against the invasion of Belgium. The other chapters in the volume treat of preparedness, our attitude toward the European war, "The Japanese in Korea," "The Panama Blackmail Treaty," and in the appendix is the address on "Americanism" Mr. Roosevelt delivered last October before the Knights of Columbus.

W. D.

The Ethics of Confucius: Sayings of the Master and His Disciples upon the Conduct of the "Superior Man." Arranged According to the Plan of Confucius, with Running Commentary by MILES MENANDER DAWSON. New York: G. P. Putnam's Sons. $1.50.

This book is an excellent work well done. By no means a mere translation, but rather a compilation of the more striking passages from the works of the Chinese Sage and his immediate disciples, ably arranged under the main headings of the science of moral philosophy and interestingly connected by a running narrative, its aim is to put before the readers of the world at large everything of importance concerning ethics and statecraft contained in the Confucian classics. From the inviting table of contents to the exhaustive and helpful index so well have author and publisher alike labored that future students of the history of ethical teaching or of Chinese lore will find the work invaluable. That the teachings themselves of the pagan Confucius are vastly below the standard set by Christian morality is the inevitable intrinsic defect of this volume. Equally inevitable perhaps is it that the author or compiler should lapse into agreement with some of the Sage's conclusions that will not stand the test of right reason. Despite these drawbacks, however, the appearance in English dress of the body of Confucius's moral teaching should be welcomed by a public which breathes an atmosphere poisoned by the vaporings of countless modern schools of pagan thought, the masters in which might do a very good thing, if by no means the very best, if they sat at the feet of this master of the East.

J. H. F.

The New International Encyclopædia. Vols. XVII–XVIII: Newfoundland–Politziano. New York: Dodd, Mead & Co.

With six more volumes this second edition of the "New International" will be completed. These latest issues continue the pictorial and typographical attractions of the earlier publications and present many articles affording timely information. In the story of the Papacy, which the Rev. Dr. P. A. Halpin edits, we have the long line of pontiffs epitomized, and brought down in detail to date, in the article, Pius, which includes the last great bearer of that title. The article on the Philippines is one inviting attention but with a somewhat disappointing result. Its subdivision "Education" conveys the impression that there was nothing really worth while until the twentieth-century arrival in the islands of the imitation "Little Red Schoolhouse." This is accentuated by the tag "The University of the Philippines," the brief description of which outlines an overnight mushroom growth of 1908. There is not even a cross reference to Manila's ancient University of S. Tomás, dating from 1611, a quarter of a century before Harvard and a full century before Yale; nor of San Juan de Latrán (1640); the University of St. Ignatius (1587); the College of San José (1595); nor of the more modern Ateneo de Manila (1859), the normal school of which turned out 2,000 teachers in thirty years from that date, and whose observatory is the meteorological guardian of the Far East, and recognized the world over as one of the most important scientific foundations of modern times. An encyclopedia is supposed to give complete and accurate information. Here seems to be an instance of failure.

T. F. M.

The Poetry of Giacomo Da Lentino: Sicilian Poet of the Thirteenth Century. Edited by ERNEST A. LANGLEY, Professor of French in the Massachusetts Institute of Technology. Cambridge: Harvard University Press. $1.50.

The Notary Giacomo Da Lentino has found in Professor Langley a well-equipped editor. Thanks to his labors a complete critical apparatus has been placed at the disposal of the reader. The discernment shown in winnowing the undisputed *canzoni* and sonnets from those of doubtful authenticity, the commentaries, notes, the various readings of the poems show at a glance how thoroughly every field of scholarship has been searched and harvested. If the succeeding volumes of the "Harvard Studies in Romance Languages" equal the present one in painstaking care and broad knowledge of texts and sources, they will be a genuine contribution to the literature of the subject.

As to Da Lentino's poetry, it is not of the highest moral or literary standard. Giacomo belonged to the Siculo-Provençal School of the age of Frederick II. Besides Giacomo it counted among its singers Frederick himself, Enzo King of Sardinia, Pier delle Vigne, Odo and Guido delle Colonne, Jacopo d'Aquino and Rugieri Pugliese. With a few exceptions, these men lacked originality, power and genuine feeling. They confined themselves to a lifeless imitation of the Provençal School, which had outlived its full splendor and was rapidly approaching decline. Giacomo Da Lentino now and then sings in a sincere, heartfelt and simple strain, but he lacks depth, variety and vigor. He has, with a single exception, but one cord to his harp, and on that he incessantly thrums the pangs of his despised love. His first poem, "Madonna dir vi voglio," is a summary of all he has to say. He tries to express his love for his haughty and disdainful lady. While the poems of the Notary are free from the grossness not uncommon in medieval poetry, Catholics cannot approve of the misplaced affections which they at times seem to justify.

J. C. R.

BOOKS AND AUTHORS

The March *Bookman* publishes the following list of January's best-selling novels: "Dear Enemy," Webster; "Michael O'Halloran," Stratton-Porter; "Felix O'Day," Smith; "Life and Gabriella," Glasgow; "Clipped Wings," Hughes; and "Beltane the Smith," Farnol. All but the fifth book have already been noticed in these columns. Regarding "Clipped Wings," it is a well-written feministic novel, with Sheila, a successful actress, as its central figure. The author has a great deal to tell about the doings of theater folk, and marries his heroine to a rich manufacturer, who at first insists on his wife's leaving the stage but subsequently lets her take up again her "career." For a woman who means to remain "precious" Sheila puts herself in several very dangerous situations.

A paper read by Father Henry J. Swift, S.J., at a recent meeting of the Charity Organization Society of Montreal, gave his non-Catholic hearers correct ideas regarding "The

Catholic Church and Child Welfare." The article is now published in the *Catholic Mind* for March 8, and is an excellent summary of the principles that should guide our social workers and an interesting account of what the Church is doing for children. The address delivered last November by Father Richard H. Tierney, at the second annual convention of the International Federation of Catholic Alumnæ is also in this number. He explains in his clear, incisive way the duties of the educated Catholic woman of today toward the home, the State and the Church. Then follows Father Hull's brief answer to a correspondent who asks about the soundness of the "philosophy" in that well-known line of Kipling's: "Roll to your rifle and blow out your brains." The concluding paper in this particularly readable issue of the little fortnightly is Francis J. Yealy's timely advice to the Catholic young man or woman who "cannot afford to marry."

"Civilization and Climate" (Yale University Press, $2.50), a learned volume by Ellsworth Huntington, Ph.D., suffers from the fact that the author, in trying to prove too much, lays his most harmless theses open to suspicion. Most persons are morose when the wind is in the east, and tempers are apt to grow short in hot weather; but on the other hand, Mrs. Wiggs of the Cabbage Patch, who exclaimed on a cold and frosty morning, "Great lands! th' thermom'ter's done fell plumb up to zero," represents the triumph of the human will over climate and environment. Some men are bad in all weathers and climates and others are good, middling good, or even saints. It depends on the will and the grace of God. Dr. Huntington puts too much stress on the influence of the weather as a character-builder, and too little on the will.

"The Queen of Sheba and Other Dramas" (St. Mary's Academy, Winnipeg, Manitoba, $1.60), by S. M. A., contains five plays for female characters exclusively and will be particularly welcome to the overworked teachers in convents, academies and schools where dramatic exhibitions form a feature of commencement week. The contents of this volume are: "The Queen of Sheba," a Biblical Drama; "Christmas Guests," a Christmas play; "That Millionaire's Daughter"; "A Shakespeare Pageant," a dialogue for commencement day; "Plans for the Holidays," a school play for closing exercises in the grammar grades. These plays are suitable for young misses from the grammar grades to the academy stage, and do not neglect the opportunities for costuming and music that appeal to feminine tastes. "The Shakespeare Pageant" features the women of Shakespeare in order to exemplify womanly virtues, and is especially opportune at the present time when convents and schools are preparing to celebrate the Shakespeare tercentenary. Any one of the plays may be had separately, the price of "The Shakespeare Pageant" being fifty cents.

James K. McGuire maintains in his latest book, "What Could Germany Do for Ireland?" (Syracuse Printing & Publishing Co., $1.00) that England's present need is Erin's opportunity. There is no mistaking the author's theme. The only hope for the people of Ireland is in complete separation from England. Several chapters deal with the economic and social conditions existing in Ireland, England and Germany, and, in the author's view, German conditions are far superior, even at present under the strain of a mammoth war. The writer's analysis of the Home Rule Bill forms one of the best chapters in his work. His knowledge of Irish history is manifest in every page, and his arraignment of England's policy toward her western neighbor is unequivocal. Dr. Thomas Addis Emmet writes the introduction.——"The First Hundred Thousand, Being the Unofficial Chronicle of a Unit of 'K(1)'" (Houghton, Mifflin, $1.50), is modestly described on its jacket as "the greatest book of the war," but the average reader will hardly find it so. "The Junior Sub" gives a detailed account of how Kitchener's earliest recruits were hammered into shape for trench fighting. Interesting information is supplied regarding the way a civilian is turned into a soldier, but the Scotch dialect that pervades the book grows tiresome, and the author's humor is not always amusing.

"Held to Answer" (Little, Brown, $1.35), by Peter Clarke Macfarlane, is the story of a minister's self-immolation to the seal of confession, as he understands it. John Hampstead, the strong-willed, magnetic hero is successively a stenographer in a railroad office, an actor, and a minister. Just as success is within his grasp in each occupation untoward circumstances conspire to thwart him. The climax is reached when, as pastor of a flourishing church in San Francisco, he is accused of burglary and subjected by the newspapers to a muckraking of his previous life. The virtues which sustain him in his day of trial, of course, are not at all spiritual, but flow rather from the natural uprightness of the man. The narrative, though good, would profit by compression.——"Emmyline" (Houghton, Mifflin, $1.00) is a pretty little story written by Elsie Singmaster around an incident of the battle of Gettysburg, developing the old theme that the heart of woman, no matter how proud or how stern in its patriotism, is powerless to resist the call of human suffering. Emmyline, a rabid Northerner of twelve years, finds herself among a group of wounded Southerners. She tries to be hostile, but finally gives in and takes care of them, child though she is, with a mother's tenderness. Incidentally a touch of gentle Southern chivalry teaches her that under the gray, no less than the blue, hearts of pure gold may be found even in rough old soldiers.

"The Exalted Valley, (Burns and Oates, 5 shillings) by Armel O'Connor, and "Rainbow Gold," (Richard G. Badger, $1.00) are slender books of lyrics that have lately reached the reviewer's desk. Most of the verses in the first of these volumes are in praise of the author's wife, the lady of Mary's Meadow fame. He sings

> From early times
> I placed thee in my rhymes.
> Thou wert afar,
> But still I guessed thy star.
> And I did brood
> On perfect womanhood,
> Till, it would seem,
> Thy growth showed in my dream,
> And God's ripe hour
> Proclaimed the finished flow'r.

The other book, which is "lovingly" dedicated "to all the angels," is also quite personal in character, the songs of a mother being the best. "Bide a Wee Thy Spirit's Waking," would make a sweet lullaby. Muriel Kinney is the author.

"The Cost of Living," by Fabian Franklin, and "The American School," by Walter S. Hinchman, are two recent contributions to the series of "American Books" (Doubleday, Page, $1.00). Dr. Franklin confines himself to a somewhat academic discussion of the principles and conditions which determine the value of money, and touches only incidentally on the practical aspect of the question. Mr. Hinchman is stirred to a mild degree of wrath at what he vaguely terms "the magical and vain verbosities of the Middle Ages," and

comes perilously near to writing nonsense in his chapter on morality and religion. But as a schoolmaster Mr. Hinchman has a first-hand knowledge of school problems, and parents as well as teachers will find most of the book profitable as well as amusing reading.——"American Municipal Problems" (Macmillan, $2.00), by Charles Zueblin is the latest volume in Macmillan's series of social science text-books. It must be frankly said that the whole value of this book is the bibliography, which is exceedingly full, and in the appendix. The text is "sketchy," the style that of a Hearst editorial, and the narrowness of the author's philosophy is seen in his theory, that religion is a "class consciousness" which must not be suffered to interfere with Mr. Zueblin's amateur ideals of a perfect American municipality.

EDUCATION

Guy Fawkes in Chicago

"JESUITISM," continued the reverend speaker, having drunk a glass of water, "is implacable, diabolical. A Jesuit college looks down from fair heights upon this city whose free institutions," such as Harvard and the new Institute of Technology, "are imperiled today by the threat of Jesuit domination." And did he then sit down, the Rev. Austen K. De Blois, D.D., to suffer great thunders of applause, meed of the hard-working orator, to tickle his tympana? No, it would seem that he did not. Perhaps there were no thunders, for the scene was placid Boston, the occasion, the 113th annual meeting of the Baptist Massachusetts Missionary Society. The point is, however, that the reverend gentleman did not sit down, nor was a prudent friend at hand to pluck him by the coat-tails.

ROMAN DOMINATION

"Real men," said he, still under the influence of the water, "strong men, intelligent men," such, for instance, as you see before you, "are not enamored of form and ritual, pretentious and superstitious." Was the preacher thinking somewhat bitterly, of the pale herse-lights, the somber lychgates, the seductive offertory basons, fascinating medieval novelties, introduced in Boston, by the troublesome Ritualists? Listen, and you shall hear. "The Baptist church stands for religious liberty," and I therefore welcome this opportunity to sketch "the Roman Catholic Church, always the foe of freedom, always," despite the college on the hill, and the million and a half children in the schools, "the arch-enemy of light and knowledge, the opponent from time immemorial" or from the time of Charles Carroll of Carrollton, "of republican institutions. Romanism," concluded the Doctor, a very Roget for synonyms, "with insidious craft and unsleeping persistence is seeking to dominate the press, the schools, and public offices of every kind in this state of Massachusetts. Therein lies peril!"

"A DASTARLDY PLOT"

But this fellow grows tedious; he expatiates upon an old tale. Perhaps at this juncture, the Doctor himself was made telepathically aware that the sympathetic current joining him with the audience had blown a fuse. He reached for the emergency rope, if a term fitly borrowed from the art of aeronautics may be pardoned, and fetched up in Chicago; thereby lending to his oratory the aid of the well-known Principle of Contrast. Then he said:

> Recent startling disclosures before the Senate Investigating Committee in Chicago exhibit so dastardly a plot to obtain complete control of the public school system, that one draws back in horror and amazement. The newspapers of that city are brave enough to print details of that testimony. Things have gone much farther there.

Few anti-Catholic lecturers are brave enough to give details capable of being tested. The incident which stirs their easy wrath usually has taken place, as Newman remarks, "in some fortress of the savage Apennine, or in secluded Languedoc, or in remote Poland, or the high tableland of Mexico," and in the present instance it does not seem fair to say that this ancient rule has been broken. Concerning Chicago, where even now the traveler from New Zealand may lean upon a broken fence, to sketch the melancholy, smoke-wreathed wigwams of a vanishing race, one may say anything to an audience of Massachusetts Baptists. Marvelous things are the custom in Rhodes, and Chicago, or, as Dr. De Blois neatly but somewhat vaguely puts it, "things have gone much farther there."

WHAT WOULD HE DO WITH THEM?

At the present time, if a divergence be permitted, two subjects furnish fuel to anti-Catholic bigotry. The first is the *Ne Temere*, an easily accessible document, which is quoted freely and mendaciously. Dr. De Blois has given expression to the second. Now it is quite true that many Americans, creedless as well as Catholic, doubt the perfection of the public school system. They are as little pleased with its uncertain principles as with its flub-dub practices. Catholics, moreover, regard a system which penalizes them for their religion, as a species of persecution, unintended perhaps, but none the less real. But they realize that the last way of mending matters would be to attempt a "complete control of the public school system." The ordinary Catholic, sending his children to the parochial school, looks upon the public system as Mr. Dooley does upon the Philippines. "How it will come out, I dinnaw." He would not know what to do with the schools if you gave them to him. He could not keep them as they are, and

> We can't give thim to anny wan without makin' th' wan that gets thim feel th' way Doherty felt to Clancy whin Clancy med a frindly call an' give Doherty's childer th' measles. We can't sell thim, we can't ate thim, an' we can't throw thim into th' alley whin no wan is lookin.'

But it is ill jesting, when an aching heart throbs in the bosom of the plot-discovering Dr. De Blois.

GATHERING THE PROOF

Yet it may be interesting, guarding always against the horror and amazement which harrowed the timorous soul of Dr. De Blois, to examine this reincarnation of Guy Fawkes in Chicago. Dr. De Blois alleges that a Senate Commission sat in that fair city; which is true. Furthermore, claims the Doctor, the "startling disclosures" of this Commission revealed a "dastardly plot," formed by Catholics, with the purpose of obtaining "complete control of the public school system." As Dr. De Blois adduced no proof, except a reference, *passim*, to the newspapers, and as his attitude scarcely betrays a judicial temperament, it was thought that the opinion of persons connected officially with the city and with the public schools, might throw some light on the matter. Accordingly a letter was addressed to Mr. M. J. Collins, President of the Board of Education at the time of the "startling disclosures." This letter contained Dr. De Blois' charges quoted above.

LIGHT FROM THE SCHOOL BOARD

Although his patience must have been severely tried by the request that he consider this dreadful plot seriously, Mr. Collins was good enough to meet my wishes in the following reply. "I quote," he writes, "what one of our employees on whom I can depend, has said after going into the records of the Committee. In addition, he was present at most of the meetings."

> I advise that I attended or examined the records of each and every meeting of the Senate Investigating Committee referred to in the Blakely letter, and that there was abso-

lutely no testimony of any kind, showing "a dastardly plot to obtain complete control of the public school system." As a matter of fact, the investigation was not in any way directed toward religious issues in the public school system. Its principal reason was related to finances, though at the hearings the scope was broadened to take in general conditions concerning the maintenance of the school system in this city, but neither religion nor creed was included in the subjects considered. *There is absolutely no foundation for any such statement as is quoted* in the aforesaid Blakely letter, which I am returning herewith.

Dr. De Blois in Boston, quotes, *passim,* the "disclosures" of a "dastardly plot" in Chicago. Mr. Collins, President of the Board of Education in the city of Chicago, makes his own the statement that "there is absolutely no foundation" for saying that the Commission disclosed anything of the sort, or even considered the matter.

THE MAYOR'S TESTIMONY

Perhaps, however, Mr. Collins is a Catholic, and therefore a party to this dastardly, amazing and horrible plot. I do not know what the religion of Mr. Collins may be, but I know that Mr. Carter H. Harrison, Mayor of Chicago during the plot-period, is not a Catholic. As mayor, Mr. Harrison must have been aware of this plotting, especially since it pertained to him to appoint to the School Board. But far from admitting its existence, he writes as if he thought me a practical joker:

> During my twelve years' service as Mayor of Chicago, I never heard of a dastardly plot, nor of a plot of any kind, to control the local public schools in the interest of the Catholic Church. From time to time citizens of the Catholic faith aspired to membership on the Board of Education, as did citizens belonging to other Churches. Whenever appointments were to be made, pressure was brought to bear for Catholics as for Lutherans, Jews, Italians, Scandinavians, Germans, Poles, Bohemians—in short, for citizens of all churches and all nationalities. A number of years ago, a local movement was started to secure the appointment of a certain Catholic priest, prominent as a great educator, on the Board of Education.

Here the plot thickens! What more could be asked than the admission of a movement, possibly Catholic, to secure the appointment of a Catholic priest on the School Board?

THE CLIMAX

But the mayor proceeds:

> At the time, there was a Protestant minister on the Board, as well as a Jewish rabbi. As soon as the then Archbishop of the diocese learned of the movement, he sent a personal representative to me, *asking that no consideration be given the matter,* as if an appointment were offered a priest, it would be necessary for him as head of the diocese to forbid acceptance.

With the spectacle of the Archbishop of Chicago asking the mayor *not* to appoint a Catholic priest to the School Board, the matter may rest. The reverend gentleman may now enwrap his startling, dastardly, horrible and amazing plot by the Catholic Church "to obtain complete control of the public school system" of Chicago, in sterilized cotton, to be used again by himself and his kind on a future favorable occasion. But our sincere thanks are due Dr. De Blois for his mention of Chicago. It is easy to trace a calumny that has a local habitation and a name.

P. L. B.

ECONOMICS

I—Socialism and a Peasantry

SOME time ago the distinguished leader of the Belgian Socialists, Emile Vandervelde, wrote an article. The thesis of that article was that the proper way of treating the land of a country was to take it away from individual owners and to put it into the hands of the politicians—that is, the State—who, it was understood, would distribute the produce equitably.

The leader of the Belgian Socialists, as befits his creed and that of all his fellow-Socialists throughout Europe, demanded the removal from private control of the means of production, and, among the means of production, of course, *land.* To quote his own words from this article, he demanded "the collective appropriation of the unearned increment," and this, being translated into common talk, means taking away the land from those who now own it, and putting it into the hands of the politicians.

OFFICERS OR PEOPLE

Please note at the outset that this strictly logical and lucid Socialist formula can mean nothing in practice but the control by the politicians of the land and the capital of the country, and therefore of all our lives.

That is the fundamental proposition from which there is no escaping.

Somebody must have the right to say what shall be done with a certain plough and a particular piece of land. If this somebody is the "community," that would mean in theory that the people of the entire country, met for the purposes of debate would, after mature deliberation and a vote, set Alfred Smith at the plough tail, his boy, Bill Smith, at the team, and bid them turn up the ten acre, beginning at the end by the willows. The population of the entire country, England or America, as the case might be, standing by would see that the work was done properly, and out of great public stores of food and clothing would, after further deliberation and a vote authorize the Smiths to take so much food and clothing for their maintenance until the harvest. But all England or all America cannot do this. It is a physical necessity that the public officers of the community, and *not* the community, should do the actual ordering about and distribution under such a system, and the public officers of the community are, of course, the politicians. Therefore, in practice, this system means handing over the control of the land and the ploughs and the Smith family to the politicians.

THE GUILD-SOCIALISTS

No matter what you do to escape from that unpleasant conclusion, you are bound to come back to it. Some people try to escape from it by calling themselves "Guild-Socialists." (A new school which centers round the brilliant editor of the *New Age,* of London.) They would have agriculture run by a union of all agriculturists. But if the union was large its officers would be exactly what the politicians are, and if you substitute for a large union a large number of small groups, you are re-establishing private property, for you are giving to small sub-units of the State, power of economic control apart from the State, and you are giving privileges to the little group which is better situated, over the little group which is worse situated. If you say: "No, I won't allow the better situated group to get the advantage; I will set over both groups the authority of the 'community' and distribute the advantages of the more favored," why, then, back comes the politician again!

Both with regard to the land and agricultural implements and steadings and stores of seed and food and clothing and the rest, in other words, with agricultural land and capital, and also with regard to most forms of production, the Socialist way out of our present difficulties seems to me a bad way; and the distribution of the control over the means of production by way of private property seems to me a good way. For the purposes of these papers I argue only against Mr. Vandervelde's arguments in connection with the *land.*

LAND HOLDINGS

This writer in these arguments very properly made the remarks that peasant proprietorship, particularly in France, a

country from which the proposal for peasant proprietorship which he was attacking was drawn, is imperfect. It co-exists with a considerable agricultural proletariat, and the distribution of the land is exceedingly unequal. The implication is, that you cannot have a peasant proprietorship established without these attendant evils. He might have extended this argument by quoting the case of Ireland, where a newly created system of peasant proprietorship exhibits both these defects. But I should reply (1) That these two defects, though never wholly avoidable, are to be judged by the degree of their severity, and (2) that this degree is (a) exaggerated by a critic like M. Vandervelde, and (b) not inherent in a system of peasant proprietorship.

THE UNEQUAL DISTRIBUTION

I say that in the first place the ill distribution of the land in existing peasant society is not as bad as the Socialists make out, and in the second place the existence of such a peasantry does not involve even the present degree of that evil, but rather its diminution.

As to the first point. It is true that more than a third of French land is held in properties of over one hundred acres; it is further true that nearly nineteen-twentieths of the owners own less than twenty-five acres, but it is not true that this great mass of small owners are incapable of economic freedom, and therefore of full citizenship; nor is it true that a third of the acreage being in the hands of large owners (though these are but one-sixtieth of the total number of families) connotes a corresponding economic advantage.

MISLEADING STATISTICS

The social fact which you seize at once when you live in any peasant district of France, and which corrects this meager and insufficient piece of statistics, is that the small ownership largely covers valuable land and areas of intensive culture, vineyards, olive gardens, market gardens, etc., while large ownership is correspondingly explained, though, of course, only partially explained, by its covering forests, poor pasturage, marsh, and heath. Statistics are the most misleading form of information unless one uses a great number of cross tables, illustrating and correcting as a whole the apparent deductions from any one of them. And when you turn to the statistics of assessment, to the value of the land per acre as compared with the mere size of the holdings, you get a much more equitable result than Monsieur Vandervelde suggested in his criticism.

I shall develop this point in a succeeding paper.

HILAIRE BELLOC.

NOTE AND COMMENT

The noted woman suffrage workers and co-editors of the suffrage paper, the *Woman's Journal*, Henry Bailey Stevens and Agnes Ryan, recently contracted *sans* ceremonies and *sans* religion, what they consider to be an ideal suffrage marriage. The lady retains her maiden name and is to be called *Miss* Agnes Ryan as before the unconventional union. The children, if children are deemed desirable, will be called Ryan-Stevens, or Stevens-Ryan until such time as they can choose for themselves. They may then continue as hyphens, placing either name first, or may select the one name that pleases them more. The home work? Dear me! It is of course to be done by both together. "We have no definite division of labor," said Miss Ryan with a smile. "We don't stiffen our backs and say, this is a man's work and this is a woman's work, but we just do what needs to be done together." When there is company everybody works, the guests untying the packages and tidying the table, Miss Ryan condescending to peel the potatoes and Mr. Stevens fixing the fires and "doing the other things." As for the washing of the dishes, "We just kind of split it up." The momentous problem is to decide what course to follow in case the earning capacity of a mother is greater than that of a father. Should the man under such circumstances stay at home, do the housework and bring up the family? Mr. Stevens believes that there is another factor to be considered here, the welfare of the child. "Parents should consider which would be the better for the welfare of the child, which could train it the more successfully along useful lines. Then having decided which was the better teacher, let that one stay at home and the other make the living." What is to be done, however, in case each of the parents should consider herself or himself the more capable bread-winner and the poorer teacher? This question has not yet been answered. The Stevens-Ryan hyphenated marriage is evidently the *reductio ad absurdum* of modern pagan feminism.

The Cardinal Archbishops of Baltimore and New York, and Archbishop Prendergast of Philadelphia have sent out an earnest appeal for the Negro and Indian missions. There is in both instances a scarcity of priests and religious for this work, although the zeal of those already devoted to it compensates in a measure for the fewness of the laborers. More readily remedied, however, should be the lack of means to carry on satisfactorily even the work already begun. There are ten million negroes at our doors, outside the Catholic fold, and we have gathered only a small number, in spite of heroic efforts. So too, there are tribes of Indians that once were Catholic and now for years have been deprived of the ministry of a priest. The support of missionaries in these new fields is difficult beyond expression. While money is lavished on our own churches and rectories, we are reminded that Mass is said in not a few Indian missions upon a common table from which the missionary afterward takes his frugal breakfast. He sleeps beneath a tent, "happy to have a little hay under him if he can get it." Priests in particular are therefore exhorted by the prelates to place the needs of these missions before the people in a convincing way:

> Like all Catholic works, this too depends almost entirely upon the generosity of the Faithful in the middle and the poorer classes of society. These in every parish are vastly in the majority. To these we appeal, with the assurance that now as in the days of the Apostles, they will give liberally for the spread of Christianity. The widow's mite, the day laborer's piece of silver, the skilled workman's dollar, the clerk's humble offering, all seem small in themselves, but when added to like contributions heartily donated in every parish of an immense country, they will amount to a sum which will gladden the noble bands of missionaries among the Indian and Negro races; will bring many souls into the true fold; and will draw upon every contributor the blessing of Him who issued the command: "Go, preach the Gospel to every creature."

These words should draw such a generous response from the Faithful that our domestic missions among the Negroes and the Indians should soon be in a thriving condition.

"The Guerilla Missionary Congress" is the descriptive title of a Latin American pamphlet commenting upon the Protestant Panama Conference. The literature of this gathering, justly qualified as "insulting, calumnious, dishonest and mendacious," has disgusted no less than exasperated the native Catholics. All fair-minded Protestants, and we know there are many such, will recognize that an apology is due to these people. The members of the insulting Congress, parading as apostles of Christianity, have done their utmost to bring Christianity itself into discredit. "They come with vile epithets of 'paganism,' 'Romish ignorance,' 'illiteracy,' 'immorality,' etc., upon their lips, and they know that not one single country of South America can be shown to be as criminal as the United States." The climax is reached in the pretence

of bringing the Bible to a country where it is more honored than in our own. The Catholic Church remains at the present day the one uncompromising champion of the Bible as the inspired Word of God.

> Listen, O Latin races, your Northern brothers come to sweep the dust from your doors, and leave the heaps of mud banked against their own. Sixty millions of churchless people, that sprang from disintegrating Protestantism, have been left in the United States, that the itinerant missionary may rob you of your Faith, and put you in the same ranks of the creedless multitude. Why not try their open Bible and noble zeal on the intelligence of their unfaithful countrymen? Why not prove their worth and the power of their message by making converts first of their own countrymen? Is it that their native fellow-citizens are less amenable to truth? No. But their countrymen know too well their disunion, their shifting positions and the fruits they have borne. The Protestants of the United States may be ingenious enough to invent 250 religions and two Bibles, as Dr. Carroll remarks, but they cannot longer fool the people by trimming and compromising.

Protestant missionaries, the writer suggests, will find enough hideous immorality at the gates of Panama itself to call into requisition all their zeal, nor will there be need of seeking farther for examples "of studied negligence of church attendance and violation of the Sabbath law." If the true work of conversion is to be carried on in the spirit of Christ, the missionaries are reminded, we must not have an army of mercenaries, however excellently disciplined, but men of the mold of St. Paul, St. Columba and St. Francis Xavier. The salutary lesson rightly pressed home to these clamorous apostles of discord is that it were well for them first to become aware of the beam in their own eye. With this extracted, they may begin to look for the mote in the eye of their brothers.

In "The Hunting Wasp," recently published in an English translation, the great Catholic scientist, J. Henri Fabre, shows how the social wasp, in providing food for her young, skilfully paralyzes the gray worm by selecting about nine out of an indefinite number of points into which her stiletto must be thrust to secure her prey. He then makes plain the absurdity of postulating that such mastery could be acquired by chance and handed down by heredity. The credulity required for the acceptance of such a statement has nevertheless been made a fundamental postulate of our modern popular science. The wasp, sanely observes Fabre, excels in her art because she is born to follow it, is endowed with the tools and with the knack of using them.

> And this gift is original, perfect from the outset: the past has added nothing to it. As it was, so it is and will be. If you see in it naught but an acquired habit, which heredity hands down and improves, at least explain to us why man, who represents the highest stage in the evolution of your primitive plasma, is deprived of the like privilege. What an immense advantage it would be to humanity if we were less liable to see the worker succeeded by the idler, the man of talent by the idiot! Ah, why has not protoplasm, evolving by its own energy from one being into another, reserved until it came to us a little of that wonderful power which it has bestowed so lavishly upon the insect! The answer is that apparently, in this world, cellular evolution is not everything.
>
> For these among many other reasons, I reject the modern theory of instinct. I see in it no more than an ingenious game in which the armchair naturalist, the man who shapes the world according to his whim, is able to take delight, but in which the observer, the man grappling with reality, fails to find a serious explanation of anything whatsoever that he sees. In my own surroundings, I notice that those who are most positive in the matter of these difficult questions are those who have seen the least. If they have seen nothing at all they go to the length of rashness.

It is now suggested by representative scientists that many of the generalizations which for a long time have been part of the popular scientific creed, indiscriminately accepted by the unwary, would never have been formulated had the works of Fabre been better known.

The Order of Martha, the Women's Auxiliary of the Catholic Church Extension Society of the United States, has been organized for the excellent purpose of establishing and maintaining mission schools in connection with the chapels of the Extension Society. Many thousands of Catholic women have already enlisted in its ranks. The cause should appeal to every Catholic woman in the land, and the dues of fifty cents a year will not be found too onerous a burden. It brings our American mission work close to our own hearths. "The way is easy. It is not a far-away field. As near as your writing table is the door to the missions." Its aim is to give to Catholic children in our American missions the opportunity which every Catholic mother must wish to secure for her own child, a thorough Catholic education. We may therefore consider it a modest statement of the case to say that "there should be half a million Catholic women in the United States sufficiently interested in both their Church and their country to do at least this little for both."

A summary of the nineteen-volume report on the condition of woman and child wage earners in the United States has been issued by the Bureau of Labor Statistics. The establishments investigated employed over 350,000 persons, of whom over 167,000, or approximately fifty per cent, were women. The most striking feature of this great labor force was the extreme youthfulness of those employed, yet in almost all the twenty-seven industries studied married women formed ten per cent or more of the woman workers twenty years of age and over. The Bureau states:

> Among the families from which the wage earners in these industries come, the industrial employment of girls is well-nigh universal. Thus, in the four industries which were the subject of intensive study, it was found that in some 5,000 families from 82 to 98 per cent of the families had girls 16 years of age and over at work, and that from 80 to 95 per cent of all the girls of this age-group in these families were wage earners. That this employment was a matter of economic necessity is indicated by the fact that from 27 to 43 per cent of the total family income was contributed by girls in this age-group, and that approximately 90 per cent of all their earnings were contributed to the family.
>
> One of the most significant facts disclosed by the investigation in practically all industries was the large proportion of women wage earners who were paid low wages, wages in many cases inadequate to supply a reasonable standard of living for women dependent upon their own earnings for support. In the group of women employed in the four great industries: cotton, men's ready-made clothing, glass, and silk, from two-fifths to two-thirds of those 16 years of age and over earned less than $6 in a representative week. In another group of 23 industries, an examination of the earnings of over 38,000 women 18 years of age and over showed that over 41 per cent earned less than $6 in a representative week.

Children below the legal age were found employed at work legally prohibited to children of their years, for illegal hours and at illegal times. False age certificates were used and other means of evading the established laws. Yet in spite of continued abuses there has been of late a marked improvement in the conditions of woman and child labor. Many of the changes have taken place since the publication of the Bureau's report during the years 1910 to 1912. The figures given are therefore to be referred back to this and the immediately preceding period.

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CHRONICLE
The War: Bulletin, Mar. 7, p. m.-Mar. 14, a. m. —The Fight for Verdun—The Submarine Issue. Austria: A League of German Cities. France: The Bourgeois War-Orphans Bill. Germany: The New Central Europe. Great Britain: The Navy. Ireland: The Flax Crop. Japan: The Papal Envoy's Reception. Mexico: Another Massacre. Spain: A Pastoral Letter—Ship Decree 529-532

TOPICS OF INTEREST
A Protestant Problem—The Boys of Our City—The Re-Re-Discovery of the "Dawn Man"—Non-Catholics in Japan — Patricia, but Not Brigid 533-539

COMMUNICATIONS
How "Attuned" Editors Act—Censorship of Films — Guardians of Liberty — The National University — Bishop St. Palais of Vincennes—Reaching Non-Catholics 539-541

EDITORIALS
Thomas M. Mulry—"A Monstrous Superstition" —A Model for Our Age—A Broken Spell—What Think You of Christ?—The Amusements of Catholics — The National Birth Control League 542-545

LITERATURE
XXII–Henry Harland.

REVIEWS: The Crowd in Peace and War—Rights and Duties of Neutrals—The Challenge of the Future—West Point in Our Next War—The War and Religion—Ways to Lasting Peace—The Blackest Page of Modern History—The Story of the Catholic Church—History of the Catholic Church—Current Economic Problems—Anthracite.

BOOKS AND AUTHORS: "Talks to Boys" — "The Nürnberg Stove" — "Jackanapes and Other Stories"—The *Catholic Convert*—"The Universal Plot Catalog"—"The Eagle Almanac, 1916"—The Current *Par*—"The Side of the Angels"—"Strasburg" — "Keeping Physically Fit" — "Cheiro's Guide to the Hand."

BOOKS RECEIVED 545-549

EDUCATION
The Cooperative Principle in Engineering. 549, 550

ECONOMICS
II–Socialism and a Peasantry.....550, 551

NOTE AND COMMENT
Accidents in Coal Mines—Ignorance about Latin America — Devotees of Satan — Congressman Kendall on Bigotry—"Gold Cradles and Wooden Coffins"—A Chinese Kennel.....551, 552

CHRONICLE

The War.—In Albania the Austrian and Italian troops have come in contact south of Durazzo, but the latter fell back, without giving battle, toward Avlona. In Armenia the Turks seem to be powerless to hold back the Russians, who are advancing along three lines of march. The only definite victory to be reported, however, is the capture of the Black Sea port, Rizeh, thirty-eight miles to the east of Trebizond. In Persia the Russians report the occupation of Senneh, thirty-five miles north of Kermanshah, and Kirind, fifty miles west of the same city. In Mesopotamia the first British relief force pushed up the Tigris to Essinn. This move brought them within seven miles of Kut-el-Amara, and the relief of the garrison was expected. A superior Turkish army, however, compelled them to retire. As Portugal refused to release the German ships, interned by the Government "in the interests of peace," Germany, on March 10, declared war on the Portuguese Republic. Elsewhere the situation in unchanged.

Bulletin, Mar. 7, p. m.-Mar. 14, a. m.

The battle for Verdun has shown no signs of abating. The Germans are pressing their offensive from the same three general directions, whereas the French are content to maintain the defensive except where they make sallies to regain lost positions. Northwest of Verdun the Germans have made most progress. Attacking on the sector between Bethincourt and Forges, they have captured Regneville, Hill 265, Côte de l'Oie, and a large portion of Corbeaux Woods; but Bethincourt, though seriously menaced, is still in French hands. The assault from the north has given the Germans possession of a spur of the Douaumont hill, to the west of the village of the same name, which represents a not inconsiderable gain on a front of about a mile. With this exception the attack from the north, in spite of repeated infantry charges, has been at a standstill. On the east, after the fall of Fresnes and the consequent realignment of the French positions, the Germans shifted their offensive from the Woevre to the northeast of Verdun, and made a series of desperate attempts to take Fort Vaux. They succeeded in destroying the fort as a defensive work, but could not advance further than the village of Vaux, a portion of which is now in their hands.

The Fight for Verdun

As was expected, the House has followed the example of the Senate, and given the President the vote he desired. On Tuesday, March 7, after two preliminary votes—designed to clear away the parliamentary tangle and to pave the way for immediate and decisive action on the real issue—had shown a marked disposition on the part of the majority to support the Administration, the McLemore resolution, warning Americans not to travel on armed merchantmen, was called up for consideration, and finally tabled, victory being secured for Mr. Wilson by the overwhelming vote of 276 to 142. Democrats and Republicans alike were divided on the issue, and those who voted the same way did so for quite different reasons. So many principles were at stake, that it is almost impossible to gage the exact meaning of the House's action; but this much is clear, that the President has been upheld for the present both in the general exercise of his constitutional right to conduct diplomatic negotiations with foreign nations, and also in particular with regard to his contention that American citizens shall not be deprived of the right of travel at sea without danger to life or property even on armed merchantmen of belligerent nations.

The Submarine Issue

Austria.—Deserving of special attention, as a new civic movement of great practical interest, is the formation of a League of German Cities in Austria. The idea originated with Dr. Weiskirchner, the Vienna Burgomaster, who proposed to organize all the German cities of Austria into one single organization centralized at Vienna. The impetus to this movement was given by difficulties arising out of the war. Since the actual economic problems to be met by each community are quite similar, it was proposed to solve them by common deliberation and the application of the same principles and methods in all the cities. The last reported session of the League, as described in an Austrian paper, shows the practicability of this step. The meeting represented a miniature parliament, conducted without political confusion, and devoted to the serious task of discussing the economic and other civic problems of the cities embraced in the League. Far-reaching resolutions, which are to be carried into effect, were passed. Thus excellent provisions were made for requisitioning the metals urgently required for the various industries in which thousands of men are engaged. A corporation in the purchase of food was determined upon as well as the erection of an establishment through which money can be secured by the cities for governmental purposes. A new method of taxation was likewise devised and is to be urged upon the national Government. A splendid spirit animates the new League, and the desire has already been expressed that a similar combination may be formed by the Czech cities, with Prague as their center. All party politics are to be carefully excluded.

A League of German Cities

France.—Though his Lieutenant M. Perchot, M. Bourgeois has introduced a bill in the Senate to place the "war-orphans" under the "social" guardianship of the State. All parties agree that the country must to some extent assume the responsibility for the protection and education of these unfortunate children. But Catholics insist that their moral and religious welfare must be safeguarded and that they be not made the unconscious tools of a political party. MM. De Lamarzelle, Jénounouvrier, De las Cases and Delahaye, are leading the fight in their behalf. M. Bourgeois and his supporters declare: (1) That they wish France to help support all the "war-orphans." Yet their bill allows the various departmental organizations the right of selection. (2) That once the system of relief, etc., is fully organized they do not intend to force a "social" or State guardian on any of the children. Their measure, however, seems to give that right to the Prefect of the Department. (3) That they intend to respect the wishes of the mother, of the relatives and the family. Nevertheless, in M. Bourgeois' plan, State teachers in State schools are the only ones mentioned as instructors and educators. (4) That they approve of private works of charity and relief. But they have managed not to give these any official recognition among the Committees they have organized. *La Croix,* of Paris, demands that this delicate problem be withdrawn from the jurisdiction of the Ministry of Public Instruction, which for so many years has been little better than a mere political machine, and be placed under the control of the Ministry of Justice. M. Painlevé himself, the Minister of Public Instruction, admits that the Bill needs amendment. Catholics hold that it should be reformed altogether.

The Bourgeois War-Orphans Bill

Germany.—However the map of Europe may be changed at the conclusion of peace, one of the most important results expected from the war is the formation of a new "Central Europe." The number of nations to be embraced in it and the exact nature of its military, political and economic bond are questions still problematic in the German mind. Germany and Austria-Hungary appear to be ready now for such a combination. The idea has unfolded slowly and not without considerable discussion and even opposition of a certain kind, nor have definite conclusions been reached. The plans of the new Federation contemplate, in the first place, a union of national resources, without demanding an absolute free trade status between the countries. Similarity of customs and methods, and probably likewise of laws and administration, is contemplated, and common foreign commercial policy, it is thought, should be adopted. In the present stage of development the practical discussions of the idea are limited to the future relations between Germany and Austria-Hungary, with the purpose of rendering these two Powers practically independent of any foreign countries for food and raw material. But the affiliation of other countries will be welcomed. A regenerated Poland is often considered as an integral part of such a union. Bulgaria and Turkey may likewise find their place in it, as may other countries nearby. Clear thinkers realize the necessity of avoiding the interference of extremists in this great plan, so that national aspirations may not suffer in the attempt to render as close as possible the military, political and economic bond. Not theorists, but practical men, said Count Tisza, the Iron Premier of Hungary, must say the last word on this important question.

The New Central Europe

Great Britain.—Speaking in the House of Commons on March 3, the First Lord of the Admiralty, Mr. Arthur Balfour, said that never before in the country's history had there been as much naval construction as in the past year. At the outbreak of the war, the number of warships of a minimum tonnage of 1,500, and torpedo craft of more than 50 tons, totaled 545 vessels. Since that time, the tonnage increase has been more than 1,000,000, and except in regard to armored cruisers, the fleet is far stronger than in July, 1914. Reviewing the

The Navy

work of the navy, Mr. Balfour spoke of the 1,000,000 combatants with the necessary stores and military equipment, which, despite the presence of mines and submarines had been transported safely. This task had thrown an immense amount of work upon the Admiralty, the more onerous since it could in no way have been foreseen; and considering the highly efficient manner in which the task has been completed, there was little room for criticism. In his opinion, the belief expressed by Colonel Churchill, his predecessor, at the outbreak of the war, that the fleet was adequate for the great task of maintaining Great Britain's sea supremacy, has been justified by the results.

Ireland.—Two important sources of national wealth, flax-growing and the linen industry, are practically confined to Ulster. In 1915 Ulster had 52,521 acres of flax under cultivation, Leinster, Munster, and Connaught together, only 622 acres. As the northern province contains more than one-third of the population of Ireland, any serious setback to these two sources of revenue will inevitably affect the whole country. Since linen manufacture and trade depend on the normal and continuous supply of flax, the whole question became the object of public and official concern soon after the beginning of the war. Ireland could supply the Ulster mills with only fifteen to eighteen per cent of the flax required. Under such conditions the blockade of the Baltic assumed alarming proportions, for the principal sources of supply were Russia and Holland, the latter country's contributions consisting partly of re-exports received from Riga and Belgium. More than a year has elapsed and no arrangements for bringing in supplies of flax from Russia have been made. With the Baltic and the Dardanelles sealed, and the Russian flax-growing districts controlled by Germany, the question of supply becomes more difficult every day.

The Flax Crop

Japan.—Our Tokyo correspondent sends the following details of the reception given early in February to Archbishop Giuseppi Petrelli, the Envoy Extraordinary whom the Holy Father sent to congratulate the Emperor of Japan on his Majesty's solemn accession to the ancient throne of his illustrious ancestors:

The Papal Envoy's Reception

It had been formally decided to treat the Papal Envoy as the guest of His Majesty, the first Envoy of the Roman Pontiff to be so honored in the Empire. On landing at Kobe the Envoy was received by the Governor and Mayor in behalf of the civil power and by Archbishop Rey of Tokyo in behalf of the Christians of the capital. The same evening the Envoy accompanied by the Archbishop of Tokyo, the Bishops of Nagasaki and Osaka and by Mr. Yoshida proceeded by rail in a special car to the capital. At the station the Envoy was greeted by the Vice-Minister of Foreign Affairs, the President of the Imperial Government Railways, the Governor of the Tokyo Metropolitan District and the Mayor of Tokyo City. The Envoy was then escorted by the Imperial Lancers to the apartments prepared for him in the Imperial Hotel. The hotel was draped with the Papal and Imperial colors. The daily papers commented most favorably on the event, emphasizing the role of the Supreme Pontiff as advocate of Peace and recalling the Mission of St. Francis Xavier the pioneer of Western civilization and morality in Japan and forecasting only the happiest results from this timely renewal of courtesies between the Empire and the Papacy. Next day at noon the Envoy was formally received by the Emperor to whom he presented his credentials and congratulations. The Emperor had previously sent to the Envoy the decorations of the First Order of Merit and the Grand Cordon of the Rising Sun, in which he appeared when presented to his Majesty. After this ceremony the Emperor took luncheon with the Envoy accompanied by several of the Royal Princes, the Premier Okuma, the Minister of Household Affairs, the Chief Master of Ceremonies, Admiral Uchiyama, and the Minister of Foreign Affairs, Baron Ishie. The Emperor proposed the health of the Pope and the Envoy replied by toasting his Majesty. Perhaps the deepest significance of the whole affair was its authoritative recognition by the Church of the Imperial dynasty, a sufficient answer to those whose suspicions of Christianity have been based on the presumption that Rome was somehow aiming at the subversion of the authority of a non-Christian potentate.

Formal visits to persons and places of note in Tokyo occupied the few remaining days of the Envoy's official status as Imperial Guest. The most interesting of these visits was that made to the Imperial University where a descendant of one of the Envoys sent from Japan to Rome in the seventeenth century had placed for exhibition on this occasion a number of interesting relics and reminders of that first exchange of courtesies between Japan and Rome. A local paper took occasion to remind the people of the constant function of the Pope as guardian of Western learning and civilization and said that it was quite in character that the greatest of Oriental universities should show every courtesy to his Envoy. The fifth of February was the day set for the solemn banquet tendered to the Envoy by Count Okuma and the members of the Cabinet. Solemnity was thus added to the great National Catholic Feast of Japan, the Feast of the Japanese Martyrs, who are honored on that day in all the churches of Christendom.

The effect of the Envoy's visit seems to have been most felicitious, for it filled Catholics with a becoming pride and confidence and opened the eyes of many outside the Fold to the dignity and world-wide importance of the Chief Pastor of Christendom.

Mexico.—On March 9 a band of Mexicans under the leadership of Villa crossed the international border near Columbus, New Mexico, attacked the aforesaid town and the camp of the Thirteenth Cavalry nearby, killing nineteen Americans, including seven soldiers, and wounding at least a score of persons. Some fifty Mexicans were slain on American soil and seventy-five were shot down in Mexican territory by the United States soldiers who pursued the bandits across the border. The incident aroused Americans to a great pitch of indignation and Mr. Lansing, Secretary of State, notified Carranza, through the latter's Ambassador Designate in Mexico, that our troops would go in pursuit of Villa, stating at the same time, that neither the cooperation nor approval of the First Chief would be asked. On March 10, President Wilson had this message sent out:

Another Massacre

An adequate force will be sent in pursuit of Villa, with the single object of capturing him and putting a stop to his forays. This can and will be done in entirely friendly aid of the constituted authorities in Mexico and with scrupulous respect for the sovereignty of that republic.

On March 11, General John J. Pershing, commander of the Eighth Infantry Brigade in patrol duty on and about El Paso, sent the following statement to the Mexican officials at Juarez:

It should be deeply impressed upon everybody that the only purpose of the entry of American troops into Mexico at this time is the pursuit and capture of Villa and his band of brigands. It is a most friendly act of assistance on our part. This should be fully recognized by all true friends of the *de facto* Government on both sides of the line. It is no time to indulge in idle theories about invasion. I give the Mexican people too much credit for common sense to think they will not gladly accept our aid in eliminating an international outlaw.

On the same day, March 11, Carranza replied to Secretary Lansing's notice, through Acuna, Mexican Minister of Foreign Affairs. After deploring the massacre, he recalled forays made by American Indians into Mexico in 1880, 1884 and 1886, and noted that "an agreement between the Governments of the United States and Mexico provided that armed forces of either country could freely cross into the territory of the other to pursue and capture these bandits." Proceeding, the wily First Chief asked permission for Mexican troops to cross into the United States in pursuit of Villa's bandits, "acknowledging due reciprocity in regard to the forces of the United States crossing into Mexican territory, *should the raid effected at Columbus unfortunately be repeated at any other point of the border.*" In other words, the First Chief demanded unconditional permission to send his troops into the United States, and promised to allow our army to cross into Mexico, should another massacre of Americans occur!

Dispatches of the afternoon of March 13, carried Carranza's manifesto to the Mexican people, in which, according to the report, he declared.

The Constitutional Government has given instructions to its confidential agent at Washington immediately to make representations that under no circumstances will any motive, be the reasons or explanations of the United States what they may, justify the armed invasion of Mexican territory without reciprocal rights being granted to the Mexicans, and that not for an instant will the invasion of Mexican territory or an outrage to its dignity be tolerated

Late in the evening of this same day our Government made public its reply to the First Chief's request that his troops be allowed to cross into American territory. In the words of the document, permission was given

for military forces of the *de facto* government of Mexico to cross the international boundary in pursuit of lawless bands of armed men, who have entered Mexico from the United States, committed outrages on Mexican soil and fled into the United States, on the understanding that the *de facto* government of Mexico grants the reciprocal privilege that the military forces of the United States may pursue across the international boundary into Mexican territory lawless bands of armed men who have entered the United States from Mexico, committed outrages on American soil and fled into Mexico.

At this writing it is difficult to forecast the ultimate outcome of the affair.

Spain.—Following the example of the Bishop of Vich, the Bishop of Badajoz has issued a remarkable pastoral letter on the reestablishment of the temporal power of the Holy See. The writer exposes the arguments which prove the necessity of the temporal power for the legitimate and unhampered exercise of the supreme spiritual jurisdiction of the Vicar of Christ, and hence for the full independence of the Catholic Church. He makes it clear that the European conflict has rendered the position of the Pope more precarious than ever, by cutting off, or at least by rendering extremely difficult, his communications with Catholics at war with Italy. These conditions, he concludes, only strengthen the arguments already so strong, in favor of the Pope's complete independence, and make the question one of international importance. The Catholic press of Spain led by *El Universo* has given wide publicity to the prelate's views. It asks that the Pope be chosen arbiter of the warring nations, and that he be allowed, when the conflict is over, to give a free and independent verdict in the cause of peace.

A Pastoral Letter

By a recent Government decree it has been made unlawful to sell to foreigners merchant-craft of more than 500 tons; vessels of less than 500 tons may be sold, provided that those having iron or steel hulls are over fifteen years old, and those of wood at least ten years old. Ships meeting these requirements may be sold with the authorization of the Minister of Commerce under further restrictions laid down in the Act. One of these restrictions obliges the seller to deposit with the Treasury forty per cent of the value of the craft as a guarantee that he will substitute another of equal tonnage constructed in Spain. By the same law, Spanish vessels are also bound, on every voyage they make, to touch at a Spanish port.

Ship Decree

The Shipowners' Association and the Chamber of Commerce of Bilbao have protested against the decree and there is a widespread movement against it. The measure, its opponents say, violates all law and rights of property, and is little better than downright spoliation. It curtails the seller's right both to sell freely, and to take advantage of the conditions of the market to get the maximum price for his wares. The Government is reminded that when, owing to the competition of foreign navies, shipping values go down the State never thinks of indemnifying the owners for their losses; it should not debar them now from their legitimate gains when the prices are higher. The protest adds that at present few ships can be sold, since the risks and dangers of the war prevent the development of a merchant marine.

TOPICS OF INTEREST

A Protestant Problem

A POPULAR magazine has given us a series of articles entitled "The King's Business." These essays drop a searchlight on certain present-day means, methods and problems of Protestantism. Such subtitles as "The Minister's Job," "The Wife of the Minister," and "Should the Church Advertise?" are significant. But it is the third paper of the series which affords most interest and invites most comment.

A brief introductory editorial qualifies this particular article as "probably the most serious arraignment of the modern churches that is possible of conception to a practical mind." Truly a sweeping apprisal, not clearly exclusive of Catholicism! If the editors of the *Ladies' Home Journal,* however, really intended to include the Catholic Church in this "most serious arraignment," it can be readily and easily shown that such intention was unjust and unwarranted.

Mr. George Innes is the author of this criticism; "Suppose They Did?" is the breezily informal title; the object is an answer to the question: If a "thousand men decided tomorrow to give up their lives to the churches to do active Christian work, what would the churches do with them"? This interrogation Mr. Innes gloomily answers, in part, by recounting his own unsatisfactory attempts to "break into the Church."

It appears that the gentleman had neither desire nor vocation to be a preacher; but, realizing, from the constant preaching of ministers, that God wanted men's lives, he desired to devote his to Him. Yet when he presented himself before a particular evangelist and, like Samuel of old, declared, "Here I am," the astonished dominie exclaimed: "But good gracious, man! Don't get excited. Put on your coat, keep quiet; you mustn't take us as literally as that!"

From this and kindred experiences, Mr. Innes was driven to conclude that the "church" has become an exclusively corporate body; not over-anxious to assume any care other than her "established trade," and that at present there are enough employees on the choice list. The church would let only a select number render service to it in person, but would have all men advance its work by financial proxy. In other words, the institution appears to want only a few men's selves, all men's silver. Such cold commercialism sends a chill through the soul.

True or exaggerated as this may be of some churches, it is strikingly false of the Catholic Church. What a pity that Mr. Innes did not bring himself into communication with the oldest of all churches, before passing his scathing commentary! If he did so, how neglectful of him not to mention it! The Catholic Church, like the Protestant, is constantly exhorting men to devote their lives to God; but when, led by the Spirit, some of them actually come to her to lay self at her feet, she never dreams of crying: "You mustn't take us as literally as all that!" She gladly receives, deeply respects, and immediately employs the precious gift. She realizes well that many of her children may have religious aspirations which are not priestly; consequently she has established Brotherhoods, "Third Orders," Confraternities, Sodalities, and so forth. In this way she manifests her esteem and providence for every grade of the spiritual life. If a thousand men were to offer themselves to her tomorrow, she would by no means be at a loss to assign labor to them. She has always had more objects to work for than subjects to undertake the work. She is ever seeking and stimulating vocations; yearly thousands of chaste young hearts, directed by Divine love, dedicate themselves to her service. Protestantism, on the other hand, in no very notable way provides for those of her noble children whose life-desires are not exalted enough for the ministry but whose native virtue prompts them to consecrate self to God in a more especial manner than an ordinary life in the world allows.

Clearly it is a just complaint which Mr. Innes registers against the self-separated section of Christendom, for certainly Christian traditions are united in teaching that church work must not be confined exclusively to preachers. At the same time, however, his contention is a bit extreme when he almost stultifies ministers for calling men and refusing them when they respond. Ministers constantly invoke men, not to be ministers, but to be virtuous: to carry the skein of life toward the skies and to place its end in God. A life in the world is not worldly, if it is lived with the thought and fear of God. Ministers, like priests, realize that most men must weave out their salvation on the humble loom of ordinary existence. The clergy are the overseers and directors. If we were all overseers, there would be nothing and no one to oversee, or rather there would be such confusion that all the overseers would simply have to be overseen. Obviously Mr. Innes' difficulty must deal with ecclesiastical gradation and the absence of it in Protestantism.

The Catholic Church is organized on the plan of a perfect scale, comprising a place for every degree of perfection and vocation; the Protestant is not. The step from pew to pulpit is a high one. All cannot take it, and, if they could, the pulpit would not be big enough for all. Protestantism gives small consideration to this commonplace truth; with the result that she lets much discontent seethe between nave and chancel, in the hearts of such of her children as are qualified to live nearer God than the folk in the nave, and, for some reason or other, cannot live so near God as those in the chancel. Protestantism must make this division between clergy and laity less severely pronounced, if she would produce more content in her ranks. Plainly the only way she can do so is to imitate Catholicism in this matter. The latter

has been quite free from such a problem, because she solved it centuries and centuries ago, long before Luther was born.

Mr. Innes tears the mask from the church of today and reveals the prime agents of ill: ecclesiasticism and denominationalism. Anent the first defect he finds that many leading men in the church seek self rather than God, using their positions as cloaks of personal dignity and credit. Thus the ministry, which should be too exalted above all professions to be classed with any, is tipping to a commercial plane. Mr. Innes' thoughts, translated, would frankly mean that many men who go into the ministry busy themselves to get what they can out of it. If this is so, our separated brethren must blame themselves in no small measure. It is a well-known fact that the eloquence of a man is, with them, often the gage of his proficiency for a pastorate. Naturally the minister who is made to realize that his tongue is of chief consequence to his congregation, is forced to put an excess of time on the cultivation of oratory. Indeed it is a matter of bread and butter for his family. Under such conditions, it is no wonder if the ministry has become competitive and professionalized, but rather surprising that it has not grown more so. That happily it has not, can be attributed only to the nobility and sincerity of ministers themselves. It is to be deplored that, unlike priests, they are not able to depend on their clerical character and zeal for unfailing favor with the people. Let us hope that the day will come when the Protestant minister, like the Catholic priest, will be esteemed eminently because he is an agent of good and God, not preeminently because he is a tickler of ears and an antidote to drowsiness. In that day, Protestantism will have made one of her greatest steps back to Apostolic tradition. The ministry will have ceased to be a mere avocation, and will have attained to the dignity of a sublimely unselfish vocation.

As for Mr. Innes' second grievance, denominationalism, surely nothing can be prescribed as a real cure so long as Protestantism itself, the cause, reigns. Protestant Christendom simply has to be "a house divided against itself," for it possesses no center to keep it a unit. There is no greater calamity than religious disunity, which is a chain of calamities; falling from Rome, the religion of revolt broke into several sections which fell from one another. What can put the ecclesiastical humpty-dumpty together again except the truth? And how can the truth be found without an earnest search for the pure dispensation of Christ? Until the day when unity is restored by a return to the central pivot, which Catholics believe to be in Rome but which Protestants have been content to find in Bedlam, sects will continue to contradict one another, to falsify God who is really simple truth, and to pierce with doubt the human hearts which Christianity was intended by Christ to soothe with confidence.

EDMUND E. SINCLAIR.

The Boys of Our City

THE danger to the faith of our Omaha boys is perhaps not so acute as that experienced in Eastern cities. Situated in the Middle West where space is not at such a premium, tenements and sidewalk play are almost unknown, for practically every house has its own yard. Still there are grave dangers which the trend of public opinion and action is daily increasing, and Catholics should try to find a remedy that will offset their well-known tendencies to become careless of the welfare of our lads. It is certainly true that if we could take the boys from their infancy and raise them in Catholic surroundings, thoroughly grounding them in the principles of their religion and imbuing them with the Catholic spirit, keeping them under control until they become young men, few if any, would fall away from the Faith. On the other hand if we permit the boys to associate with non-Catholics until they have become imbued with the spirit of religious indifference so prevalent today, the chances of backsliding are very strong. Therefore it seems that any method provided for drawing our young men together so that their friends and associates will be members of their own Church is an excellent way to offset impeding difficulties.

For those who have the advantages of a thoroughly Catholic education in which religion plays an important part the dangers should be small. Still there is an influence which has of late years assumed large proportions and is as dangerous to our schoolboys as is the "crap game" to the boy of the streets. It is the secret fraternity of the lower schools. These societies, though usually formed in the public schools, seek their members on all sides among boys from fourteen to nineteen years of age; and many Catholic students join them. One can imagine the distorted notions of "high life," the squandering of time and money, and the false ideals which such associations engender.

There is a tendency in our Western boys of high school age to carry out the fraternal life in its most extreme form, with all its "brotherly love," its secrecy, its good fellowship and its orgies. Inspired by the glowing accounts of the Greek-letter clubs of the East, thrilled by the thought of a secret organization and all that it implies, fired by the zeal with which youth is apt to take up dangerous weapons, Western boys have created an organization far more radical than its model, the college fraternity. Realizing the harm which these societies of immature boys are doing, college men, moved by no religious motive whatever, are doing their best to suppress them. Is it not then doubly important that we should keep our young men out of such fraternities?

But what are the evil results of these societies? Personal acquaintance with members of a number of different fraternities suggests the following: In the first place the fraternities are secret associations controlled by boys from fourteen to nineteen years of age, free from

the restraining influences of older persons. The new member is initiated, usually in the very vulgar manner which thoughtless boys are apt to consider manly, and he is drawn from his own circle of friends to associate chiefly with his "brothers." Among the amusements offered are weekly or monthly meetings, "stag parties," and "souse feasts": not uncommon occurrences. It is the proud boast of many of these boys that their "crowd" spends the week-end in a shack, well supplied with liquor.

The defenders of fraternities will say: "Class standing, upright character and desirability are requirements for membership." But will these same defenders explain why so many of their favorites fail; why so many have learned to "take their drink like a man"; why school authorities are forbidding the formation of fraternities? They are the bane of Omaha's school life and, I think, the school life of many another city. There is but one way to counteract them, and that is a substitute in the form of a properly governed club offering equal inducements.

But this problem of losing the Faith concerns chiefly those who have left school. The United States census shows that only about thirty-eight per cent of the young people between fifteen and twenty are attending school. Therefore we have over sixty per cent turned out to meet the world before the character is formed. The great majority of these boys go no higher than the eighth grade or the first year of high school. Then what becomes of them? It is safe to say that practically all go to work. Hence in order to reach them we must go to their recreation places and homes. Parents can do much by giving good example and by making the Catholic spirit felt in the home, but they cannot do all. A boy who runs the streets, associates with undesirable companions in unfavorable places, and learns to view the world in that "broad minded, tolerant, modern, scientific" way, as the expression goes, is very apt to go astray in spite of the care and example of his parents.

Therefore for all, school or working boy, it seems necessary to provide places and means of recreation and amusement where the associations and influences will be Catholic. I believe the Catholic social center meets all requirements. By this I mean an institution with a gymnasium, a playground, entertainments and the like, which will attract our boys from all quarters of the city and will provide relaxation and pleasure under proper supervision. A talk with an experienced priest will soon show the impossibility of trying to make each parish provide for itself in this matter. The expenses of church and school are such that it is impossible for each parish to establish and maintain a club that will meet requirements. However a single building, or two or three, if the Catholic population is large, could be made self-supporting by means of small membership fees and the rent of the entertainment halls. Under such condition too, there could be proper supervisors for the gymnasium and playgrounds who would devote their entire time to the work. The parish priest busy with spiritual ministrations cannot attend to such details.

For several years the different parishes of Omaha had clubs designed to draw our young people together, but one by one these clubs dropped out of existence. The fault lay not with the idea of the club but with the carrying out of that idea. The clubs were parochial, and the parishes could not each provide a well-appointed club-house; priests, moreover, could not give enough time to keep affairs in order. If there had been buildings with rooms fitted for card parties and other entertainments, a gymnasium which would attract and develop our boys, and a playground for the younger children, these clubs, instead of dying out, would have flourished and become important factors in the social life of the city. We have at present several parish halls seldom if ever used and a playground that has been closed. The cause is not lack of interest, but lack of fixtures and supervision. No one cares to attend an entertainment in a barn-like hall or a hastily cleared classroom. To attract people we must have attractive places. Likewise children cannot be turned loose in a bare field. They must have swings and ladders, slides and seé-saws, and above all directors to keep them orderly and busy. Our clubs have failed but they have taught us a valuable lesson. They were clubs without homes, entertainments without competent directors, and these will never succeed. Centralization is needed.

With the aid of the Knights of Columbus and other societies, every city ought to be able, by means of subscriptions, to accomplish this. Then will begin a movement which, as one pastor says, "will be in itself a school to those who have left school," and will prove pleasant as well as profitable to all our boys and young men.

Omaha. PAUL A. BURKE.

The Re-Re-Discovery of the "Dawn Man"

THE Irish train master's famous message to the division superintendent who insisted on brief telegrams, "Off again, on again, gone again. Finnegan," might very well serve as the title for the story of the missing link, for every now and then its discovery is enthusiastically announced, but soon it is realized that the link has not been discovered after all. Before long another discoverer seeks notoriety, and we hear all about the "discovery" once more. The most recent chapter in the story of the missing link has lately been concluded, but has proved a dire tragedy. For the only tragedies worth while in the hurrying superficial life of today take place when lovely scientific theories, charmingly garbed by imagination, are ruthlessly killed by a simple rude fact.

This latest chapter in the story of the missing link began at Piltdown, in Sussex, England, about six or seven years ago when some fragments of a human skull were found in the material taken from a gravel bed. In the autumn of 1911 another and larger piece of bone

from the forehead region of the same skull, and including a portion of the ridge extending over the left eyebrow, was picked up. Impressed with the fact that this seemed to be a type of skull different from the modern skull, Dawson, the original discoverer, began, with others, a systematic search in the spoil heaps and gravels of Piltdown in the spring of 1912. All the material was carefully sifted and looked over. In a depression of undisturbed finely stratified gravel, the right half of a jaw was discovered, which was thought to be a portion of the skull already found, and only a yard away from the jaw an important piece of the occipital bone of the skull was found. The following year Father Teilhard of Chardin, a French anthropologist, found a single canine tooth near the same spot and still later a pair of nasal bones was found. The details of the story of these finds are interesting because the original excavation had been made by workmen who found nothing, the rain having disclosed the first specimens of skull that were discovered. Nor could the scientists who carefully sifted the material unearth anything further of importance. A little later, however, additions were made to what came to be considered a single anatomical specimen. One would suppose that scientists would be loath to place much significance on such scattered materials, but it was out of these remains found during a period of four or five years that a new missing link was constructed and announced to a waiting world. Professor Smith Woodward, the English anatomist, who was asked by Dawson to assist in determining the scientific value of the fragments, succeeded without any trouble in making an ape-man out of them, so the missing link for which the last two generations have been looking anxiously was proclaimed found at last. While the cranium, though there are only fragments of it, is essentially human, the mandible or lower jaw appears precisely like that of an ape. Surely this was enough for the reconstruction of an ape-man.

As Professor Henry Fairfield Osborn, of Columbia, says while discussing the subject in his "Men of the Old Stone Age": "This type of man, distinguished by the smooth forehead and supra-orbital borders represents a new genus called *Eoanthropos* or "Dawn Man," while the species has been named *Dawsoni* in honor of the discoverer, Charles Dawson." George Eliot once declared that we map out our ignorance in long Greek names. Surely this is an instance in point.

What is most surprising about the whole story is that the Piltdown remains, so small in amount, so dubious in character, so incapable of proper juxtaposition, should in the hands of *anatomists* and *anthropologists* have proved sufficient to constitute a new intermediate genus between man and the monkey. It is manifest, of course, that only a thorough adhesion to a preconceived hypothesis could possibly have led men to believe that these few scattered remains, found long months apart, belonged to a single being and constituted sufficient evidence for the existence of an ape-man.

As time went on, the title of the so-called *Eoanthropos* to represent a missing link was gradually obliterated. There is no doubt that the cranium is human, and no doubt either that it has at least as large, if not a larger cranial content, than the average skulls of men of the present time. The skull portion belonged to *Homo sapiens*. Moreover, there is now no doubt that the jaw does not belong to the skull but is the jaw of a chimpanzee. The only reason for the supposed evidence that here at last was the ape-man, is that the jaw and cranium of a man and ape have been factitiously associated by anatomists over-anxious to link their names with the discovery of the missing link.

Professor Waterston, on the occasion of the very first report of the discovery of these remains at Piltdown, declared before the Geological Society of London in December, 1912, that it was quite impossible to believe that the two specimens could have come from the same individual. In a paper written in *Nature*, the English scientific weekly, Professor Waterston went so far as to declare that "to refer the mandible and cranium to the same individual would be equivalent to articulating a chimpanzee foot with the bones of a human thigh and leg." This would, of course, be one way of constructing an ape-man. It is a way quite worthy of charlatans who want to produce a definite sensation and desire besides to make money or a reputation.

In the February number of *Science*, Professor George Grant MacCurdy, of Yale University, has reviewed the whole subject of the Dawn Man. He tells us that the French and Italian anthropologists rejected the missing link idea from the very beginning and had no welcome for Dawson's Dawn Man.

Science has profited by the discussion to this extent only: (1) there is added to the collection already existing another specimen of an ancient skull which shows that the oldest skulls in existence have a larger cranial capacity than the average skull of modern man; (2) fairly trustworthy evidence indicates that long ago the chimpanzee existed in England. How different all this is from the promised ape-man and the missing link.

Now the question is, why were such definite announcements made about a wonderful discovery of an intermediate specimen between man and the ape? Why could not this whole matter have been threshed out by scientists and kept among themselves without disturbing the public in the name of science? Virchow once said:

> Let us not forget that when people see a doctrine, which has been exhibited to them as certain, established, positive, and claiming universal acceptance, proved to be faulty in its very foundations or discovered to be wilful and despotic in its essentials and chief tendencies, many lose faith in science. Then they break forth into reproaches at the scientists: "Ah, you yourselves are not quite sure. Your doctrine which you call truth today is tomorrow a lie. How can you demand that your teachings form the subject of education and be a recognized part of our general knowledge?'

The new and wonderful discovery, though the newspapers made much of it as did a great many people who get their information even on scientific subjects from the public prints, was at once disputed by the scientists. The papers carefully said nothing of these disputes because that would have seriously hurt the sensational quality of the news they were providing. Smith Woodward estimated the brain capacity of the skull as 1,070 cubic centimeters. It was pointed out that the content of the brain cast of the skull as originally reconstructed by himself was 1,200 c. cm., which is above that of low races of human beings now alive. But Arthur Keith, the English anatomist, maintained that when the two sides of the skull were properly restored, the brain capacity would be found to be 1,500 c. cm., which is larger even than that of the average normal man at the present time. The controversy waxed warm; and the canine tooth had an Odyssey of wanderings before it, and its ultimate destination is evidently not yet reached. It was first placed by Woodward in the right side of the lower jaw, but it is now referred by Gerrit Miller of the United States National Museum, to the upper jaw. There is a division of opinion over this point with authorities ranged on both sides.

Is it any wonder that men have talked about the bankruptcy of science? A bankrupt is a man who cannot substantiate the credits given him.

In the meantime this restoration of the Piltdown man has been exhibited at the San Diego Exposition as a very necessary link between the Java ape-man and *Homo sapiens*. He was, of course, exhibited with the ape-jaw which is now declared not to have been his. Millions of people passed through this room and were impressed by the fact that at last the link between man and ape had been found. While at San Diego myself I asked the Director if he thought there was anything which justified such an exposition in the name of science. He replied that it presented the evidence. Not at all. What it presented is a series of imaginative reconstructions made by men who begin with a hypothesis and insist on seeing everything in the light of that hypothesis. This is not evidence; it is not science.

JAMES J. WALSH, M.D., PH.D.

Non-Catholics in Japan

THE activity of non-Catholics in Japan is a fact that cannot fail to impress even a casual observer. Nor is it an impression which time and sound investigation will remove. As it is an activity largely promoted and participated in by Americans, it cannot well be esteemed negligible by American Catholics. The most available sources of information for the facts in question are the two standard annual reference books, "The Japan Directory" and "The Christian Movement in Japan."

The former of these publications, though mainly concerned with information about the chief cities of the Empire, gives, under the heading "Religious Societies," the necessary data even of the smallest country missions. Twenty full pages of the octavo volume are devoted to this subject. The addresses of all mission stations are given, together with the names of those in charge and at least a summarized list of the subordinates engaged. This is followed by an alphabetical list of the missionaries, men and women, in Japan, extending over fourteen pages. This latter list contains only the names of Protestant missionaries.

Two things are at once observable in these lists. First the overwhelming prevalence of what we familiarly call Anglo-Saxon names; secondly the prominence and extent of American enterprises. In an alphabetical list American societies naturally come first; but that fourteen columns, out of a total of thirty columns devoted to Protestant enterprises, should be concerned with activities springing from the United States is something to arrest our attention. Noticeable also is the variety of sects represented, not only the large bodies like the Methodists and Baptists, or the best organized and equipped, as the Episcopalians and Presbyterians, but the Mormons, the Lutherans of the South, and the Unitarians with whom, perhaps, we have been too little accustomed to associate any missionary zeal. To this quota should be added the Young Men's and Young Women's Christian Associations whose funds and laborers are so extensively American. With the exception of the Salvation Army, the organization and personnel of which appears to be exclusively English, there seems to be no very considerable group of Protestant missionaries that has not a strong American coloring at least.

This is only what we should expect if we remember two things which Americans show a tendency to forget, namely that the awakening of Japan was due almost exclusively to American enterprise, and that for all practical purposes the Island Empire is as near to San Francisco as Ireland is to New York. The trans-Pacific ferry may take more time, but as a bond of growing intimacy, if not of friendship, it surpasses its transatlantic prototype.

Now, however moribund Protestantism may be in our East, it has plenty of vigorous and pugnacious activity in large areas of the West and South, cold statistics to the contrary notwithstanding. Again, however sterile and static the various sects may have grown in point of dogma and all its related speculative and spiritual activities, they are none the less inclined to display signs of life in exterior and spectacular enterprises, a tendency eminently consonant with the American temperament. These two causes adequately explain the facts we have briefly set forth and ought to remove any surprise we might feel at the prominence or prevalence of Americans among the non-Catholic missionaries in Japan.

The "Christian Movement in Japan" is an annual publication which is becoming more and more a book of reference for experts and students of missionary activity. The volume for Japan is one of a set of three, the others being concerned with China and India respectively. The Japan issue for 1914 began the treatment of the missions by an historical review of religious affairs in that country, where the drawback occasioned by a multiplicity of sects was, for the first time, met by the device of territorial assignments within which each denomination has agreed to confine its activities. The change in the political situation there has developed new and difficult problems for Catholics and Protestants alike. The "Christian Movement" issues reports of all non-Catholic missions including the Russian Orthodox. Catholic reports were solicited, but not contributed, lest a misunderstanding of our position in regard to other religions might result.

The part of the volume devoted to Japan begins with a general review of the year's work, followed by a report on "Missions and Churches" arranged according to denominations. Social service is next treated in chapters dealing with Eleemosynary Enterprises, Working Men, The Peace Movement, Temperance, Christian Hostels or Student Dormitories. These last are

a favorite form of missionary initiative with both Catholics and Protestants and have been found serviceable in breaking and preparing the ground for more fruitful work.

Christian Literature occupies four chapters of the "Christian Movement," and it must be admitted that the space assigned is not out of proportion to the enviable activity of non-Catholics in their effort to stem, or at least counteract, the flood of irreligious and immoral literature which is pouring into the country from the same European sources which did so much to corrupt the homely standards of America.

Christian Education is thoroughly reviewed in all its branches and auxiliaries, day and night schools, language schools, schools of domestic science, etc., and in all its grades from the kindergarten to the projected interdenominational Christian University. This latter, as might be expected, is stranded for the present on the flats of sectarian disagreement, in spite of three visits of Dr. Goucher from Baltimore to Tokyo. However, the growth in number of students, in interest in religion, in physical equipment is worthy of our earnest attention. The maintenance and elevation of the standard of studies and their adaptation to local needs show a deal of practical efficiency, and the extension of government recognition shows that the boasted efficiency of these schools has a substantial basis.

Of Protestant societies we can only speak in general, the activities of the Y. M. C. A. and the Y. W. C. A. would demand a separate paper. The Christian Endeavor Society seems to be well organized and to be effecting the purpose for which it was formed. The status of the Sunday School Association may be judged from the fact that it has secured for the City of Tokyo the World's Sunday School Convention scheduled for 1916.

Coming nearer home, it may be worth mentioning that non-Catholic missionaries are wide awake to the strategic importance of the numerous Japanese community, the largest single element, in the Hawaiian Islands as regards not only missionary activity, but international peace. Finally, landing on our own shores we find fifty-nine Japanese chapels and missions in the States of California, Oregon, Washington and Colorado, of which forty-eight in California alone are federated into an Interdenominational Mission Board.

We have thought it safer and more satisfactory to treat of non-Catholic activities in Japan in the form of an analysis of these two reference books rather than to give a number of superficial though perhaps picturesque general impressions of the same, resulting from a short stay in the country. Suffice it to say that if one keeps eyes and ears open during the trans-Pacific voyage and in ordinary movements about the city and country after arrival, it will be found that, far from being exaggerated or optimistic, these authorized reports are substantiated by visible and tangible facts calculated to arouse the zeal and awaken the generosity of anyone who is moved by the honor of the Catholic name.

Tokyo. MARK J. MCNEAL, S.J.

Patricia, but Not Brigid

WHAT has gone wrong with our Irish folk that they have forgotten St. Brigid the Merciful, the Mary of the Gael, who had more influence for good on western civilization than any woman after the Mother of God herself? Brigid is the mother of nuns, who marched with the Irish monks to the salvation of Europe from Iona to Milan and down to Bulgaria along the bitter trails; and the children in Christ of herself and Patrick made the Church in the United States whether these children were Irish, French or German.

The Catholics of the United States are ungrateful, and the Irish, who boast that they stick by a friend, are worse than ungrateful. They pretend a respect for St. Patrick at a dinner of the Friendly Sons, with the patriots and the Hebrew criminal lawyers, in March, but they seldom forget themselves so far as to use the name Patrick at the baptismal font for their children; and the name Brigid is impossible. Patricia, yes, but Brigid! The very suggestion is provocative of blasphemy.

In America it seems there should be no Irishry, especially of the Siamese-twins kind, and that since the submarine, invented by the Irish Fenian, Holland, has grown obtrusive. Yet, despite the editorials, here are Irish who have forgotten to be Irish, who wish they were not Irish, professional Irish, St. Patrick's Day Irish, Orange Irish, white Irish and Scotch-Irish, who are Connaughtmen that were married at the residence of the bride's parents by the "Priest" of St. Giles in the Meads. Since before the Revolution it has been well for this country that the white Irish have been here, if only as cannon-fodder. But all these Irish, no matter what their color, have forgotten St. Brigid. Why? The devil knows; I do not; but I suspect crass ignorance underlies this treachery.

This growling is issuant because all today an old picture of the dear St. Brigid has been coming back to me. Above Slieve Bloom's crest for an altar, God lifted high the white Host of the moon; planets and stars shimmered for tapers in the apse of the sky; the incense of the May mist arose from the meadows. Unto this shadowy Mass from her convent door went St. Brigid with Dara of her Sisterhood; and Dara had been blind from birth. Along the moon-flooded paths they walked, and Brigid moved like the bog-flax when the riders of the *Sidhe* are on the south wind, and as the stooping osprey's wing dips slantingly, edged with dawn, above the coming tide. A holy laughter lurked in her eyes, and in the tender curves of her happy lips; and her speech was ever full of glad surprise, like newly-found cherry blossoms in spring all murmurous with the belted bee.

In the still night to blind Dara the great Saint talked of God. "On Cahir of Umhall in the Western Sea," she said, "Patrick told me it is how Our Saviour would have come to us had we never needed a Saviour. He made us in His needlessness to redeem us in His need from the sin He foreknew and forehated. because He that is Love Sated would diffuse to others the delight of love. We are in Him like stars whelmed in the brooding night, Patrick said; and we are lost in Him as the drops of water that slip down the wall of a sacring cup are blended with the Offertory wine; and His Blood is the blood of our hearts; and our blood is in His wounds; and we love with His heart the Holy Three, standing with Mary, Michael and John, gazing unabashed in Sonship into the beauty of His face!"

When St. Brigid and Dara had been talking, they thought, for one turn of the glass, lo! the lifting sun, and all the dewy sward beaded with opal, jade and chrysoprase, and the wakened merles fluting their matin music. "Oh, my *paistin fionn*, it is a foolish woman I am," cried Brigid the Saint, "and I to let the daylight in upon my talk, when sleeping thou shouldst be Dara *dhilis*. What weariness is over thee!"——

The piteous smile of the blind was on Dara's face, aslant toward the rising morning. "Mother of my soul," she said, "there is no weariness over me, in troth, with Christ within and without me, and thou anigh!"

They went toward the convent door, and the robins hopped beside them on the grass, and the cocks were crowing from the byre thatch. The dew-drenched violets lifted and fell in amethystine flame wraiths, flaring in the fragrant breath of dawn. Through the gray-gold air a fluting blackbird's wooing call throbbed insistently. Beneath a great oak, bronze and gules like the target of Michael the Archangel, fluttered and veered pale flocks of bluets, tethered fairy doves, in the sighs of wistful spring, who wide-eyed in youth's fresh wondering, wandered white up the sea-shoal green of leafing garths.

Beside the *botharian* where Brigid the Saint passed, like the memory of olden melodies, a runnel lapsed through the broken emeralds of the moss; and filmy argosies of white thorn petals

rode the ripples. Vermeil maple blooms whirling sank through the slant sun; they quivered near the crinkled runnel's blue brink, and clung for jewels on the croziers of the uncurling ferns. Again the blackbird's silvern belling chimed from the ebon spray of a leaning apple tree blanched with a million blooms, and the far twitter of circling swallows sifted down through the hushing wind.

"Now praised be Christ my Saviour for all this loveliness!" cried Brigid the Saint, foreknowing Heaven's peace.

"What loveliness, O Mother?" asked Dara the blind, awed at the vibrant touch of the great Saint's hand.

"The pathway of Christ, *mo croidhe,* and the dance of the wind, and the blackbird calling, calling over my Ireland!"

Then Brigid the Saint bethought her that Dara could see naught, and her own eyes were turned Godward longingly. "Ah, Jesus beloved," she prayed, "let this pulse of my heart but know the glint of the grass, and the glory of the sun on the swaying roadside trees!"

Then Brigid the Merciful stooped suddenly and kissed blind Dara's eyes, and lo! the dark woman saw Brigid, the blossoming meads, the swaying of the grass, and the sun lifting at the rim of April. Dara sat with the white-robed nuns about her throughout the long day wondering, whilst they told her what things were trees; what things were clouds and what were hills; grazing kine and sailing hawk, hound and sheep, flame and smoke.

"Show me, O my sister, the wind I hear crying at night," she asked, "and the Host that is my Lord."

And then along the road before the convent close came the scream of warpipes, the tramp of steeds and armed men, and the clank of chariot wheels. Before the sloped spears, in a car of yellow wicker with bronze-felloed wheels, stood a big, fair man, red-bearded, with a fillet of gold about his long, brown hair. A charioteer beside him drove the black stallions which fretted at the silvern bits and neighed, plunging against the carven yoke. On the big man, over his white tunic, was a chief's crimson cloak held by a brooch of glinting blue stones, and a black target on his broad back inlaid with red whorls, and he steadied himself on a long casting spear. When he came to the convent gate he leaped from the chariot and stood before the nuns, and he spoke to Brigid the Saint:

"God save you, noble woman of the house! It is going to the hosting of the kings we are for the war in the west, but all the night our *Bean Sidhe* has been crying on the plain, and we crave thy blessing and holy prayer."

Dara gazed at the man, and Brigid the Saint answered him, and she said in a low voice and a sorrowful: "It is going to the war thou art, Erc Ruadh, son of Conal, but it is not coming back thou wilt be." The man's face set hard, but it did not whiten.

"God save thy soul, brother!" cried Brigid the Saint with both hands out in benediction. "Make straight the way of the Lord whilst the daylight lasts. The shield of Michael over thee, and the blessing of the Three upon thee, man of the open hand!"

A woman of the clan of Erc Ruadh, a nun there, seated on the ground beside Dara, began to sway to and fro, and she raised a *caoine.* The chief went back to his chariot with head up, but his eyes were staring into the spring sky. The warpipes had gone onward, and their wailing came back on the fitful wind. The black stallions were loosed, the chariot plunged forward past the swaying ranks of the kern, and the rippling spearheads faded into the west.

At last the evening came and one star, and the west was incarnadined above the faint hills, and lit topaz at the arch of heaven and lucent jade. The kine wound byreward, wading through the meadow mist; the rooks drifted clamorously into the shadowy grove; and through the open chapel door came the Complin chant of the choirs of nuns.

Brigid the Saint came out, and she stood by Dara, who smiled up at her with tearful, happy eyes. Then Dara arose and gazed long out into the twilight cup of the east powdered with the pollen of a million stars. At last she closed her eyes and said: "Farewell, fair day! Too fair, alack! Thou camest in the way between me and my Beloved of the Riven Heart. Better my darkness where I saw but Him."

Brigid the Saint heard her in sad surprise. Then suddenly she stooped and kissed Dara's eyes again; and Dara opened wide her lids, but saw no more, saw no more forever, save only her Beloved of the Riven Heart.

AUSTIN O'MALLEY, M.D.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

How "Attuned" Editors Act

To the Editor of AMERICA:

Mr. W. L. George's letter to Mgr. McDevitt published in last week's AMERICA moves me to supplement that wonderful epistle with another relative to the same question of fact over which Mr. George makes such an amazing mental exposure. When Mr. George made the statement in the December *Atlantic* that some medieval Ecumenical Council had denied that women have souls, I wrote to the editor of the *Atlantic* correcting the calumny and at the same time requested him to put the correction before his readers, as a matter of ordinary justice. I received the following reply:

DECEMBER 21, 1915.

DEAR MR. PALLEN:

Your letter of December 11 puts in excellent form a very just complaint which has come to us from a dozen quarters. We do not defend Mr. George, but we think his error can readily be explained by the fact that his mistake was merely in an aside, and not, as it were, in a formal statement. We ourselves knew better also, but were thrown off our guard because our minds were attuned solely to modern thought.

We have not, as you know, any department for letters, but we feel that an apology is due from the *Atlantic,* and, if it is practicable, we shall try to use either a part of your letter, or the gist of it in print.

Yours faithfully,

(signed) THE EDITOR.

In the February *Atlantic* my letter exposing Mr. George's calumny was published in part in the contributors' column. I refrain from making any complaint that all of my letter was not published, since that portion which did appear was a sufficient refutation of Mr. George's wild statement. Nevertheless my point would have been better emphasized and balanced, especially before such an audience, had my letter appeared intact.

But I have reasonable grounds to complain of the placement of my letter in an obscure corner of the *Atlantic,* hidden away amid the advertising columns and in a quasi-advertising department of the magazine, which perhaps, not one in ten readers ever peruses and is to be found only by diligent search. I myself stumbled upon my own letter only by chance, thinking that the Editor had not published it as promised.

In his letter of December 21, 1915, the Editor of the *Atlantic* frankly admitted that " an apology is due from the *Atlantic.*" He was, unlike Mr. George, honest in his good will to make amends; but have the amends measured up to the original commission? Has the moral breach been really mended by hiding the act of reparation from the majority of those before whom the original injustice was openly flaunted? A calumny blazoned in electric lights across Broadway is scarcely repaired by a flickering transparency of candles in "Blind Man's Alley."

I do not understand what the Editor of the *Atlantic* means by attuning his mind solely to modern thought, unless it be the concentration of his own thought upon current subjects to the exclusion of everything else and the interpretation of everything

else in terms of his own thought. I imagine that in the estimation of the *Atlantic* Editor Mr. George is a modern thinker. Measured by this standard modern thought would be the art of not thinking at all. I scarcely believe that Mr. George will find the opportunity of giving "his evidence fully in the *Atlantic*," as he stated in his letter to Mgr. McDevitt. He hasn't any and the Editor of the *Atlantic* knows it.

The lesson is valuable. It is the exposure of the colossal ignorance and the colossal impudence of the usual calumniator of the Church. The ignorance and the impudence are not unusual, but such an open "give-away" of his own folly by the calumniator is rare. The Editor of the *Atlantic* is at least honest, if Mr. George is not, in his confession of his own mistake. He missed, however, the golden opportunity of making full amends by minimizing Mr. George's blunder and hiding away the antidote to the calumny in the labyrinth of the *Atlantic's* advertising columns.

New York. CONDÉ B. PALLEN.

Censorship of Films

To the Editor of AMERICA:

I wish to voice my sentiments in favor of the suggestion of Walter L. McLean which appeared in AMERICA for February 19, relative to a discussion in your columns of ways and means to establish a practical and effective scheme for organized censorship of films. Boston is not the only place where offensive films are shown. Nor is calumny of the priesthood the only poison that is freely injected into the minds of the masses. Any one who has ever spent a nickel or a dime, or even more, to see a "movie," and who has an ounce of interest in the intellectual, moral and spiritual welfare of the thousands who daily feed on these "shows," must realize the untold harm that is being done by them in nearly every village and city in the country. Father Dunney, of Albany, in his testimony at a hearing before the Assembly Codes Committee, in support of a bill to provide a State board of censors, summed up the case against the movies in a very fitting manner. According to the New York *Sun* of February 24, he said:

> Movies are not made to uplift or educate, but to pay a return on vested capital. The movies are an actual source of danger. The possibilities of evil are exploited and used for profit. The fact is that the vast majority of them are concerned, as far as children are regarded, with flamboyant scenery, scenes of domestic perfidy, infidelity to marriage ties, sensual detail, incidents of puppy love, flagrant vulgarities, and last of all, cheap rough-house features.

What good, I ask, can come from such trash? From such an evil tree no sane man looks for good fruit.

But what about a plan of action to do away with the evil tree? Personally I do not think much of an unofficial censorship carried on by a "League of College Men," as suggested by Mr. McLean. What can a handful of college men do to cope effectually with such a powerful and widespread evil? Go to the source of the evil, strike the tree at its roots. Get a live Catholic or two on the National Board of Censors. See the films before they are given to the world, and if they are not fit for the instruction, edification, or clean entertainment of the masses, especially our youth, burn them up. Or, if this plan is too ambitious to be carried out at once, Mr. John Saxton Sumner, Secretary of the New York Society for the Suppression of Vice, might be got to step into the breach. Then, if you wish, supplement this official striking at the roots with the untiring efforts of the "thousands upon thousands of Catholic knights of this, that, and the other round-table" who ought to be interested. And then let the "League of College Men" lend a hand, and from the united efforts some good should result. And yet we have censorship, as is clear from the following incident. Quite recently I applied to the Chief of the Massachusetts District Police for permission to show in our Town Hall, on Sunday, a film depicting the life of Our Saviour. The request was refused, at least as far as the last reel was concerned, "because of the harrowing scenes of cruelty which are depicted in that part of the picture." Such censorship is ridiculous, yes, insulting. The story of Our Lord's death cannot be told by motion pictures in the State of Massachusetts on the Lord's Day!

Lenox, Mass. WILLIAM F. DAVITT.

To the Editor of AMERICA:

I read with interest an editorial in the February 12 issue of your paper entitled "Mothers and the Movies," in which the writer scored with vigor the National Board of Censors for their lax notions of morality and decency. An appeal was made for a vigorous local censorship, and Chicago was quoted as an example of the right way to correct the evil influence of this new amusement. This censorship seems to be the solution of the whole difficulty, and as it is a question of morality and decency our Catholic organizations should unite in applying corrective methods to the lax ideas of legislators as to what is and is not permissible.

It has come to my knowledge that some such thing is being done in a certain city along the Atlantic seaboard, the name of which it might be well to keep secret for the present. A parish branch of the Holy Name Society sent a delegation of three members to appear before the Ways and Means Committee of the State House of Delegates for a hearing on a proposed bill relative to censorship of moving-pictures. The hearing was generally known both as to time and place, but only three men from an entire State appeared to urge that the bill be favorably reported to the House. The opposition numbered over forty men interested financially in the moving-picture industry, some of whom had appeared before the New York Legislature. The Holy Name men inveighed against the suggestiveness of many of the moving-pictures; the Exchange men said that no objection had been brought by clients against the films which individual exhibitors had been showing throughout the country. This last statement was proved false by a Holy Name delegate referring to a particular film of an exhibitor actually present at the hearing, which had been objected to by a parish priest of the neighborhood where the film was shown.

The Holy Name delegates were greatly encouraged by their day's work, and felt that if more organized opposition to things indecent and immoral, or suggestive, was made by Catholic societies, immense good would be effected. My informant, writing me of this particular hearing says:

> You have never heard such awful views expressed in all your life. I have often read of the laxity of the world, and have seen a little of it in my work, but I never realized that people held such views on morality. With them it means exactly what each individual thinks it ought to be. You can here see in what Protestantism with its private judgment theory has ended. Their views were totally lacking in thought and sense. They merely stated that this and this was so when it was a point of morality in question, but when it came down to dollars and cents they were ready to give explanations and endeavor to show why the law should not pass. We are laboring to unite the Holy Name branches on this question and hope to elicit their best efforts for the passage of the bill. It is a work that must be done and all this talk about censorship of the movies leading to censorship of the press is pure nonsense. That is newspaper logic, because the same dailies are disturbed not from a fear of censorship, but because they realize that with the moving-picture business censored, their revenue from an advertising standpoint would diminish. The movie men are money-mad, and all they see in the passage of the bill is the loss to the

industry. What do they care for the loss of virtue, or the loss of a soul?

However, financial loss is not likely. If decent films are produced the people will view them. Swine eat husks because they get nothing better. Feed them on oats and they will not refuse. The same holds for the public. Cater to their passions and they will flock to the show. Prohibit the suggestive, substitute elevating subjects and they will respond. The demands for amusement are too great for the public to stop going to a place of amusement just because they do not see the vulgar. They patronize the indecent for want of something better. The main thing that worries many is how to pass an idle hour, how to go through an evening and get some pleasure out of it. Give them decent and becoming pleasure, and they will patronize the affair, because it will mean some place to go.

If the Holy Name men and members of other Catholic societies, all over the country, would make similar efforts to instruct legislators, a very practical answer would be given to the question, "What can be done?"

New York. O. T.

Guardians of Liberty

To the Editor of AMERICA:

As a traveling man, I can substantiate the observations of Mr. P. F. Scanlon with regard to the activity of the Guardians of Liberty by many instances that have come within my own experience. Only recently, in Jacksonville, Florida, after the Shriners had rescinded the permit they had already given to this organization for the use of the Morocco Temple, three of the leading Protestant churches opened their doors and offered their pulpits to these self-styled patriots. Catholic laymen are confronted with the positive duty of withstanding this bitter, bigoted movement. They should make themselves ready on their religion, so as to be able, when occasion offers, to refute false charges. Their lives should be examples of the beautiful teachings of the Catholic Church. Then, too, they should patronize the Catholic press. Catholic periodicals will furnish all the information necessary for defending the Faith. The "Question Box" is an arsenal of answers to current difficulties. Non-Catholics are not only willing but often eager to hear the truth, and this Catholic laymen should be prepared to explain. Is it not feasible to have a number of men, well posted and able speakers, of the type represented by Mr. Collins and Mr. Goldstein, ready to go from place to place and accept the challenge of these anti-Catholic lecturers? I have found that the fakirs "crawl under cover very quickly when called." We cannot sit back in silence and allow our Sisters and priests to be defamed. If each layman would take up at once the misrepresentations that fall under his notice, error would become more cautious. Any American with red blood in his veins admires perforce the man who has the courage to defend his religious convictions.

Atlanta. G. W. BEHLEN.

The National University

To the Editor of AMERICA:

I have read with much interest the very able articles on the proposed National University, by Edward J. McDermott, LL.B., LL.D. I object to the establishment of the proposed National University by the Congress of the United States for two reasons: (1) In my opinion, it is not the business, nor within the province, of Congress to create, establish and maintain a national university. (2) Morally and constitutionally, theology (a science) could not be taught in any so-called university established by the United States. It is impossible for the Congress of the United States to legislate on this subject, and yet without theology a university is incomplete. Cardinal Newman says in his "Idea of a University:

> A university, as the name implies, is the seat of universal knowledge; it follows then at once to ask, whether this definition of a university, which can hardly be gainsaid, is compatible with the political expedient which I have been describing; whether it is philosophical or possible to profess all branches of knowledge, yet to exclude one, and that one not the lowest in the series.
>
> But this, of course, is to assume that theology *is* a science, and an important one: So I will express myself in a more general form. I say, then, that if a university be, from the nature of the case, a place of instruction, where universal knowledge is professed, and if in a certain university, so-called, the subject of religion is excluded, one of two conclusions is inevitable—either, on the one hand, that the province of religion is very barren of real knowledge, or, on the other, that in said university one special and important branch of knowledge is omitted. I say, the advocate of such an institution must say *this,* or must say *that;* he must own, either that little or nothing is known about the Supreme Being, or that his seat of learning calls itself what it is not.

The Cardinal's logic is irresistible.

St. Louis. P. B.

Bishop St. Palais, of Vincennes

To the Editor of AMERICA:

The reading of Mr. William J. Onahan's paper, "Catholic Landmarks in Chicago," in AMERICA of February 26, gave me genuine pleasure. His tribute to Father Damen was worthy of the gifted author's pen. The Catholics of the West are greatly indebted to that great and good priest, whose memory is a benediction to many now living. But I was surprised that Mr. Onahan did not mention the work of Bishop St. Palais of Vincennes, who spent some years of his priesthood in Chicago. An incident in the life of this good Bishop shows how difficult was the work of the pioneer priests of the West. A call came to the then Father St. Palais to visit a person who was very ill, some eighty miles away. It was winter and his horse needed to be re-shod before undertaking so long a journey over very difficult roads. When the horse was shod and saddled, the animal unfortunately trod on the good man's foot, wounding him severely. There was no other priest at hand, and there was nothing for Father St. Palais to do but go himself. The journey was long and painful, but he arrived in time to prepare the sick person for death. His foot had become so sore that he remained a day or two hoping for relief, but as there was little or no improvement, he returned to his mission. His journey home was longer and more painful than the ride out had been. His foot was a long time healing, but he continued faithfully to perform his duties as missionary, there being no one to assist him. A priest capable of such a sacrifice must have left behind him some memorial of his labors.

Hyattsville, Md. H. M. BEADLE.

Reaching Non-Catholics

To the Editor of AMERICA:

Permit a Knight of Columbus to answer the question, "What can be done?" There are many ways of reaching sincere non-Catholics. Some of the methods I have found effective are to give them a copy of a Catholic paper, to leave a Catholic magazine or review here and there in one's travels, to mail to those not of the Faith a Catholic pamphlet or periodical. During the past year I distributed in these various ways about 200 pieces of Catholic literature. What I have done could easily be outdone by others.

Boise, Ida. K. C.

AMERICA

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Thomas M. Mulry

BY the death of Thomas M. Mulry, the Catholic Church has lost one of its noblest members, and the City of New York one of its foremost citizens. His was a full life, replete with deeds that count for much before God. He was a man of masterful character, simple and unassuming, yet strong with a force that held him high above the petty things of earth and stamped him with the unmistakable sign of a Christian gentleman. Neither success nor honor turned him a hair's breadth from the straight path which he had marked out for himself early in life. Success and honor came to him in abundance, and influence too, but they left him as they found him, plain Thomas Mulry, a man of God, the unselfish friend of the poor and afflicted.

At the time of his death he was President of the Emigrant Industrial Savings Bank, a Trustee of the Mutual Life Insurance Company and a Director of the United States Title Guaranty Company, and formerly he was Vice-President of the Prudential Real Estate Corporation. The other honors that accrued to him were no less numerous than those represented by these and divers other positions of trust. He had been President of the National Conference of Charities and Correction, a member of the Governing Board of the Manhattan State Hospital, Commissioner on the New York State Board of Charities, and he died as President of the Superior Council of the St. Vincent de Paul Society, the proudest title of all. He was, moreover, a Knight of St. Gregory, and a recipient of the Lætare Medal. These are but some of the many high positions and distinguished honors that fell to his share. But great as they were they left his soul untouched by pride. He valued them, no doubt, but he esteemed himself more and went to the grave beloved for what he was, a great man unspoiled by popular applause.

Thomas Mulry is dead; many will mourn him; many a heart will experience the *desiderium tam cari capitis,* but of all those who grieve, few will do so more sincerely than the thousands of orphans and poor folk to whom he was friend and father. As the news of his death spreads throughout the country little orphaned hearts will be moved by strange emotions and tiny lips will drop prayers to the Master of life and death that one who is dead to this world may live forever in the presence of the Great Shepherd who gave His life for the lambs of the flock. And those of us who knew and loved Thomas Mulry will carry him in our hearts, as a hallowed memory and an inspiration to dare and do great things for Christ to whom he dedicated his best energies.

"A Monstrous Superstition"

GREAT calamities during which men's souls are under stress and strain, are the occasions of harsh expressions. There is a great calamity on today—a breakdown in our national ethical and religious life—and men's spirits are sorely tried. Their intellects are vexed and their wills are teased by apparently insoluble difficulties and insurmountable obstacles. As a consequence, religion and ethics are made the subjects of biting criticism. Only recently ethics was pronounced "a monstrous superstition." And so it is, if by ethics is understood the vaporings of the anthropological school that traces standards of conduct to a gradual development of a blind moral sense produced in the evolution of man from the ape. If man is neither more nor less than a well-developed animal, perforce moral judgments have no foundation other than a refined instinct, blind and unreasonable, without relation to the unchangeable requirements of man's nature. A system of ethics pitched on a "remote simian ancestor" is at once a "monstrous superstition" and an equally monstrous imposition, attributing, as it does, to a vague undefined and indefinable "sense," a power that shackles creatures and demands sacrifices of a painful nature, in order forsooth to refine animal-man the more and bring him to that state of pitiful ingratitude, where he can unblushingly deny his tailed father and mother of tree and bush, as if he were a millionaire and they, poor rural relatives. Such a system may well be termed monstrous; it starts with the ape and ends in the barnyard, and produces materialistic eugenists and blatant minorities like the group that is at present harrying the New York legislature, in the hope of so amending the law on lewd literature that tracts on birth control may be distributed freely and legally. Monstrous superstition is a mild name for ethics that exploits womanhood in the interest of lust and so degrades man that the quadruped can be paired off with him, without indignity to the one or the other.

A Model for Our Age

IN this age of intense outward activity and boundless display the spiritual nature of man is apt to be forgotten. Yet the inner life is of the highest value. Giants in the public eye, statesmen, inventors, captains of industry may dwarf to pigmy size when measured by the angel's rod, whereas the man of God, small before the world, shows forth a giant stature. It is good to have folk of the latter kind amongst us, if for no other reason than that they illustrate ideals by which the race is preserved from utter materialism. Under much outward display and material striving but a modicum of spiritual merit is likely to be found—a measure of grain out of mountains of chaff, a speck of gold out of wastes of desert sand. This is due to the fact that men fail to appreciate the supreme truth that only a high motive can give value to what they do. Without supernatural charity all endeavors are as tinkling brass and sounding cymbals. In view of this there is need of examples like that set by St. Joseph, who cultivated the things of the spirit with such admirable intensity and constancy. He was not admired like that other Joseph who was elevated to a royal chariot and became a King's counsellor and dispenser of garnered harvests to a starving people. St. Joseph accomplished nothing of all this and yet he did far more. The least of the descendants of David, he was a lowly craftsman in Nazareth, who appeared to waste his life in the dull monotony of labor and poverty. Despite appearances, however, few lives were more exalted than his. He was the "just man," foster-father of the King of Kings to whom Christ the God-man was obedient. In this is supreme greatness.

St. Joseph's power was not in outward semblance but in fidelity to the whispering of the Holy Spirit, in constant union of his soul with God. Here was the source of his greatness, the one fountain from which all true worth flows. This it is that makes St. Joseph mightier than Herod and all the other Cæsars whom the men of earth esteemed. True the world does not understand or appreciate this. Neither did it understand nor appreciate Christ. What matter! The span of this life is short, eternity is long.

A Broken Spell

SCENE I: Late in the year 1914 the *Liberator,* an anti-Catholic paper of Magnolia, Arkansas, printed the following letter which had been sent to Villa by the Guardians of Liberty.

Alamo Court No. 1, Guardians of Liberty of Texas, a patriotic organization of American citizens, with Courts throughout the entire United States, which has for its purpose the maintaining of the United States Constitution, and the complete separation of church and state, desires to express to you, and other patriotic Mexicans our hearty approval of your actions and the great good and service you have and are rendering the people and the country.

We would especially commend your actions in ridding your country of the basest of human vultures, the Catholic priesthood. Whenever women are forced to secretly confess to a man who has never married and knows nothing of the sacredness of woman or of home, it is but natural for immorality to exist, and until this practice is stopped it is impossible to raise a liberty-loving, intelligent, patriotic moral generation.

Again assuring you of our appreciation of your invaluable worth to your country, and trusting that you may continue your good work until the people of your country are freed, indeed, from the root of the trouble, the Roman Catholic Church, in the language of the patriot, we would exclaim, "Viva Mexico by Villa."

Scene II: Early in the year 1915 this letter reached the office of AMERICA, from Buffalo:

Everybody knows that has read the Mexico news that you are talking for the Catholic Church. Tonight Riverside Court G. O. Liberty is sending a check for seventy-six dollars to General Villa to help drive the Catholic Church out of Mexico. . . .

A MASON, ODD FELLOW AND ORANGEMAN.

Scene III: Toward the beginning of the year 1916, after the second brutal massacre of Americans by Villa, the New York *Times* contained this item of news:

Villa and his bandits should be exterminated and the quicker that he and his followers are lined up in front of a wall and shot the better off will be Mexico and the United States, declared Lieut. Gen. Nelson A. Miles, U. S. A., retired, today.

The spell is broken: the blood-stained bandit of Mexico is no longer the idol of the Guardians of Liberty; but it took two bloody massacres of American citizens to deprive him of his shrine in the hearts of the only real American patriots. Another hero is now in order. Who shall it be?

What Think You of Christ?

"WHAT think you of Christ," is a question of serious import to all men. And no wonder. It lies at the heart of Christianity. The problem of the "Son of Man" is the ultimate test of orthodoxy; in an unmistakable manner it marks the parting of spiritual ways. Modern thought has long been impatient of formulas, although formulas are necessary for any exact science; it will have nothing to do with dogmas, those compendious, carefully framed expressions of religious truth. In this it runs directly counter to Catholicism, which is still old-fashioned enough to cling to them, to insist on them, and to print them in concise form for her children old and young. The lesson is clear to all who care to think. The Church holds jealously to every jot and tittle of Christ's doctrine; outside the Church these doctrines have been discarded one by one, and the last step has been to reject Christ himself.

Three years ago, Loofs, one of the foremost living Christologists, speaking, if not officially, at least with full knowledge of non-Catholic thought, did not hesitate to say that the world over there was scarcely a single well-informed Protestant theologian who held unequivocally that Christ is God. Non-Catholic thought has not

changed since the time of this pronouncement, except for the worse. The problem of Christ still vexes Protestant divines, they are trying feebly to retain some shadow of a semblance of Divinity in "the Carpenter of Nazareth," but they are fast losing ground. Some have seceded openly and deny that Christ is God; others cover their defection by colored, diluted, ambiguous, unsatisfactory terms, but for most of them Christ is only a man.

Lay Radicalism has scarcely gone further, although it is more outspoken and less reverent in language. Its views as seen in their latest exposition are as follows:

> We believe in Jesus. We believe that he lived and died. . . . To us his memory is the memory of a hero. . . . We are indignant . . . because the Church betrayed Jesus . . . to us that little immaculate icon that sits at the right hand of the image of God in heaven is a part of the whole traitorous procedure. Whoever puts Jesus up there dodges him down here—that has been our experience. To us a dialog that ridicules . . . this translated Christ . . . expresses the very sharpness of our reverence for the memory of Jesus.

This is what Radicalism thinks of Christ, and this is the very sublimation of blasphemy. Against it there remains one bulwark, the Catholic Church whose faith in Christ never changes. Its attitude toward Him is still summed up in the formula framed by the Fathers of the Council of Chalcedon, against the Monophysites in the year 451. Catholics confess Christ's Divinity and humanity; they believe that he is "true God and true man"; they do not exalt one nature to deny the other; they confess and profess that He was and is perfect in both. Others if they will, may adopt new shades of belief with each decade; but our answer to the question, "What think you of Christ?" is the same that St. Peter gave on the foothills of the mountains by the Sea of Galilee. For us, as for him, Christ is still "the Son of the living God."

The Amusements of Catholics

FROM the parish notes in certain Catholic papers it was recently proved that during a single winter 570 card parties, sixty dances and one lonely lecture indicated the interest in intellectual amusements felt by the Catholics of a typical American city with a population of some 460,000. What that solitary lecture was about, and how well or ill attended it was the report does not state. Perhaps it was a talk on Dante, illustrated with numerous readings from the original Tuscan, or on Calderon, with the recitation of long passages from the Spanish. If so, perhaps that one lecture was considered by its hearers quite enough for the season, and a series of dances was promptly started as a corrective. But other lectures no doubt there were, interesting and entertaining ones too, though not given under the Church's auspices, which many Catholics heard with pleasure and profit; so it would be hasty to conclude that the only intellectual amusements American Catholics care for are bridge and tangoes.

When all is said, however, there seems to be room for more enthusiasm on the part of American Catholics for the things of the mind. Pastors complain that the lecture courses they arrange are not well attended; librarians complain that books with which Catholics should be familiar remain unread; teachers complain that Catholic parents are unwilling to have their children go beyond the grammar grades; editors complain that Catholic periodicals do not have so large a circulation as they should, and Protestants complain that their Catholic fellow-citizens show little interest in civic enterprises that are meant to stimulate the intellectual life of a community, citing as an example this year's Shakespeare tercentenary celebration.

If there is truth in these charges Catholics should see that all grounds for the reproach are removed at once. As the Lenten spirit now forbids indulging in frivolous amusements, entertainments of an improving character could well be substituted for them; the latest "best sellers" could be discarded, and a course of profitable reading mapped out instead; a few Catholic papers and magazines might be offered a place of honor in the home, equal at least to that of the secular periodicals; parents might cheerfully make whatever sacrifices are necessary in order to send their boys and girls to Catholic high schools and colleges; and Catholic voters might resolve that no one shall outstrip them in practical devotion to American ideals and institutions, and in manifesting zeal for the promotion of every movement that makes for the civic or social betterment of the community. There will then be no ground or color for the charge that "American Catholics as a class feel no interest in the things of the mind."

The National Birth Control League

A GROUP of New York "eugenists," which calls itself the National Birth Control League, has been trying for some time to get obscene literature into the mails for distribution. This league wishes, for some reason known to itself, to show poor folk how to be nasty within though nice without. The police, in obedience to section 1142 of the present New York Penal Code, will not permit this philanthropy, consequently the league wishes to have that section repealed. The "Burglars Union" should take example, knock a few oppressive laws across the Palisades, and so bring on the millennium. The league calls itself national because it isn't, just as an alley tailor with a lone goose and a single gas jet entitles himself "The North American Pants Pressing Association, Incorporated." The little tailor's strutting is amusing, but unfortunately agitators like the members of this society can always find politicians to hearken to them and put on the statute books any fustian which will catch a vote.

A eugenist is a spinster, or a male camp follower of science, who constantly mistakes a child of God for a

corn-fed animal. She or he tries to poke the lofty ideals of the stock farm into the Christian home without knowing practically even the methods of the breeder. Experts in chicken-culture, dilettanti in the refinements of dog strains, farriers with State licences to minister to mules in colic, are not to be despised, but let them stay in the stable, and leave the blessed mothers and tender children of the human family to the care of our Father who is in heaven.

The eugenist wants a small family in the neighbor's house. Not that it is any of his business how large the neighbor's family is, but he cannot cure his itch for meddling. He has heard that the "uplift" is a beneficent thing, so he forces it down the throat of the first person he can catch, even if it strangles the victim. At best he is beyond the laughter of humor, but not seldom he is a dangerous public evil because his hysterical outbursts excite imitative convulsions in other morons.

He insists on small families because, he tells us, large families are defective in mental and physical strength, yet Benjamin Franklin was one of seventeen children, Schwann, the founder of all the phases of modern biology, was the fourth of thirteen children, Washington, the fifth of nine, Horace Greeley, one of seven children, Cathal Crovderg, one of the most vigorous of the medieval kings, was the sixth of twenty-three sons, Joseph, viceroy of Egypt, was the twelfth son, Coleridge was of a family as long as Franklin's, and so on indefinitely. See any biographical dictionary. Most of these men, too, came of poverty-stricken families. Poverty can be an effective whip on the road to success oftener than riches.

The big family in itself is not the cause of poverty and its attendant troubles: the first causes are individual and social ignorance and crime. The big families of Germany and Britain are not the cause of the poverty that will be an outcome of the present war, but individual ignorance and crime are. Are America's 10,000,000 children more of a misfortune than Montenegro's handful?

Poverty and physical degeneracy, however, are entirely outside the subject of the number of children that should be in a family, but the corruption of society from the teaching of the eugenist is not outside the subject. Life in even abject poverty is beyond all understanding superior to no existence at all. The Infinite God emptied Himself, forced His Infinity to be cribbed, cabined, and confined by the limits of a man's nature, bowed before the canting hypocrites of all time, and bled from every pore unto gasping death, even for the tiny shuddering foundling left to freeze in a New York street. All this He would have done were this outcast the only human being on earth. That is the nobility of human life.

A human soul lifted from nothingness to existence for the glory of the Holy Trinity is one of the most wonderfully beautiful facts in the entire universe; therefore there is scarcely any priesthood more sacred than that of fatherhood and motherhood. Why chatter of false eugenics in the presence of God the Creator and all the adoring Angels and Saints? To the greater glory of God we are made, whether we choose to give that glory in heaven or in hell, and this is the beginning and end of the matter. The more human lives, the greater the glory. Why then should anyone dare to think he or she may dim the splendor of God by cutting down the number of children, and that for the purpose of scraping together some rascally counters to keep in luxury a one-baby family, or, lacking the baby, to batten a malodorous pug?

LITERATURE

XXII—Henry Harland

HENRY HARLAND was an American and yet not an American, for he loved Europe so warmly and lived there so much that he represents, in a spiritual sense, an Old-World point of view. Omitting from present consideration all the books from his pen which were published under the pseudonym of "Sidney Luska" and making a further elimination of the little narratives which appeared as "Comedies and Errors," and "Grey Roses," the author of this article will examine none of Harland's novels but "The Cardinal's Snuff-Box," "The Lady Paramount," "My Friend Prospero," and "The Royal End."

When Scott was relegated to the position of a schoolboy classic, when Dickens and Thackeray were approached chiefly for "culture," though read with pleasure, when George Eliot, Hawthorne, Meredith, and Mr. Hardy were weighing down the scales in favor of the psychological novel of character-analysis or development, two things were happening in fiction. We were getting the "novel of loyalty," represented in America by Mr. Howells, and in England by countless writers; and we were getting sheer romance, represented again in America by Mr. McCutcheon and in England by Anthony Hope. However, about the same time there came into being another type of novel. This new type was no mere imitation of previous historical romances; it did not aim solely to portray life as it existed. It was in close touch with our ordinary world; yet it represented a distinctly romantic revival; and it drew its chief value from a certain antique flavor and indescribable charm. The mere mention of "Monsieur Beaucaire" will indicate the class and its character. It is in this classification that the novels of Henry Harland fall. Their success is their justification, and their artistic value is their lasting asset.

When the Americanism of Henry Harland is stated, it seems almost unbelievable. His is not the manner of Robert Herrick, nor the mood of Jack London. There is a skill about it, a deftness of touch, a sureness as to what is and what is not, that defies definition. It is a cultivated instinct of a high order, an innate delicacy and courteous strength. He is not an American novelist, for American novelists have, proverbially, lacked catholicity and fine discrimination. As Harland himself has said: "If American society is anything like what American novelists depict, the people seem entirely to lack manners;— and the novelists seem ingenuously oblivious of the deficiency."

Aside from this un-American quality, probably the most uniform characteristic of the four books now under discussion is the frank and unemphasized introduction of Catholicism. In all, the material relating to the Church is employed unobtrusively, yet effectively. There is the quiet and whimsical figure of Cardinal Udeschini who was fond of music, fond of snuff, even fond of a jest, who for his devoted service to the slums in which his titular church was located had come popularly to be called "the little uncle of the poor." A curious priest is very

intimate with "My Friend Prospero" and the niece Annunziata can flash forth on occasion with interesting Catholic doctrine. In "The Royal End," we are told how Ruth drew her rosary from its gold bag and "the sweetness of the five decades passed into her spirit; she felt comforted." In "The Lady Paramount," occurs one of the most effective scenes in all Catholic fiction where two lovers kneel at Mass together and feel in a spiritual sense, rather than learn, what love really is. Folk go to church in Henry Harland's novels with all the naturalness with which living people attend the Holy Sacrifice on Sunday morning. There is never preaching, there is only sympathetic description. And we must remember that these novels have been extraordinarily popular before we can calculate what must have been the effect of such simple representation on the "reading public."

If similarity in this detail, concerning the introduction of the Catholic tone, is to be found in these novels, we can also find other ideas and facts and phrases duplicated. The same similarity is observable in the main outlines of the stories. In each of the four there is a lady paramount, a young woman with wealth and a will, though, of course, neither ostentatious nor wilful; in each, contrasted with a man with a modest income. The girl in each case has a title and, in three of the novels, the lover has been ousted from his rightful inheritance. The lady paramount in all four books is an orphan; twice she works contrary to the wishes of a guardian-angel sort of uncle. As to plot, in every one of the novels the young man and the girl are some time getting acquainted; and in every one, an actual physical object plays an important determining part, once it is a gondola which rescues stranded ladies homeward bound, once a singing bird. In two novels, the physical object starts an acquaintance; in the other two, the physical fact introduces the climax, a sick child and a telegram and the Cardinal's very snuff-box, from which the most widely read of Harland's stories is named. The snuff-box, by the way, brings about both the acquaintance and the courtship, thus falling into both classifications.

If the four novels are read in the order in which they were written one thing stands out as of greater importance than these trifling details. The first two books are stories of Englishmen and Italian women; in the third the young woman becomes an Austrian residing incognito at her Italian villa; in the fourth an American girl who has lived in England and on the Continent all her life, has an *affaire du cœur* with an Italian prince, son of a pretender. Always we get the sunny skies of Italy; always the point-of-view is that of the visitor to the Latin countries, as the author himself was; always there is the charming life of landed nobility. This gets to be a prevailing type in the hands of Henry Harland.

When the pages of three and a half of these books have been turned by the interested reader, he comes upon the phrase: "I've begun like one of Henry Harland's heroines." We seize upon the expression: it indicates that the novelist has become conscious of himself, conscious of his similarities; and, becoming conscious of them, will change. Up to this point, a conventional love story was in full swing. We were anticipating a conventional Henry Harland conclusion, a marriage with a title. But not so! The man in the case becomes heir to the throne of a small principality and offers, in the cold black and white of pen and ink, nothing better than a morganatic marriage. Of course the heroine refuses, for our heroines are, like Katherine de Vaucelles, very humble as to their beauty but very proud as to their pride. Then, the story changes. Our novelist has broken away from his familiar theme, and he likewise breaks away from his familiar scene. He comes to America. He does not let his fair lady stoop to marry a vulgar New Englander so brings along an old British friend. We have, thus, not only a change from the "love-at-first-sight" situation but a return to real fundamental idealism. No longer do we think in terms of titles and estates, the culminating marriage in this case involves no succession to a pretty throne. "I, too, had dreamed for Ruth Adgald of a Royal End. . . . Our dreams have come true! Love is the Royal End." There we have it. That is Henry Harland's last word, actually as well as metaphorically. So there are two distinct characteristics of Henry Harland. He is a Catholic novelist and he wrote as an Englishman.

We can easily understand, therefore, why Henry Harland never even considers the possibility of what might, in the eyes of some, appear to be a very desirable divorce. We realize how he can write so impressively of the layman who experiences the humility with which the Blessed Sacrament ought to be approached. He writes, as Henry James has said, of a country "where Cardinals are part of the furniture" and is well equipped to represent them faithfully. Harland describes Italy well, but it is the Italy of the man who comes there full of travel and can therefore appreciate its broad beauty. The green of the grass, the white snow atop Monte Sfiorito, the breath of Mediterranean breezes, the blue witchery of southern skies, these all pass into our spirit because he has the eye for them, looking to the external aspects and recording them so that we may see. Here are no petty intrigues of corrupted courts, here are no clashes of political parties. Here are delightful human beings who remain ever young at heart, here is the pure romance of a romantic land touching him whose soul is susceptible, here is a quaintness and a charm, assets in our literature which left us all too soon when Henry Harland died.

ELBRIDGE COLBY.

REVIEWS

The Crowd in Peace and War. By SIR MARTIN CONWAY. New York: Longmans, Green & Co. $1.75.

Rights and Duties of Neutrals. By DANIEL CHAUNCEY BREWER. New York: G. P. Putnam's Sons. $1.25.

The Challenge of the Future. By ROLAND G. USHER. Boston: Houghton, Mifflin Co. $1.75.

West Point in Our Next War. By MAXWELL VAN ZANDT WOODHULL, A.M. New York: G. P. Putnam's Sons. $1.25.

The War and Religion. By ALFRED LOISY. New York: Longmans, Green & Co. $0.50.

Ways to Lasting Peace. By DAVID STARR JORDAN. Indianapolis: The Bobbs-Merrill Co. $1.00.

The Blackest Page of Modern History. By HERBERT ADAMS GIBBONS. New York: G. P. Putnam's Sons. $1.00.

In the first of this formidable array of books, Sir Martin Conway studies the psychology of the crowd, the relations of the individual to the crowd, and of crowds to one another. His analysis is clear, orderly, popular, and suggestive. The author, well known already as an art critic and a "globe-trotter," has a large store of interesting information from which he draws forth good things, old and new, to illustrate his subject. This is especially true of such chapters as "Crowd-Compellers" and "Crowd-Exponents." When, in the chapter on "Religion," the writer, among other misstatements, writes that: "The whole teaching of Christianity as set forth by its Founder applies only to individuals," he forgets that Christ founded a Church, i. e., a visible body of believers with a visible Head, and compared it to a flock with a Pastor, a Shepherd, to rule and guide it.

"The Rights and Duties of Neutrals" will appeal to the serious reader by its measured and judicial utterances. Mr. Brewer's thesis may be thus expressed. Side by side with the great war between the Allies and the Central Powers, another war is being waged, in quite different methods, but almost as momentous in its possible results, that of both belligerent parties against neutrals. The latter have duties to perform and rights to maintain. To secure this double end, sufficient force must be used to make the law respected. Preparedness, therefore, should be their motto.

Mr. Roland G. Usher is also a firm believer in preparedness. While not rejecting military armaments, he insists on the spiritual element. And that will spring from the "realization of the fact that Washington and Lincoln comprehended within their visions of a greater United States, not us alone but our own posterity." Coming generations will call us to account for our stewardship; this is the "Challenge of the Future." To meet new conditions and dangers the author believes that the United States can no longer maintain its former isolation, that our political and economic independence of Europe is no longer possible. We must give up the Philippines and Hawaii to Japan, renounce the Monroe doctrine with regard to South America, while policing Mexico, keeping our control of Panama and the Canal Zone, and enter into a formal alliance with Great Britain and "wed" her navy. Such an alliance, he holds, would do away with the need of huge armaments here and give us complete independence and security. These views would have appeared revolutionary a few years ago. Even now they are startling. Whatever one may think of Mr. Usher's conclusions, it cannot be denied that he has written a forcible, original, and thought-provoking book.

Mr. M. Van Zandt Woodhull is a veteran of the Civil War, a Brevet Brigadier-General, United States Volunteers. Naturally, therefore, he turns his attention to the practical side of preparedness. He has seen the volunteer soldier at work, but in spite of his splendid services, he believes that his day has passed. To the writer conscription is the issue of the day. It is "the most democratic, the fairest, the most equal, and the only logical method of raising and maintaining modern armies," always ready to mobilize quickly and take the field; it is the only method which recognizes the element of time. Besides it draws more equally on the manhood of the nation than the system of volunteer enlistment. The author proposes the maintenance of an army of 200,000 men always in training and actually on duty, and a reserve of 800,000. West Point should be enlarged and thoroughly reorganized. The present number of cadets at the Academy, 700, should be increased to 3,600. Only such a number can furnish officers for the enlarged regular army and for the reserve.

M. Loisy is abusing his gifts. Time and the sorrows of the war have not sobered his judgment. His pamphlet is an ungenerous impeachment of Christianity and the Papacy. The author says that he writes to further the moral interests of his country. Yet he is sapping the very foundation stones of that faith which alone can save it. M. Loisy has drifted far away from that Gospel of which he claimed to be such an authoritative exponent. His religion and creed now seem to be the brotherhood of man. It will be inadequate to the strain it will have to bear. M. Loisy lectures Benedict XV; his translator, Mr. Arthur Galton, reads a little lesson to "Dr.," i. e., President Wilson. M. Loisy as a rule is temperate in language, but his interpreter does not show the same restraint.

"Ways to Lasting Peace" contains the address of Mr. David Starr Jordan, as President of the World's Peace Congress, held at Berkeley, California, in October, 1915, and programs, documents, etc., connected with the purpose of the meeting. "It is an effort to summarize the most important of the various propositions which have been made . . . to secure lasting peace at the end of the conflict." Among the documents we find the appeal for peace made by the Holy Father on July 28 of last year. Many of the suggestions in the volume are striking and original, and the book is inspired by generous ideals.

"The Blackest Page of Modern History" records what the author calls a deliberate attempt of the Ottoman Government to exterminate the Armenian race. The Armenians, according to Mr. Gibbons, are loyal to the Sultan and have never been a menace to the Moslem rule; their preservation is indispensable to the prosperity of the Ottoman Empire. He holds that Germany has welcomed, if not encouraged, the disappearance of Armenians from Asia Minor. J. C. R.

The Story of the Catholic Church. By the Rev. GEORGE STEBBING, C.SS.R. St. Louis: B. Herder. $1.80.

History of the Catholic Church for Catholic Parochial and High Schools. By BROTHER GUSTAVUS. Clayton, Mo.: The Brothers of Mary, Chaminade College.

Considering Macaulay's dictum that there never was an institution upon this earth so well deserving of man's examination as the Catholic Church, it is surprising that we have in English so few histories that we could recommend to the lay reader, Catholic or otherwise. The statement that English literature has been almost entirely Protestant for three centuries is nowhere truer than in the field of history. Works treating of individual epochs or topics of Catholic history we have, though not in abundance. But of books purporting to cover the entire field of the Church's activity, interior and exterior, for the whole period of her nineteen centuries' duration, we have had but few and those not wholly satisfactory. They have been written, as a rule, primarily for the clergy and ecclesiastical students, and in consequence have dwelt too exclusively on theological development and controversy, at the expense of space that might have been devoted to the more external life of the Church, such as her attitude to, and influence on, the great questions of civilization in every age. That side of the Church more deeply interests and concerns the general reader, since it is just here that the Church is most assailed and he feels the need of fuller information.

Recently two new books have appeared; the larger, an imperial octavo of 700 pages, by Father Stebbing of the English Redemptorists, gives all the leading facts in the history of the Church from the days of the Apostles to the accession of Benedict XV. The narrative is easy and interesting, sufficiently critical yet not burdened with references or critical apparatus. It will be an acceptable addition to every Catholic home library. Its one fault, if it has one, is the limited space allotted to institutions and the spirit of great movements as distinct from the narrative of the movements themselves. Considering the excellence of what Father Stebbing has done, one cannot but regret that he did not curtail in places the mere narrative in order to enlarge on such topics as the Church and Education, the Church and the State, the Church and the Development of Human Liberty, the Inquisition, the Gilds, the Medieval Universities, Monasticism, etc.

The school history by the Brothers of Mary is an excellent little text-book of 250 pages. In spite of its brevity, considerable attention is paid to the institutional side of history. Taken as it stands, the book is more particularly adapted to lower schools; used as a basis for lectures, it would serve splendidly even for higher ones and many an adult reader will prize it as an excellent and well-rounded synopsis of the life-story of the Church. A feature that will commend it, both to old and young, is the brief list of historical tales included among the references at the end of each chapter.

J. F. X. M.

Current Economic Problems: a Series of Readings in the Control of Industrial Development. Edited by WALTON HALE HAMILTON. Chicago: The University of Chicago Press. $2.75.

Anthracite: an Instance of Natural Resource Monopoly. By SCOTT NEARING, Ph.D. Philadelphia: John C. Winston Co. $1.00.

In the first volume, Mr. Hamilton has gathered a series of readings for students of political science which are best described in his own terms, "materials for the study of economics." The editor disclaims the assumption of any political theory; he is content to state an existing condition or fact, to cite the authority attacking or defending, and leave the conclusion to the student. Trusts, immigration, labor conditions, insurance, the minimum wage, single-tax, competition, free trade, Socialism and unemployment, are a few of the many topics brought under review. The readings are taken from authors differing as widely as Aristotle and Mr. Dooley, and include such authorities as St. Thomas, Cæsarius of Heisterbach and Innocent III. Of particular interest to Catholic students, are the copious excerpts from early English gild ordinances, and an account taken from the Statutes of the Realm of a fourteenth-century attempt at price-fixing by public authority. In a volume of this extent, the quotations will be found, as the editor acknowledges, of unequal value; still, many which must be rejected as objectively unsound, will be found useful either as exposing a fundamental weakness, or, historically, as recording a popular impression. Perhaps the book will accomplish its most valuable purpose, if it interests the student in the study of original sources. An analytical table of contents is given; but some practical use of the book proves that a second edition would be vastly improved by a complete index.

Dr. Nearing touches the sore spot in American industrialism, when he denies that "the wage contract, as it is called," is in any sense, a fair contract. Business as now carried on, means that the employer pays as little as he can and that the employee takes what he can get. The author is correct in his contention that a society which cannot guarantee a fair day's living for a fair day's work is on the way to destruction, but he misses the mark when he offers a diluted Socialism as a remedy. Dr. Nearing's discussion of the cost of living is good; unfortunately, however, the volume as a whole suffers from over-statement.

P. L. B.

BOOKS AND AUTHORS

By means of a wealth of incident and story Father Joseph P. Conroy, S.J., in his "Talks to Boys" (Queen's Work Press, St. Louis, $0.56) is sure to hold the attention of youthful readers, for the value of the book in this respect was recently tested with gratifying results in a New York classroom. The author has drawn homely parables from all the things that crowd their way into boys' lives: games, studies, duties, thoughts, ambitions, friends, companions, religion, and drives home the lessons well. He knows how to win a smile by a telling phrase or illustration, or to sober a boy by emphasizing the importance of a supernatural outlook on life.

Louisa de la Ramé's "The Nürnberg Stove" (Lippincott, $0.50) and Mrs. Ewing's "Jackanapes and Other Stories" (Dutton, $0.40) are good reprints of excellent books for children. In the first volume are four bright pictures of little August at various stages of his adventures with the beloved Hirschvogel, while "Daddy Darwin's Dovecote" and "The Story of a Short Life" are the other tales in the new number of "Everyman's Library." Boys and girls from nine to ninety who have never read these famous books should be given no peace till they do so. In the last of Mrs. Ewing's stories there is a useful parable for parents.

The spring number of the *Catholic Convert* opens with a paper by Dr. Sigourney W. Fay on "The Anglican Church and Christian Unity," and there is an interesting account of Mr. Albert Barnes Boardman's recent conversion. According to the editor's estimate 45,000 converts are made every year in this country, and Scannell O'Neill finds that thirty Union and fifteen Confederate generals became Catholics. The *Convert* notes that the *Living Church* admits that an Italian and a Polander, who were ordained deacons some time ago by an Episcopalian bishop, were not, as is asserted in the "Living Church Annual for 1916," "formerly Roman Catholic priests." The lecture to be given this year under the auspices of the Converts' League at the Hotel Plaza, New York, on March 22, is by Mr. Louis H. Wetmore, sometime literary editor of the New York *Times,* his subject being, "Why I Became a Catholic."

Those who ambition becoming short-story writers will doubtless find inspiration in "The Universal Plot Catalog" (Stanhope-Dodge Pub. Co., Larchmont, N. Y., $1.20) which Henry Albert Phillips has prepared. In eleven chapters the reader learns the value of the catalogue, and how to use it, and a good index enbracing some 2,000 subjects is designed "to parole, unchain and set free the vagrant impressions that have swarmed the court of experience to be sentenced for life in the prison house of his soul." The little volume's price is rather high.——"The Eagle Almanac, 1916" (The Brooklyn *Daily Eagle,* $1.00) is a valuable addition to the books of reference editors and publishers like to have near at hand. As a "New York City Red Book" this volume is particularly useful for it contains all the information about the great metropolis that an inquirer could reasonably expect to find in such a work.

The frontispiece of the winter *Pax* is a photograph of the Caldey community and represents thirty cheerful-looking Benedictines just as they are saying altogether, "potatoes, prunes and prisms." Abbot Aelred's letter describes the effect of the war on England's soul. "We are learning to realize our religion, our country and ourselves in truer proportion," he writes. "The unessential is blotted out by the great facts which have to be faced daily by all of us; and one can witness an extraordinary stirring of faith." Cecil Wilton has a good paper on "Robert Aske of Aughton," Francis M. Gostling an informing sketch of "Saint Samson, Abbot of Caldey," and "L. M." an interesting account of "An English Novitiate in the Middle Ages." The financial distress which the monks are suffering owing to the war has lead the Bishop of Menevia and the Abbot President of the English Benedictines to make an earnest appeal for funds. An annual revenue of some $15,000 will be required to tide the monastery over the hard times. "If anything were to threaten the existence of Caldey after so many vicissitudes, and with such promise for the future," runs the appeal, "it would be looked upon as a calamity to be averted at all costs," and Catholics are urged to deprive "the more ignoble spirits in the Anglican Church" of the satisfaction of triumphing over the collapse of Caldey.

Basil King in his latest novel describes through nearly 400 pages the varying fortunes of several New England families and tells how Thorley Masterson took "The Side of the Angels." (Harper, $1.35.) Rosie Fay, a market-gardener's daughter, is courted by two half-brothers who are socially her superiors, and the resulting complications are untangled, as far as they can be, by Lois Willoughby, the most attractive person in the book. Though an American novel and likely to be a "best seller," "The Side of the Angels" is well-written, and much of its characterization is good. But Rosie is not always natural and the fight between Claude and Thor is too much after Jack London's manner.——That literature of permanent value about the present war will hardly be written until the conflict has been over for some years, seems to be proved by the fact that Paul and Victor Margueritte's "Strasbourg" (Dutton, $1.35), well translated by S. G. Tallentyre, is a much better story than anything to be found among the war books of today. Though intended, as the preface indicates, as a timely anti-German tract, the calm

neutral can enjoy the admirable description the authors give of old Strasbourg, of its bombardment, and of the estrangement and reconciliation of the Germath and Ansberque families.

"Keeping Physically Fit" is a reprint of essays by William J. Cromie which appeared from time to time in the *Outlook,* and are the result of eighteen years' experience in Y. M. C. A. gymnasiums. As the author readily admits, none of the physical exercises illustrated are original, and while those that are given are good, better ones have been explained in such books, for example, as Father Lockington's "Spiritual Health and Bodily Vigour" (Longmans), commended in our issue of June 14, 1913. Mr. Cromie should have kept to calisthenics, for when he touches on other subjects, he is not so good a guide. There are men of learning who do not admit, for instance, "that there is no better doctrine than that of evolution."

"Cheiro's Guide to the Hand" (Rand, McNally, $1.00) is meant, no doubt, as a text-book for the devotees of its subject, and they may be expected to deal kindly with the volume's external deficiencies. For others, its chief interest lies in the introductory argument wherein the author has given, in somewhat too emotional a style for his practical and scientific purpose, an apology for the palmist and his art. Apropos of this, it should be noted that Catholic moralists are ready to concede the possibility of a purely natural connection between the lines of a man's hand and his bodily or even mental disposition, nor did any ecclesiastical court, the author can rest assured, ever condemn under pain of excommunication the practice of palmistry thus understood. For divining the hidden future, however, the natural means employed in palmistry are evidently inadequate, and so the use of them for such a purpose is manifestly forbidden by the First Commandment.

BOOKS RECEIVED

E. P. Dutton & Co., New York:
Old Familiar Faces. By Theodore Watts-Dunton. $1.75; The Ocean Sleuth. By Maurice Drake. $1.35; Journeys with Jerry the Jarvey. By Alexis Roche. $1.35.

Ginn and Company, Boston:
The English Familiar Essay. Representative Texts. Edited, with Introduction and Notes. By William Frank Bryan, Ph.D., and Ronald S. Crane, Ph.D. $1.25.

The Grolier Society, New York:
The Book of History: A History of All Nations from the Earliest Times to the Present. With an Introduction by Viscount Bryce. Contributing Authors: W. M. Flinders Petrie, Hans F. Helmolt, Stanley Lane-Poole, Robert Nisbet Bain, Hugo Winckler, Archibald H. Sayce, Alfred Russel Wallace, Sir William Lee-Warner, Holland Thompson, W. Stewart Wallace, Maurice Maeterlinck, Dr. Emile J. Dillon, Arthur Mee, Sir Harry H. Johnston, Johannes Ranke, K. C. Brandis, and Many Other Specialists. Twelve Volumes. $31.50.

B. Herder, St. Louis:
The Expansion of Christianity in the First Three Centuries. According to the Conclusions of Harnack. Authorized Translation from the French of Rev. Jean Rivière. $0.50; Christian Feminism: A Charter of Rights and Duties. By Margaret Fletcher. $0.20.

J. B. Lippincott Co., Philadelphia:
The Curved Blades. By Carolyn Wells. $1.35; A Thousand Years of Russian History. By Sonia E. Howe. $2.50.

The Macmillan Company, New York:
The Abyss. By Nathan Kussy. $1.50.

Moffat, Yard & Co., New York:
The Riddle of Personality. By H. Addington Bruce. $1.50.

G. P. Putnam's Sons, New York:
Carfrae's Comedy. By Gladys Parrish. $1.35; Drifting Waters. By Rachel Swete Macnamara. $1.35.

Oxford University Press, New York:
The Complete Works of William Shakespeare. Edited, with a Glossary, by W. J. Craig, M.A. $0.60.

Charles Scribner's Sons, New York:
The Doctrine of the Atonement. By J. K. Mozley, M.A. $0.75. A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes. $3.00; Spanish Exploration in the Southwest (1542-1706). Edited by Herbert Eugene Bolton, Ph.D. $3.00.

Yale University Press, New Haven:
Changes in the Food Supply and Their Relation to Nutrition. By Lafayette B. Mendel. $0.50; Industrial Leadership. By H. L. Gantt. $1.00.

EDUCATION

The Cooperative Principle in Engineering

WE of today live in an era of novelties. Of these novelties, most are taken for granted; we do not stop to examine their importance or lack of it, or their effect. One exception, however, must be noted; we have rightly become suspicious of novelties in education. Taught by experience, we have outgrown our enthusiasm and are now scrutinizing with care, perhaps with distrust, all new methods of teaching. This attitude has been brought about by the fact that the products of our grammar schools, high schools, and colleges, do not seem to be measuring up to the standard of modern needs. More than this, there is a connection, not merely casual, between the "easy methods" of the modern school and the graduate's subsequent distaste for lowly positions and hard work.

THE UNWILLING GRADUATE

True, living conditions have changed vastly in the last quarter-century. This change may account, in part, for the unwillingness, so apparent in too many college graduates, to begin at the bottom, and attain proficiency through grinding, painstaking application. But I think that this unwillingness is rather the natural outcome of a college course that has neglected the fundamentals, to amuse itself with the "new things in education."

The cooperative course in engineering is, in a sense, one of these "new things"; at least, it is a decided change from the older methods of the engineering school. It is, therefore, open to criticism and, in fact, should be thoroughly investigated before adoption.

THE STUDENT IN THE SHOP

After careful study and a practical experience of nearly five years, I express my conviction that it is a valuable process, which, under capable direction, will give the student all the theory which he could have absorbed in the old-fashioned school and, in addition, a valuable practical knowledge hardly obtainable under other circumstances. In the new plan, the shop work, usually carried on in the college, is replaced by practical work in the shops and factories of the city. In this is the distinctive difference between the old and the new methods of instruction in engineering.

To make the plan possible, the college must be located in a manufacturing center, and arrangements must be made whereby the shop can offer employment to the students, without affecting the concern's efficiency. Hence it is customary to assign two students to each shop position, and the students alternate between the classroom and the shop. In this way, no loss ensues from idle equipment, for the machines will be constantly in use. Experience has shown that the shop-efficiency is actually increased. The students employed are equipped with at least a high school education and come to learn and to investigate, while the average apprentice has little education and is apt to be indifferent. It is to be noted that, under this plan, the work in the classroom is carried on just as usual, except for a difference in the arrangement of the various schedules.

PRACTICAL ADVANTAGES

Besides these advantages both to manufacturer and student, the cooperative plan possesses other merits. The student, for instance, is given an opportunity to "try out" engineering in its most practical form, and to learn within six months or a year, his fitness for the profession. It has often happened that a graduate from the ordinary school

discovers too late that he has a distaste for the practical side of the engineer's career. Moreover, the student of the new course has an opportunity of becoming acquainted with the managers of large concerns, who will gladly retain him if he shows that he possesses the necessary talent and practical ability. In fact, in most cases, the senior students are in positions which they may retain permanently, after graduation. In the shop, the student will observe the methods of the men who are occupied with the detail work of engineering, he learns their habits, the countless problems which must be met, and the principles by which they are solved. By the time he has finished a five years' course he has a store of shop-methods and of principles not readily found in books or even in the college laboratory. Finally, an advantage, certainly not of last importance, and to many of prime importance, is the fact that the student may defray a great portion of his expenses by his own labor. In perhaps the majority of cases, the college student does not realize the value of work, calculated in dollars and cents, but under the cooperative plan it is brought home to him forcibly.

VALUE TO THE SCHOOL

From the standpoint of the university, the arrangement is decidedly economical and efficient. No great sums need be invested in costly machine and pattern shops, or in arranging for space for them in the college buildings. No special corps of shop instructors is called for, since their place is taken by one official, called the coordinator, who secures the positions for the students and "coordinates" the work at the shop with the work at the school. The factories and the school are thus brought together, to their mutual advantage. The school can carry on a commercial testing and consulting business with the engineers at the factories, and the services of the engineers are available at the school. Under these circumstances, the engineering school becomes a clearing house for technical and practical knowledge, contributed by members of the profession. Actual experience of the plan at the University of Detroit has brought the conviction that the cooperative plan is not only practical, but an improvement upon the older methods, which stressed theoretical knowledge to the detriment, at times, of practical engineering skill.

DIFFICULTIES

Of course, the primary difficulty encountered in establishing this plan is to obtain the hearty cooperation of the manufacturing establishments. However, this will not everywhere be a difficulty; in Detroit, for instance, cooperation was easily secured. After students are assigned to the shops, it is imperative that good service be given. Poor workmen and lazy students, the bane of the system, must be removed at once. If this is done, even the skeptical manufacturer will soon become an enthusiast and, as in Detroit, will add to the number of positions originally granted. As a further evidence of the favorable attitude of the manufacturers, it should be mentioned that very many have permitted the university to lay out courses in their shops; that is, they have agreed to adhere to a definite schedule of changes from machine to machine, and from department to department, and furthermore, have allowed the university to set the rate of wages to be paid for each kind of work.

Oddly enough, the education of the student's parents is often necessary and sometimes difficult. Mothers, in particular, object that their boys are obliged to get up so early in the morning, must work so hard, and often "look so dirty." As a rule, the student, at least after a brief experience, appreciates the value of this exceedingly practical training, but many parents have still to learn that this somewhat rugged probation is just what is needed.

THE COMING TYPE

I am fully convinced that the cooperative course in engineering presents fewer drawbacks and greater advantages than will be met in the old type training, and I believe that by degrees it will become the standard form of teaching. At graduation, the student has had two and one-half years of practical experience, and the equivalent of a four-year-and-nine-months course in theory. He has come in contact with the actual conditions which will surround, in greater or less degree, his future life-work, and his fitness has been tested not only in the classroom but in the factory and the shop. If he has passed these tests successfully, he has more than a fair chance to attain a high place in his profession.

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ECONOMICS

II—Socialism and a Peasantry

M. VANDERVELDE has said that the division of land in France is unequal. I have admitted a degree of truth in his contention. But I suggest that if you turn to the statistics of assessment, to the value of the land per acre as compared with the mere size of the holding, the exaggeration in M. Vandervelde's argument is clear.

Take a purely agricultural district, but one in which the Revolution has had least effect, and where, therefore, the argument should be against me. Take La Vendée. La Vendée has about a million and a half acres, of which about a million acres are good pasture or cultivated land. We can test the distribution of property in this agricultural district. Some three thousand heads of families die every year, and we have records of their assessments at death. Those records certainly show grave inequality. The assessments, always lower, remember, than the real value of small property, show a total of about seven million and a half dollars passing at death every year. A good deal more than a third of this is left by a small proportion of large owners. I find sixty assessments of about fifteen thousand dollars and thirty of twenty-five and thirty thousand dollars.

ABOUT THE SMALL HOLDER

But when we come to the small holders we get the root of the matter. If you note all the freehold values, from the little steadings of a few acres and a cottage at five hundred dollars or so up to the substantial farmer at ten thousand dollars, you find no less than two-thirds of the whole population included in this list. And of those two-thirds much the greater part are men who fall under assessments which mean not an insufficient holding, but a livelihood. How much of the population may be proletarian it is impossible to discover exactly, but certainly much less than the remaining third, since this includes the death of minors, children who leave little or no property, and members of the family, adult indeed, but living unmarried under the same roof as the head of the family.

WIDE DISTRIBUTION

When you take yet another line of analysis, the impression of wide distribution is confirmed. I have pointed out that one must consider not only the acreage but the value of the land. Well, of the million acres which are under cultivation in La Vendée, you have only forty thousand, or four per

cent, under vines, but that four per cent in mere acreage supports something like ten per cent of the population, produces three and one-half million gallons of wine, and a total of economic values representing perhaps two and a half million dollars. If you take the acreage owned by these small proprietors of vines, it is small indeed. It is an average of no more than four or five acres; but if you consider the important thing, which is the income, you find an average of something like ten dollars a week coming to those small owners, and, mind you, this is a country where there are no highly priced wines.

PEASANT PROPRIETARY

But I say that not only does the Socialist argument exaggerate the degree of inequality in a peasant proprietary, it wholly misunderstands the connection between peasant proprietary and distribution. It argues as though, because peasant property was as a fact unequally distributed, there were some necessary tendency in the ownership of land by the families living upon it which produced ill distribution. But here again the full statistics are against the argument. Throughout Western Europe, wherever you have any distribution of landed property, that distribution is not decreasing, but increasing. The whole tone of a peasant proprietary society, the customs it establishes, and the positive laws which it ever inspires or tolerates are against the reconcentration of land into a few hands. I do not think you will find in the history of Western Christendom one single example of high concentration which has not been effected by violence, nor one single example of an agricultural society left free to develop on its own lines which has not developed as a peasant proprietary.

I have not space to pursue the many arguments that occur to me in this connection; I might, for instance, discuss the supposed restriction of population in a peasant state. As a fact, the French peasantry comes highest on the list after the miners, and is fifty per cent more prolific than that middle-class in which the Socialist theory particularly flourishes. As I have not space for such matters, let me conclude with what is the most vital argument of all.

THE HUMAN ATTITUDE

What is the human attitude toward the matter? The middle-class and the academic theorist, with his talk of the collectivization of the means of production, must consider the realities of human society. Let such a man go to the peasant. What will the peasant make of him? Go to the peasant in a society where the mass of the families are established upon the land which they own and suggest to him that it would be a normal, a human, or a proper thing that the Government should confiscate his land, and, at the best, keep him on as tenant. How would he consider the proposal?

You have in politics a certain concrete material to deal with, not an abstraction. This material is called "human beings," and in this particular case we know a great deal about it, for we are of them ourselves; we are, all of us, human beings of Western Christendom. That material, working out its nature, organizes itself into families, and, wherever it has the power of doing so, it establishes those families as owners of the land they live upon. It does not arrive at a perfect result, but those are the lines on which it moves. There is waste, there is injustice in the instinctive actions of this human material, because waste and injustice are human. But much worse, because actually inhuman, are the theories that would go counter to the nature of the material, that would cut across its living fibers, and work regardless of its every vital instinct, and that is exactly what the Socialist theory does. It is no argument for such inhuman academic theories to say that they are a remedy for capitalism. That terrible disease is terrible because it is inhuman: the remedy for it must be a return to human arrangements.

NO REMEDY IN SOCIALISM

Capitalism arose not from any natural economic development, but from a violent disturbance of natural development, ultimately traceable to the religious revolution, the Reformation, in England in the sixteenth century. Where capitalism has driven men to desperation, Socialism as an untried remedy has flourished in imagination only, and usually for a short time at that. It has never proceeded to action, and I do not think it ever can. Its leaders at this moment are compromising everywhere with the enemy and substituting a servile for a collectivist solution. But what ghost of a chance has Socialism, even as a proposal, with any society which capitalism has not made desperate? If you want an answer to that question, go to any peasant proprietary you like. Go to Andorra or Brabant, to the most up-to-date or the most belated of such districts, only go to a district where most of the families own. Ask a few of those peasants to meet you, and take a vote upon the proposal that the politicians should control their farms. They would probably not vote, for they would think the proposal mad. They would not be very far from the truth; for the unreal and inhuman things of the academics, when they attempt to translate themselves into ordinary life are just that. They are mad.

HILAIRE BELLOC.

NOTE AND COMMENT

The figures of fatal accidents in the coal mines, recently published by the Bureau of Mines, reveal the lowest proportionate death rate on record for the last sixteen years. During the past year, of the 750,000 men employed at the dangerous work of coal mining, 2,264 were killed. Terrible as this great number of deaths really is, it still remains true that it is not only proportionately, but actually the lowest number in the last eight years, despite the increasing number of men employed. It is to be hoped that these fatal accidents, with all the sad domestic tragedies which they imply, may be still further diminished in the future. This can be accomplished by vigilance and precautionary measures, as the past has shown.

The dense ignorance that prevails in this country regarding the lives and achievements of Latin America's most distinguished men often struck Father Zahm during his travels. In that excellent book "Through South America's Southland" he remarks, for instance:

> As I stood before the statue of this remarkable man [Don Andres Bello], which greets the visitor as he enters the national library of Santiago, and recalled his achievements as a poet, a critic, a philosopher, an educator, a statesman, a jurisconsult, I asked myself if our own country had yet produced anyone who had his marvelous versatility and who had won undying fame in so many spheres of intellectual effort. The United States can point to many of her sons who have been distinguished in several branches of knowledge, but I doubt whether a single one can be named who was really eminent in so many and so diverse things of the mind as was Andres Bello y Lopez. And yet he, like his illustrious contemporary, Dean Funes, is practically unknown outside of South America. Cyclopedias that give long accounts of comparative nonentities do not even mention his name. And to think that a man who has rendered such great service to humanity—a man about whom a literature is already beginning to form in Spanish America, as one began to form about the illustrious Goethe a century ago—should be ignored in a country like ours, which should

be in closer *rapport* with the scholarship of Latin America than any other nation in the world!

Well said. Spreading broadcast in this country good translations of Latin American works of genius will doubtless do more to promote friendly relations with our southern neighbors than can all the Pan-American Congresses in creation. Our popular ignorance of South America's history, literature and ideals is abysmal already, and the calumnies of these meddlesome ministers make it, if possible, greater still. Meanwhile the wide circulation of Father Zahm's books on South America would do a great deal toward enlightening our darkness.

That there are many devotees of Satan we well know. As the father of lies and the eternal enemy of purity and holiness he has a large and loyal following. But few are as proud of their livery and outspoken in their admiration for their master as the *Popolo d'Italia* which appears in Milan. "Success to Satan the liberator!" is the cry it raises in opposition to the Vicar of Christ as the representative of the Prince of Peace. Already it beholds the blood-splashed feet of a victorious soldiery ascending the sacred steps to drag from his throne the successor of St. Peter. "Not this man, but Barabbas!" was the choice of the frenzied mob which clamored for the death of the Saviour. "Not the Vicar of Christ, but Lucifer the prince of demons!" is the still plainer battle-cry of those kindred spirits of our time. "Today the sword is holier than the Cross," says this organ of the infernal pit in its clamor against the Sovereign Pontiff for his Christlike desire to secure the peace of the world. "Satan, the terrible, is gathering strength in the flames and sets his broad heel upon the symbol of a subjection without freedom, which knows not how to stand with the weak for the defence of the weak, nor wishes to do so. For our part, we cry after the fashion of the heathen, Success to Satan, the liberator!" It is well to have this honest confession, showing clearly to all the world what are the great powers opposing each other in the struggle that ceaselessly rages about the Vatican.

In its penny leaflet series the Central Verein has included Ex-Congressman Kendall's address delivered at the Ottumwa Columbus Day Banquet. He tells us that at the announcement of his name in connection with this event, "Some benighted cliff-dweller anonymously transmitted to me through the mails a publication whose name I cannot pronounce in this presence without staining my lips." Surrounded by heavy black pencilings was the patriotic notice served on all aspirants for office that they must steer clear of Romish affiliations. "Let it be understood that no Catholic need apply on election day, or any other day." Though not a Catholic this furnished the Ex-Congressman his theme: the loyalty which Catholics have shown to the Republic, and the treason of this campaign of hate, envy and malice. He concluded with these impressive and encouraging words:

> The crusade against the Catholics will fail miserably: first, because we know the Catholics; secondly, because we know the crusaders; thirdly, because intelligence is not at a premium in this country; and fourthly, because ignorance is unpopular in this generation. The Catholic people are to be congratulated that under misrepresentation, slander and vituperation, almost without parallel except in the billingsgate of the gutter, they have displayed a marvelous and commendable moderation. Their priests have been maligned, their nuns have been traduced, their Church has been vilified; and they have preserved a splendid restraint throughout. Let nobody be discouraged or disheartened. The frenzy of fanaticism will abate. The penumbra of prejudice will lighten. The insanity of intolerance will subside. "God's in His Heaven; all's well with the world."

These splendid words are not to be accepted as a plea for inactivity. We are bound in duty before God and our fellow-citizens to defend the rights of the Church and to clear the name of Catholic Americans from the calumnies and slanders cast upon it. "Let me not be interpreted," said Mr. Kendall, "as asserting or demanding more for Catholics than for Protestants. I am merely asserting equal sacrifices and equal services in the establishment and preservation of the Republic, and I am merely demanding equal privileges and equal opportunities in the benefits and blessings which this Republic confers." In peace and war Catholics have done their full duty to the State, and they must likewise demand that they receive in return the full rights of liberty and justice for their Church.

Under the heading, "Gold Cradles and Wooden Coffins," the *Christian Herald* calls attention to the difficulty of keeping certain items in the papers even after they find their way into them. It refers to the report of the Consumers' League, to which allusion has already been made in AMERICA:

> They were sad, gloomy lines to read, making one's heart uncomfortable and one's head perplexed. Pictures of tiny children four years old working all day making pretty artificial flowers. (They could make pretty false flowers, but never see or smell real flowers.) Families of little children working from early morning to late evening. Whole families getting a few cents for the week's work of all. "One family," the report declared, "was found in which three women working on flowers made together $4.30 every fifteen days. They made forget-me-not wreaths, and received seven cents for one dozen wreaths. Families were found whose combined earnings were only sixty cents a day." Worst of all was the picture of little children dying because of the long hours and the tainted air. In one home after another there were little people with big coughs—and stories of brothers or sisters who had died.

Now it so happened that the early edition of a New York evening paper had copious extracts from this report. Next to it was the picture of a happy mother and the story of her new babe who is to be preciously bedded in a cradle of gold. "Later editions of the paper kept the happy mother's picture and the story of the cradle of gold, but one could not find anywhere in the crowded columns that earlier report of the little children bent over their work, coughing, withering, dying."

A Chinese kennel, dating back, if inscriptions can be trusted, to the Ch'ienlung dynasty, was recently sold at New York for the sum of $2,600. It belonged to the Yamanaka collection and is a brass structure on four wheels.

> It is all ornamented with cloisonné enamel, picturing dragons among the clouds, in turquoise-blue, white, vermilion and yellow on a deep lapis-blue ground. The roof is of gilded rods, arching to a bell-shaped dome in champlevé enamel. The dog can drink from a Ch'ienlung water or milk dish inscribed with the seal of the reign, and can eat from a feed tub of the same period. For the dog and his kennel there is a night covering of blue silk embroidered in gold-thread with peonies, pomegranates and peaches.

Considering this merely as an archaic curiosity we might content ourselves with a reflection upon the "heathen Chinee" who in centuries past displayed the darkness of his pagan mind by designing such luxuries for a pampered pup, while babies were left to die unpitied by the roadside. Yet such excesses have now become sufficiently familiar to us. "Supplying luxuries for pampered dogs is an extensive industry in New York," writes a radical paper. This paper is justified in looking with abhorrence upon this modern vice. However, it is not fair to speak only of "the capitalist's pup," though the practice in the capitalist's case is likely to become more monstrous. The animal-worship of the ancient Egyptians is in a manner outdone by the more materialistic cult of the canine in our day. The affection lavished on the dog, and the unbecoming services slavishly rendered it should in nature's course be bestowed on children. Forgetful of religion and the duties of charity, social idlers have finally replaced the child by the beast.

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CHRONICLE

Home News—War Measures and Mexico. The War: Bulletin, Mar. 14 p. m.-Mar. 21, a. m.—The Fight for Verdun. France: The Clergy and the Army. Germany: Additional War Taxes—New Minister of Marine. Great Britain: Items about Trades — Factional Politics. Ireland: Financial Burdens. Portugal: Commerce and Trade. Rome: Death of Cardinal Gotti—The Cause of the Irish Martyrs. Spain: Provincial and Commercial Jealousies.....553-556

TOPICS OF INTEREST

What Is the Natural Law?—Papal Bulls and the News Business — Gentle Hints — XLIV—The Young Man and Scientific Agriculture — The Mummers—Music in Our Churches.....557-564

COMMUNICATIONS

Father McErlane — The First St. Patrick's Church — The Amusements of Catholics — Two Queries—Can He Afford to Marry?....564, 565

EDITORIALS

Mr. George's Progress in Enlightenment — A Secularized Pulpit—The Source of Conscience Money—"Truckling, Venal Rome"—The Psychology of Dunning—The Failure of the Mexican Church 566-569

LITERATURE

Literary Style and the War.

REVIEWS: Dictionaire Apologétique de la Foi Catholique—The Way of Martha and the Way of Mary—The Dawn of Religion in the Mind of the Child—Life of the Rev. Charles Nerinckx—Taormina—A Short History of Europe, 1806-1914.

BOOKS AND AUTHORS: The *Catholic Mind* — "Drifting Waters"—"Journeys with Jerry the Jarvey" — "Heroines of the Modern Stage" — "Westdeutsche Kriegshefte"—"At the Door of the Gate" — "Carfrae's Comedy" — "He Would Have His Lady Sing"—"From Pillar to Post"—"A Cathedral Singer" — "A Daughter of the Revolution" 569-573

EDUCATION

Learning to "Don't".....573, 574

SOCIOLOGY

"Concerning the Next Generation".....574, 575

NOTE AND COMMENT

Marquette University—A Unique Monument by a Catholic Sculptor—Moral Evils of War—Purifying Films — An Official Summary of Labor Legislation 575-576

CHRONICLE

Home News.—The crisis in Mexico has apparently worked on the nerves of our legislators. On March 17, President Wilson signed a joint Congressional resolution authorizing the increase of the standing army to approximately 120,000 men, an addition of 20,000 soldiers. The measure had met with entire approval in Congress, going through the House with but one dissenting vote, that of the solitary Socialist member. At the time the aforesaid resolution was passed, the army numbered 82,000 individuals, and of these only 33,000 were readily available within the confines of the United States; the rest are in Panama and the Island possessions. Of the 33,000 available at home, 23,000 are on the Mexican border. At present the infantry is about 48 per cent of its full strength, the cavalry 75 per cent, the field artillery 77 per cent. The increase will add 16,000 to the infantry, 1,100 to the field artillery and 2,900 to the cavalry. According to the New York *Sun* the peace and war strength of the various branches by regiments is as follows: Infantry, 867—1,836; cavalry, 936—1,200; artillery, 877—1,128. Besides this joint resolution, Congress was busy with other measures pertaining to the army. Senator Chamberlain reported to the Senate a bill which doubles the number of cadets at West Point, thus providing for about 1,260 men at the Academy. Moreover, Congressman Hay introduced an Army Bill in the House, and there is also a Senate Army Bill under the patronage of Senator Chamberlain. According to the Boston *Transcript:*

War Measures and Mexico

> The essential difference between the House and Senate bills lies in the provisions as to the regular army. The House measure proposes to add new organizations to the existing establishment to give it a total peace strength of 150,000 fighting troops. The proportions of artillery and cavalry to the whole army would be changed to produce a well-balanced organization. The Senate bill provides for a sweeping reorganization of the regular army in all departments as urged by the War College in the plan of 1912. It provides a peace strength of 178,000. Of first importance in both bills, army officials declare, are the provisions for the organization of Federal volunteers after the federalization of the national guard to the utmost legal extent has been accomplished. The House bill would work out the project of building up a great citizen army in peace times through extension of the summer training camp plan. The Senate bill proposes to give the President wide authority to organize regiments in every congressional district. Both schemes are directed toward a full test of the possibility of raising and training a citizen army when no emergency of war exists. The Senate bill would permit the continental army plan to be worked out virtually as it was proposed by former Secretary Garrison.

A naval bill has been under hearing for a long period before the House Committee, and its completion is now a matter of short time. Meanwhile, the attention of the country has been almost entirely diverted from Congress to Mexico, where our troops are in pursuit of the elusive Villa. The situation is admittedly delicate. For though Carranza has stated, in reference to the American invasion, that the "international incident is settled," yet neither he nor his generals are to be trusted. Americans have been forbidden by Obregon to garrison Mexican towns; but on the other hand, he has sent out this conciliatory message to Carranza officials:

> A treaty having been negotiated between our Government and the United States of North America, in order that the troops of our respective Governments may cross the international line to pursue bandits who are committing depredations along our frontier, I hereby advise all officials and order them in every instance to place themselves in cooperation

with the military authorities of the United States in order that the best termination may result from the pursuit of these bandits.

Americans are leaving Mexico in large numbers; their reports as well as the dispatches from the border are not reassuring. Evidently it would take little to inflame all Mexico against the United States. In this event our soldiers will find the Mexicans well supplied with arms and ammunition obtained in the United States. United States customs reports show that more than 8,000,000 rounds of ammunition have been shipped across the boundary line into Mexico since Villa's last raid. Moreover, 10,000 small arms have been delivered to Mexicans. Reports submitted to army headquarters in San Antonio, Texas, indicate that there are immense quantities of munitions in Mexico.

The War.—During the past week activity on the Western front, with the exception of the district about Verdun, has been almost entirely confined to artillery and mining operations. Whatever gains have been made have been unimportant. Along the Isonzo the Italians after three months of comparative inactivity have renewed their offensive, especially on the Carso plateau, where they have been making vigorous attempts, but up to the present without success, to carry the summit of San Michele. In the Vilna district the Russians attacked the Germans on a seventy-mile front but were repulsed. In Eastern Galicia the Austrians have repulsed a number of Russian attacks at Tarnapol and along the Strypa. In Armenia the Russians are still advancing and are said to be within twenty miles of Trebizond, while further south they report the capture of Mamahatun, sixty miles west of Erzerum. The Turks claim to have again defeated the British south of Felahie, in Mesopotamia. In Egypt the British have cleared the entire coastal region of the Senussi and the Bedouins and have occupied Sollum, near the frontier of Tripoli. In German East Africa the British have taken Moshi. Austria has declared war on Portugal.

Bulletin, Mar. 14, p. m.-Mar. 21, a. m.

Although there has been no diminution in the intensity of the artillery fire to the east and west of the Meuse, there has been a noticeable slackening in the infantry assaults made by the Germans. The situation has been only slightly changed during the week. Northwest of Verdun the Germans have complete possession of the Corbeaux Woods, and of the Cumières Woods with the exception of the southern fringe, but they have failed to take either Bethincourt or Cumières village. The southern slope of Hill 265 appears to be in the hands of the French. The fiercest fighting has taken place near Mort Homme hill, on which the Germans claim to have got a footing, but this statement is officially denied by the French. So far, therefore, the Germans have taken only the advance positions of the northwestern defenses of Verdun. Northeast of Verdun the German artillery has been active on a line stretching from Douaumont through Vaux village to the vicinity of Damloup; and assault after assault has been made on Fort Vaux by the German infantry, but in every case they were repulsed. The battle at this point has been very sanguinary, as the Germans are trying to pierce the regular first line defenses of Verdun. The loss of Fort Vaux would be very costly to the French.

The Fight for Verdun

France.—The war is sadly depleting the ranks of the priests, religious and seminarians whom the law of universal conscription forced into the army. It is computed that up to the end of last year 1,165 members of the Catholic clergy had fallen in battle. Some 10,000 priests, including 300 chaplains, are said to be on the fighting line, and there are 12,580 ecclesiastics assigned to the medical service. But the post of stretcher-bearer appears to be almost as dangerous as that of the infantryman, for in one division no less than 80 of the medical corps attached thereto were killed or wounded. Of 760 Jesuits whom the Separation Law drove from France, 649 returned to bear arms, and older Fathers are serving as chaplains. Thirty-five Jesuits soldiers have been slain, 60 wounded, and 17 taken prisoners. At least their officers seem to appreciate the sacrifices these churchmen are making, for 1,161 priests and seminarians have won distinctions; 71 the Legion of Honor, 74 military medals, and 952 mention in the order of the day, but it remains to be seen whether the French Government, after the war is over, will show its gratitude by repealing the unchristian law that compels the consecrated hands of priests to shed the blood of their fellow-Christians.

The Clergy and the Army

Germany.—According to the statement made in the Reichstag by the Secretary of the Imperial Treasury, Dr. Karl Helfferich, there has been a deficit of 480,000,000 marks in the budget which must be covered by new taxes. "Economy is the only issue, we must put on the brakes wherever we can. Increase in taxes is the only solution." The new budget proposals and bills introduced by him are to bring in 10,000,000 marks each week to meet the expenses of the war. Comparing the financial resources of Germany with those of her opponents, he said:

Additional War Taxes

> France up to the present has not raised even 10,000,000,000 marks in war loans, and England has raised between 18,000,000,000 and 19,000,000,000 marks, of which 15,000,000,000 was in the form of a short-term floating debt. Germany has raised 25,000,000,000 marks and all the loans have been consolidated. At the same time the cost of the war in January and February fell below 2,000,000,000 marks.

Several references were made by him to financial advantages expected to accrue to Germany when peace was concluded. Special foresight, he seemed to think, was

required to prepare for a transition period between peace and the reestablishment of the country's financial and commercial stability. An additional purpose of his speech was to speed subscription to the war loan and by these measures to cheer the soldiers at the front: "Our troops have the right to expect that we at home prove worthy of them, and also that every one shall contribute as he is able in the effort to bring about victory and peace."

New Minister of Marine

Germany has apparently met with its first internal crisis in the retirement of Grand Admiral von Tirpitz, as Minister of Marine. His resignation had been foreshadowed by the reports of his illness. Whether, or to what extent, his retirement was connected with the submarine question is not known. The Emperor has written to express his regret at the Admiral's resignation, thanking him for the excellent services he has rendered his country as "creator and organizer of the German navy," and at the same time has bestowed upon him one of the highest marks of distinction. "There will be universal regret," says the *Morgen Post,* "that circumstances made the retirement of the Grand Admiral necessary. The reasons for this and the inner relations of affairs with one another cannot now be discussed, but it will be regretted that there was no other way out." He is succeeded by Admiral von Capelle, who assisted in working out the fleet plans of Admiral von Tirpitz, and is thoroughly familiar with the executive work of the imperial navy. The new Minister of Marine entered the service in 1872, became an Admiral in 1913, and is now just past sixty years of age. He has not held ship command in the last twenty-five years, but is an excellent administrative officer.

Great Britain.—According to Mr. Runciman, President of the Board of Trade, there has never been greater activity in the larger industries of Great Britain than there is at present. As a consequence the percentage of unemployment is low and wages are high. In normal times the proportion of unemployed in trade unions is about 5 per cent; in time of peace it has scarcely ever fallen below 2 per cent; it is now about one-half of 1 per cent. There are, too, longer hours of work; in nearly all the trades at present the overtime represents an increase of 4½ per cent in the number employed. In the active trades but 7 per cent of the available machinery was idle during December; of this 4½ per cent was out of use on account of a shortage of men due to enlistment. So far about 5,000,000 people have received an increase in pay; this increase represents $5,000,000 a week. Seamen, for instance, who received $22.00 a month and keep before the war, are now getting $42.00 a month. Women are gradually filling the places vacated by men called to the colors. There are now 77,000 women employed in the metal trade, 44,000 in the leather trade, and 274,000 in miscellaneous trades. No doubt the present prosperity is a help to the nation in this time of stress, but ultimately it will avail little or nothing, for most of the output of the factories that are working at such a speed is destroyed in war, leaving no balance to the credit of the country.

Items About Trades

The agitation of married men against compulsory service is a disturbing element in politics. Their complaints have been vigorously debated in the House of Commons, and when on March 17, after a prolonged debate, the Government asked for an adjournment, the motion was carried by the narrow margin of six votes. A candidate for Parliament from Leicestershire is conducting his campaign on a platform declaring that the Government has been guilty of a breach of faith against married men, in that, though it promised to call all eligible single men before drafting married men, it has not done so. The *Daily Sketch* remarks: "Are we in sight of another ministerial crisis and another reconstruction? It is not unlikely. If a crisis should come the natural resort would be to the Earl of Derby as the new leader."

Factional Politics

In England as in Germany, the Socialists are submitted to harsh criticism. The *Daily Express* declares that the party is threatened with complete disruption as the result of its anti-war propaganda. The offense seems to be contained in the following words:

> As believers in the international solidarity of labor we are convinced that it is the imperative duty of Socialists to unite with workers of all nations in the cause of peace and we are conscientiously opposed to participation in the war in any capacity.

The crisis is expected to eventuate at the Socialist conference to be held in Manchester next month.

Ireland.—According to *New Ireland,* the *Independent,* and such provincial papers as the *Westmeath Independent* and the *Leinster Leader,* the financial situation is causing widespread concern. After having in his speech of February 16 hinted at the huge vote of credit necessary to carry on the war, Mr. Asquith has just laid the figures before the public in the following terms:

Financial Burdens

> The outstanding liabilities on January 1 had reached a figure quite without precedent in the financial history of this or any other country, a figure so gigantic that when, in the course of time, the obligations come to be liquidated, they will impose a sensible, indeed a serious strain on the resources of the country for a generation to come.

The full figures given by the Premier bring the total credit now voted to $10,410,000,000. Ireland's share in this burden of taxation is $1,500,000,000, a relatively small figure when compared with the whole, but in relation to the poverty of the country enormous, and almost destructive of Irish capital and industry. The Secretary of the Financial Relations Committee calculates that, on the basis of the normal Irish family of five members, the

tax amounts to about $138.00 a family. If the next Budget adds another $25,000,000 to the present burden, it will add more than $25.00 to the tax per family.

The burden of taxation presses more acutely upon those who pay an income-tax. The tax is now strictly enforced in Ireland. Hitherto the income-tax law was less rigorously applied than in England. Though imposed for special circumstances and for short periods and to a certain extent tolerated by the country, its imposition is a breach of the Act of Union. The harsh enforcement of the illegal measure has caused great discontent.

Portugal.—Portugal's entrance into the war on the side of the Allies lends interest to the statement made by the foreign trade department of the National City Bank of New York, and quoted by the press, about the commerce of the country and its trade relations with the United States. Portugal is a comparatively small country. With the Azores and Madeira it has an area of 35,490 square miles, being a little less in size than the State of Indiana. But it has a population of 5,957,985, practically as great as have the New England States. Its foreign commerce amounts to approximately $150,000,000 per annum. In the past twenty years this commerce has more than doubled, and it has increased about 50 per cent in the last decade. The imports for 1913 were rated at $96,000,000, the exports at $38,000,000. The principal imports are cotton, hides, coal, wool, raw silk, wheat, sugar and manufactures of iron and steel. The chief exports are wines, cocoa, sardines and cork.

Commerce and Trade

The exports of the United States to Portugal have grown from $2,000,000 in the fiscal year 1905 to $5,250,000 in the fiscal year 1915, and $9,000,000 in the calendar year 1915. This increase in the exports of the calendar year 1915 occurs in the closing months; in the last half of the year the increment averaged nearly $1,000,000 per month. The imports of the United States from Portugal show little change, having been slightly more than $6,000,000 in 1905, and less than $6,000,000 in 1915.

Rome.—Cardinal Girolamo Maria Gotti died on March 19, at the venerable age of eighty-two. The son of a dock laborer, he was born at Genoa on March 29, 1834, and was ordained priest in 1856. Two years later he became a Carmelite. For some time he taught the sciences with distinction and in 1869 was present at the Vatican Council as theologian to his Superior General. In 1881 he was elected General of his Order and in 1889 was reelected to this office. In 1892 Leo XIII recognizing his unusual talents appointed him titular Archbishop of Petra and Internuncio to Brazil. As a reward for his services in that country, he was created Cardinal in 1895. He was Prefect of the Congregations of Indulgences, and of Bishops and Regulars, and in 1902 he succeeded Cardinal Ledochowski as Prefect of the Propaganda. On the death of Leo XIII, he was prominently mentioned as his probable successor and had many supporters in the Conclave. As a scientist, theologian, administrator, and diplomat Cardinal Gotti possessed talents of the highest order. In the midst of his honors he ever remained the simple and unaffected Carmelite.

Death of Cardinal Gotti

In a late number of the *Irish Ecclesiastical Record,* Dr. Walsh, Archbishop of Dublin, expresses his gratitude to Cardinal Vannutelli for the care and zeal which, as "Cardinal Ponente," he has manifested in the Process of Canonization of the Irish Martyrs. Dr. Walsh himself, acting in the name of the Holy See, is now taking the next step in the case known as the Apostolic Process. This last stage may consume from two to four years. The hope is everywhere expressed that Archbishop Walsh and Cardinal Vannutelli may be spared to see these 280 martyrs finally and solemnly "raised to the highest honors of the Altar." In Rome it is deeply regretted that Cardinal Moran and Mgr. Murphy who worked so generously for the cause of the Martyrs are not alive to share in the gratitude of Ireland toward Cardinal Vannutelli and in the glory to be soon conferred upon her children.

The Cause of the Irish Martyrs

Spain.—The Catalans have had a grievance against the Government ever since certain restrictions were placed upon the use of their provincial dialect in the schools, courts, and official documents. The Prime Minister, Count Romanones, now that the general elections are near, has tried to conciliate them by declaring Barcelona a "free port." This was a skilful move, for the Catalans dream of making their finest city another Hamburg or Liverpool. Neither the Government itself nor *El Norte de Castilla,* the journal in closest touch with the economic policies of the Cabinet, has very clearly defined what is meant by a "free port." Perhaps the term "port of free commercial storage," where goods may be imported and exported free of duty, but not rehandled in the interval, would be a better term. But the privilege granted to Barcelona has met with violent opposition in the different Provinces. Zaragossa dispatched to Madrid a representative commission headed by the Archbishop to lay before Count Romanones and Señor Urzáiz, the Chancellor of the Exchequer, the serious loss which will result to the agricultural interests of Zaragossa from the concession. The Province of Burgos vigorously protested by telegram; the Town Council of the capital and the Provincial Deputation marched through the streets, accompanied by cheering citizens, and handed in their resignations to the Civil Government. The ports of Bilbao, Vigo, Santander, Cadiz, Malaga, etc., jealous of Barcelona, claim similar privileges. The Government is divided on the subject, the Premier being inclined to limit the favor to Barcelona, while Señor Urzáiz wants it for all ports.

Provincial and Commercial Jealousies

TOPICS OF INTEREST

What Is the Natural Law?

WITH the dawn of reason, almost even with the first glimmerings of self-consciousness, there comes a realization, faint at first but growing in clearness, that there is a higher law than the human will; that there is an unseen power that rules not only the actions of irrational beings but those of man also; and that there is a moral compulsion exerted in mysterious ways but with unmistakable insistence over the deeds and thoughts of men and enforced by a sanction which, for all its unseen and unobtrusive character, is terribly and irresistibly operative. Various explanations have been given of the origin of this phenomenon, explanations widely different and sometimes extremely ingenious; but the fact of its existence is not denied. One of the first impressions of childhood is the sense of responsibility. Before the boy has learned his letters he has felt, if not understood, that there is a difference between right and wrong, and that he must at his peril do good and avoid evil.

Careful training by a religious-minded mother accelerates and deepens this conviction, but even untaught and untutored the youthful intellect grasps the truth that no one is altogether free to do just as he pleases; physical liberty indeed the boy knows he possesses, but he is aware at the same time that this liberty is not without its restrictions. Early transgressions cause him fear and mental anguish, even when he experiences no danger of detection at the hands of an irate parent; he trembles before a higher tribunal, before the Searcher of hearts, and he is not at peace until he has reasonable assurance that he has made his peace with the offended majesty of God. Similarly he rejoices when he acts nobly, and he finds in the satisfaction that follows a deed of generosity or courage, an ample reward which compensates for great sacrifices and seals his lips from boasting or seeking the approval of those about him. Vaguely but certainly he hears in the silence of his own heart the praise of One whose praise counts for more than anything else.

Advancing years develop the consciousness of obligation that has its birth in the intuitions of childhood. The boy soon finds that he is held accountable for what he does, that he is punished or rewarded according to whether he has acted or failed to act in conformity with standards of conduct, which he finds everywhere recognized. He learns to anticipate the chiding frown or the approving smile, he knows when to expect reproof and blame, and he finds parents, teachers, schoolmasters, and in fact all his seniors in agreement both on the broad lines and on the details of what is right. His reading of history brings with it the discovery that virtue is universally esteemed and vice held up to scorn, that all peoples are alike in observing general principles of morality, and that if races are differentiated into primitive and cultured, it is largely because of their greater or less insight into the more abstruse and more remote precepts of moral conduct.

Civilization gives peoples, and maturity gives individuals, a surer grasp on the finer things of life—at least theoretically—a more effective repression of unruly passions, at least publicly, a better observance of the demands of justice, a more enlightened service of God; in a word, a fuller adaptation of ways and manners to the dignities, requirements, duties, and proprieties of human nature. But in the state of barbarism as in the years of childhood there comes to every man, not by instruction but by the unaided light of reason, a clear, indisputable and ineradicable perception of certain moral imperatives, on the fulfilment of which depend, as he clearly understands, not only present happiness but future beatitude. There are axioms in the moral order no less than in the mathematical; once the nature of virtue is fully comprehended, it is as self-evident that good must be done and evil avoided, as that two and two make four. The perception of the idea conveyed by the word "ought" is as inevitable as the notion of being. The principle of moral obligation can no more be gainsaid than the principle of contradiction; neither needs proof, both are natural, not that they are innate, but in the sense that on account of their very nature, reason is impelled to formulate them.

No one questions the existence of these moral judgments, nor does any one deny their imperative character. Their origin for many centuries was, with practical unanimity, traced by all the great thinkers to the natural law. Up to the time of the appearance of the egotistically iconoclastic "Leviathan," philosophers almost without exception accepted the doctrine that the dictates of human reason with regard to fundamental principles of moral rectitude and moral deformity were the reflex of the dictates of Divine Reason on the same subject. Even those who could not accurately analyze their moral perceptions or give a scientific explanation of the sense of obligation of which they were conscious, were at one in regarding these perceptions as faithful copies of the Divine perceptions; they were agreed in interpreting the consciousness of obligation as an intimation of what the Supreme Lawgiver demanded of them in the matter of free actions.

Hobbes substituted for the Supreme Lawgiver the will of the commonwealth; Bentham, the dictates of pleasure and pain; and others following their example, declared that the source of moral obligation was to be found, not in the mandate of any power above earth, but in man himself, or in society, or in the present state of human evolution; so that now the notion that God dictates the law is rather generally scouted. The Church, however, with her horror of dangerous novelties in thought and her conservative tenacity in holding to old truths, still professes the old doctrine.

According to Catholic moral philosophy, a system built to a large extent on Aristotelian ethics as interpreted and

corrected by St. Thomas Aquinas, God acted with a definite uniform plan in externating the works of creation, and by His Providence moves all things inevitably toward its accomplishment. All the orders of creatures, similar but wonderfully dissimilar, minister to the Divine glory, not merely by possessing various natures and so mirroring forth varying degrees and aspects of Divine perfection, but also by their great variety of action. These actions accord with their different natures, and when properly employed take their part in the chorus of praise constantly ascending to the throne of the Most High. That there may be no discord in nature's hymn, God has assigned to each creature its function and has ordained that this function be carefully carried out. This ordination, which is the eternal Divine law, was framed in eternity and promulgated in time to each particle and portion of creation: to inanimate beings, by the uniform physical tendencies which determine their operations; to irrational animals, by the unconscious control of vital tendencies which we call instinct; and to man, the high priest in creation, by the light of reason, a light that manifests to him, not only the end for which he was made and means by which that end can be obtained, but also the strict obligation under which he lies of tending constantly toward that end through the means manifested, freely indeed but under pain of Divine displeasure. Here we have all the elements of the natural law, viewed objectively; it is a law because it has all the constituents of law, strictly understood, being a rule of action imposed on mankind, for mankind's good, by mankind's Lord, and duly promulgated by the light of reason; it is natural because it proceeds from the God of nature, is implanted in the human heart for the direction of men and has for its herald the voice of nature.

Human legislators record their laws on tablets of bronze or stone, or on statute-books, so that no one may plead ignorance as an excuse for not keeping them; similarly the Divine Legislator has given external expression to the Divine law in a way that clamors for recognition and forces itself on the attention of every reasonable being. He has written it in the human heart. Man has the gift of reason, and by it he can read in his own nature, not indeed the whole range of the eternal law at a single glance but such portions of the natural law as concern himself at any given moment. As occasion arises and need requires, man can see the clear prescriptions laid down by God for human conduct, and also, since at the same time he recognizes that these prescriptions have the full sanction of the Divine will, he can see the moral necessity of acting in accordance with them.

From this moral necessity, impressed on the rational creature by the light of intelligence and manifested to the individual by the practical dictates of reason, arises the obligation of observing the law. God sees the human actions which perfect human nature and lead it to its end. He also sees those which outrage human nature and divert it from its end; the former He wills to be done and the latter avoided; and that His will may be carried out, He exerts on human nature a Divine compulsion. But as He is infinitely wise and always acts in keeping with the nature of the creature concerned, He does not exert on man physical compulsion, for this, at least in the action so forced, would destroy human liberty; the compulsion He brings to bear on the human will is the compulsion of moral necessity.

Thus even in spite of himself, man feels impelled to do good and avoid evil; and at all times the general outlines of what it is that constitutes that good and that evil stand out before his mind. He sees, if not with invincible necessity, at least with a clearness that can be clouded only in rare and exceptional cases, the essential relations which he has toward himself, toward other creatures, and toward God; and notwithstanding all efforts to the contrary, he is fully aware, that if he would live aright he must maintain those relations inviolate. In word and deed it is true he can be untrue to the light, but the light itself burns steadily, it will not be quenched, inexorably it points out the way that he should go. He has the physical power to override every duty toward himself, his fellow-men, his God; but he cannot stifle the insistent voice that cries out within him: This shalt thou do, that shalt thou avoid. In other words reason teaches him the right order ordained by God, and at the same time promulgates the Divine mandate that he keep that order. This is tantamount to saying that he understands the precepts of the natural law and feels their pressure on his will. Such in general are the principal notions about the natural law, which, of course, is supplemented by the Divine positive law, a topic quite distinct from that discussed.

J. HARDING FISHER, S.J.

Papal Bulls and the News Business

TWO Papal Bulls have recently been brought to notice once again. They are, of course, products of the "Dark Ages," and offer splendid proof that the Papacy sought to destroy the timid ventures of newspaper enterprise in "those unpleasant days for journalists." The last person to make use of these Bulls was Mr. Charles R. Miller, of the New York *Times*. Recently, in an address delivered in the Park Avenue Methodist Church, he expounded their import in a way that was deemed worthy of "featuring" by the *American Press*, "A Weekly Journal for Newspaper Men." Since we may expect to hear of these documents again, it may be well to give them a careful consideration. Mr. Miller thus informed his audience:

> Volumes of news letters have come down to us showing that letter writing continued through the Middle Ages. The Church and the State both attempted to wipe out the custom. In April, 1572, Pope Pius V issued a Bull against the letters. This was a few months before the massacre on St. Bartholomew's day. His successor issued another Bull against them in September, 1572, a few weeks after the massacre, directing that writers should be

condemned to the galleys. That was an unpleasant age in which to be engaged in the newspaper business.

It is hardly to be presumed that busy editors of metropolitan papers can find the time either to read or digest the contents of the "Bullarium Romanum," but it is too bad that kind friends are not at hand to warn them of the danger of repeating reckless statements about the Papacy in general or Papal Bulls in particular. Had Mr. Miller such a friend he would never have delivered his speech as it stands. His statements, carelessly made and as carelessly reprinted in the *American Press,* are but another instance of that popular state of mind which takes for granted the correctness of anything darksome and benighted that is said against Rome.

The Bulls in question are found in the fourth tome of the Bullarium, part III, pages 196 and 234, respectively. The first of these documents was issued by Pope Pius V, and is dated March 17, 1572. It is directed, as the document itself tells us, "against those writing, dictating, retaining, transmitting and not destroying news letters and letters called *d'avisi, which either contain statements that would injure any one's good name, or make public future transactions and matters pertaining to the government of the Ecclesiastical State, which require secrecy.*"

There is consequently no general condemnation of news letters, as Mr. Miller has been led to believe, but the suppression, in the first place, of malicious and defamatory publications which would destroy the good name of reputable citizens. The Papal Decree thus bears eloquent testimony to the wise and truly Christian concern of the Holy See for even the least of its subjects. In the second place, the document forbids what no efficient modern government would tolerate: the distortion and premature publication of State business which of its very nature required private consideration before it could be made known.

In this the Pope, not only acted wisely, but his action has the sanction of the present usage of governments in time of stress and danger. The calumnies of jingo papers are not to be preferred to the nation's welfare. A mere glance at the Bull makes clear the Pontiff's whole contention. He is found complaining that these malicious letters insult both public officials and private individuals and injure their reputation. Moreover, he rightly judges that the rash announcement of the unfounded reports, about important steps to be taken, "results in hatred, enmities, seditions, quarrels, and in a multitude of murders." In order, therefore, to prevent such evils from befalling the country in the future he forbids, as in duty bound, that any one should "write, dictate, copy, multiply or retain news letters and letters of prognostication, commonly called *lettere d'avisi,* containing insults, injury or harm to any one's reputation and honor," and in which, moreover, as above described, the private deliberations and intended actions of the State are prematurely exposed and usually wrongly and dangerously interpreted, thus making the State more difficult to govern and imperiling the welfare of the commonwealth.

A careful study of this Bull in the light of the conditions called forth by the world-war cannot fail to evoke admiration for the prudence and the charity of the Holy See. The Papacy can well stand in the searchlight of the world, but unfortunately this light is rarely turned upon the real Papacy. As in the present instance it is usually directed to a caricature. However, a better day is dawning.

The Bull of Pope Gregory XIII, dated September 1, 1572, is of the same tenor as the one just examined. The Pontiff complains that there is in Rome a group of men "who set forth, receive and spread, without any discrimination, truths and falsehoods, things that happen at home and abroad or never happened at all. They have made an art of this, as it would seem. Many of them, urged by the greed of lucre, send hither and thither short anonymous commentaries upon these matters, based mostly upon false rumors. Sometimes they first send these papers to different places outside the city, and then, when they are brought back, they carry them about and sell them. They not only trifle at pleasure with actual facts, but brazenly prophesy the consequences that are to follow from this or that event." As a result of such mercenary dishonesty and disregard for truth, "the good name and reputation of many suffer harm." To safeguard the rights of honorable citizens against this criminal and venal band of harpies, who regardless of truth, neither respected themselves nor others, but were intent on scattering the seeds of discord, the Pontiff directs "that no one hereafter shall compose *such* commentaries, or accept them when already written, or copy or spread them, or presume to send them to others." A sanction then follows, none too severe for men whose business is fraud and calumny, the ruin of the innocent and the creation of civil discord.

In neither of these two Bulls is there the slightest question of forbidding any legitimate news business. Undoubtedly papers are tolerated today which answer to the description of those condemned by the Holy See in the sixteenth century. But no sane and honest man will claim that we can boast of this as a sign of progress. To such sheets we must attribute, as the Pontiffs did in their day, the mercenary campaigns of slander and calumny, the propaganda of sedition and murder, the deeds of arson, poisoning, wreckage and violence of every description that now amaze, disgust, and horrify all good men.

JOSEPH HUSSLEIN, S.J.

Gentle Hints

CATHOLICS, when they come to give the point a thought, cannot fail to see that the Church has a duty to mankind; that mankind is world-wide; that, since

clearly, Peter cannot any more in person rise up and carry the Faith abroad, he must have others do it for him—and why not you or I? Again, they can generally be brought to appreciate the fact that, having once given ourselves to that work, and having been steadfast not to spare ourselves in exertion, we need not be over-solicitous about results; that, in missionary enterprises, a love of generous effort is the ideal stimulus, rather than immediate effects. And, on the other hand, when once it has come home to some of them that Father So-and-so, whom they have met, is living, of his own free will, under such conditions, there is a prompt and genuine enthusiasm of response.

Now that the Society for the Propagation of the Faith is taking root in the dioceses, now that the Association of the Holy Childhood is becoming a power in the schools, now especially that this country has a National Seminary for the Foreign Missions, known as Maryknoll, the future is becoming bright. Our people will grow to love their neighbor, not only if he is a next-door neighbor, but even when so far off that his feet press against ours through the thickness of the earth. A "missionary apostolic" will no longer mean an uncomfortable beggar, to be avoided or got rid of, but a choice phenomenon of Christianity the discovery of which will make the heart beat quicker.

For the life of our priests in pagan countries has a double claim on our attention; its ideals should inspirit us, its actual conditions stimulate us to tireless activity. The first of its ideals is one which, of necessity, must captivate all Catholics who are not irremediably tainted with parochialism; for it is that aspect of the Church's work by which she claims the name "Catholic." She must reach out from her centers of life and take in new matter, alien and uncouth, and transform it into herself, for no living organism that is not failing can avoid the twofold growth, expansion outwards and development within, nor dispense with one in favor of the other.

The second ideal of missionary life is personal to the worker; it is the ideal of the Cross. Not, indeed, that all mission work is an uninterrupted crucifixion; but that the standard of values established, once for all, on Calvary, abides for the apostle. The first steps in his career constitute a sort of initiation to the pain-ideal; the severance of home ties, the change of language and of customs and of climate, the consecration, soul and body, to an alien race; all these set a seal upon his life. And if, in virtue of the adaptability of human nature, the life turns out to be enjoyable in many ways, still the ideal that drew these men to sacrifice will not fail to raise the level of their lives.

But, as a general rule, our men in the mission fields *are* suffering. They are suffering perhaps most of all in their zeal: all of them have ambitions for the betterment of their people; few of them ever get the means to carry out their plans. And the problem seems insoluble; for it is patently abnormal that the infant Church in those far countries should be dependent for sustenance on the "adult" Catholics of civilization; yet it does undeniably so depend, nor will it for many years be able to provide either sufficient priests or adequate religious institutions of its own. Meanwhile the missioner bears the yoke of beggary. Many, too, fall victims to their adopted climate; perpetual fevers wrack them; their powers are impaired. Others suffer from the people, in a word, the "perils" of St. Paul are altogether up-to-date.

There is, moreover, a patriotic as well as a Catholic consideration that enters into this matter; for it cannot possibly be denied that genuine missionary enterprise is a large factor in the glory of any country. The Ireland of long ago and the France of today are conspicuous examples; none of their prowess, whether in war or in the peaceable pursuits of science and of letters, can boast so full a share in winning for those nations the regard and the gratitude of mankind as their generosity in bearing afar off the gift of faith.

And now to Catholic America is offered a place in the same company. For she has grown strong in faith and, disclaimers notwithstanding, rich and enterprising. By a special mercy of Divine Providence she is at peace, and will remain so, let us hope. Therefore as the blood of other nations ceases to fill the veins of the missionary body, she must lend some of her own.

The missionary press, the missionary aid, the missionary vocation: such are the three practical points upon which intelligent interest should be centered, if results are sought. For missionary purposes the press may be divided into two classes, the literature that has no object other than to stimulate the Catholic spirit of the people and call attention to the work in foreign lands; and the general Catholic periodicals of the day.

There is room for a suggestion in either case. Of the former it may be said that it is both scanty and imperfect. The number of books and pamphlets in English on mission subjects is very limited and must be increased. The missionary magazines are about as numerous as the supply of available subscribers justifies; they need to be carried further afield, into more, nay, all of the Catholic homes of the country. Further, they would not, in the long run, lose by a greater breadth of outlook, a lesser tendency to the sensational, and a very much greater variety both in text and illustration. But editors now have too much to do. The missionaries in the field are too busy to write unless under the compulsion of the harassing need of the moment; consequently their articles are, for the most part, appeals; and it will be so for ever, unless the missionary organs make up their minds to pay substantial honorariums for articles intended not to touch but to instruct the gentle reader. As for the periodical press I need only say that it has already begun to do the proper thing, viz., to insert in every issue, in the case of papers, a missionary column, and, in the case of magazines, to notice the missions occasionally.

On the second question, that of missionary aid, I

do not feel called upon to say much, the less indeed since I am myself a missionary frequently seeking aid and occasionally getting it. Moreover, I know the question to be a much-debated one. So I shall be readily forgiven if I am content with applauding the efforts of the Society for the Propagation of the Faith and the independent efforts of many priests and bishops.

The third question, that of encouraging vocations to the foreign missions, is one upon which I cannot speak in terms of business. Is it a profitable matter for Bishop So-and-so to let six men go from his diocese to the foreign missions? Obviously not; he loses his six men. Are there unbusinesslike people who think otherwise? Why, yes. And I am of them. For, after all, "You have not chosen me," and the Spirit breatheth where it will. So if this diocese or, analogously, if this parent does not resist God's Spirit today when it inspires men to go to the foreign missions, tomorrow it will come back and sanctify the home. Since the call is from on high, why not commit our way unto the Lord and let Him bring it to pass?

In the solution of these three problems lies the future of America as a missionary country, and her title to the greatest glory that will ever be offered for her attainment. God grant that she may reach it! "With thy comeliness and thy beauty, set out, proceed prosperously, and reign."

T. GAVAN DUFFY.

XLIV—The Young Man and Scientific Agriculture*

DURING the past few years the slogan, "Back to the Soil," has become more widespread and more insistent; and with reason. On the farm a man has more room for expansion and experiment, better opportunities for delving into the secrets of nature than are afforded by other occupations. Yet I would not imply that any one who fails in a city avocation can expect to go to the farm and make an easy livelihood. The fact is, that the successful farmer must be a well-informed man, with initiative and judgment, and not one who turns to the soil as a last resource. To the young man, therefore, born and bred on the farm but lured to the city by its promise of cheap success, I would say emphatically, heed the call of the soil, go back and face nature's problems like a man, conquer them and reap the rewards, sometimes very bountiful, of victory. I should, however, be more chary about advising the city lad to turn to the country life, unless he has plenty of courage and perseverance, and is willing to go slowly, begin at the bottom, master each step, and work hard and patiently. Farming is not to be learned from books, although books afford opportunities for profiting by the experience of others. Nature yields her secrets only to the lovers of nature, and success is assured only to painstaking, devoted observation of the ways of plants and animals, and to sympathetic attention to the characteristics of climate and soil. Yet the scientific farmer may have the assurance that eventually his farming will prove not only a lucrative source of livelihood but an art as well, scarcely less fascinating than the learned professions.

There are various branches of farming, all of which are profitable if prudently taken up with a definite plan in view. Under the term general farmers may be placed those who devote themselves to the raising of the grasses and grains. For this, large acreage is required and the rotation of crops must be systematically observed so that the grains will not follow one another too closely, as this would soon deprive the land of its phosphorus, the grains drawing liberally on this element. For example: suppose we have a three-hundred acre farm to be planted with grasses and grains. The first step is to plan our work, dividing the whole farm into probably five fields, corn, oats, wheat, hay and pasturage. Rotation could then be carried out as follows: In field one, where corn had previously been planted, wheat could be sown, where wheat had been grown, a grass could be planted, etc., thus avoiding the same crop on the same field two successive years, a wise precaution, unless we are prepared to return to the soil the elements which were taken away with the previous crop. This is readily done on farms where much live stock is kept, as three-fourths of the elements are returned to the soil in the form of fertilizer at hand. The other one-fourth is made up by the use of commercial fertilizers or by the purchasing of stock feed to be fed with the crops from the farm.

Location is an important factor of success. Transportation facilities and labor prospects should be looked into, though another important consideration is the quality of the soil. Many a young man has left the farm and gone to ruin in the cities, where he eked out a living pulling the "ding-ding strap" on the street cars, or measuring cloth in a department store for a meager wage, simply because he did not understand how to maintain the fertility of the soil. If the fertility of the soil is lost, it takes several years of scientific work and careful rotation of crops to bring the land to its full productivity. This is best accomplished by growing legumes and "plowing them under," thus in one operation adding both nitrogen and humus to the soil.

There is also the general truck-farmer or gardener, whose farm is smaller and therefore more easily managed than is that of the general farmer. His work is done principally in the early spring and early summer months. The truck-farmer or gardener is in a position to specialize, and thus produce vegetables which may mean much to him. There is less to contend with in this system of farming and success is more likely, the more so if the farmer is ingenious enough to put his product before the prospective buyers, carefully graded and selected, so as to induce purchase. Yet the specialist is more apt to become narrow-minded than is the grower of field products. This is quite natural, for the work of the

* The second article on agriculture.

specialist is confined to the needs of a few plants, while the general farmer, having a wider range, becomes more familiar with the elements of soil composition and plant life. Soil composition enters so largely into the farmer's successive failures that it cannot be insisted on too much. Every crop must be fed and its food must come principally from the soil in which it is planted. For instance, corn, wheat and oats require one kind of sustenance; tobacco another. And it is essential that the soil contain the elements necessary for the crop before the seed is planted. Hence the farmer who expects to succeed must be alert in this and other ways. He must look into his soil and be prepared to supply any deficiency. This feature of a farmer's work, as indeed all other features of it, makes a demand on intelligence and industry. Stupid or lazy boys will scarcely become successful farmers.

It is strange that farming is not held in higher esteem. That all, without exception, depend on the farmer, more or less directly, for their sustenance is readily conceded. Why then is his work in such low esteem? Cities are necessary, but the farm is necessary that the city may become a possibility. Let the farmers stop work but for one season and the mortality statistics would rise rapidly. The clerk would leave his books, the teacher his class, the painter would forsake his brush and the doctor his patients, in a word, the world would be a crying, starving mass of humanity.

Truly, a man on the farm is a benefactor to the race in a noble way and he can console himself with the thought that by his labors, he is helping his fellow-men more than does the millionaire who builds libraries and donates hero medals with a thousand strings tied to them. The deeper a young man delves into agriculture, the greater grows the desire to go farther. This desire begets a love for nature and this in turn begets a noble, generous-hearted man, whose counterpart is seldom found in cities. Years ago, Horace Greeley invited young men to go West. Later the young man was invited to go South. Now he is invited to return to the soil, whether it be North, South, East or West. What must we conclude from this? That the energy, the ambition and the intellect of the young man can always be put to good use on a farm.

BROTHER GERARD, C.F.X.,
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The Mummers

ONE night about five years ago I heard a burst of musical voices so close that they might as well have been inside the house instead of outside; so I asked the singers inside, hoping that they might then seem farther away. Then I realized that they were the "Christmas Mummers," who come every year in country parts to enact the rather rigid fragments of the old Christmas play of "St. George," "The Turkish Knight," and the "Very Venal Doctor." I will not describe it; it is indescribable; but I will describe my parallel as it passed.

One could see something of that half failure that haunts our artistic revivals of medieval dances, carols, or Bethlehem plays. There are elements in all that has come to us from the more morally simple society of the Middle Ages: elements which moderns, even when they are medievalists, find hard to understand and even harder to imitate. The first is the primary idea of mummery itself. If you will observe a child just able to walk, you will see that his *first* idea is not to dress up as anybody, but to dress up. Afterwards, of course, the idea of being the King or Uncle William will leap into his mind. But it is generally suggested by the hat that he has already let fall over his nose, from far deeper motives. Tommy does not assume the hat *primarily* because it is Uncle William's hat, but because it is not Tommy's hat. It is a ritual investiture, and is akin to those Gorgon masks that stiffened the dances of Greece or those towering miters that came from the mysteries of Persia. For the essence of such ritual is a profound paradox: the concealment of the personality combined with the exaggeration of the person. The man performing a rite seeks to be at once invisible and conspicuous. It is a part of that Divine madness which all other creatures wonder at in man, that he alone parades this pomp of obliteration and anonymity. Man is not, perhaps, the only creature who disguises himself. Beasts and birds may perhaps take the colors of their environment; but that it is not in order to be watched, but in order not to be watched; it is not the formalism of rejoicing, but the formlessness of fear. It is not so with men, whose nature is the unnatural. Ancient Britons did not stain themselves blue because they lived in blue forests; nor did Georgian beaux and belles powder their hair to match an Arctic landscape; the Britons were not dressing up as king-fishers nor the beaux pretending to be polar bears. Nay, some naturalists believe that modern ladies paint their faces a bright mauve with the idea of escaping notice. So merry-makers, or mummers, adopt their costumes to heighten and exaggerate their own bodily presence and identity; not to sink it, primarily speaking, in another identity. It is not acting, that comparatively low profession, comparatively, I mean, it is mummery; and as that ardent anti-ritualist Mr. Kensit would have said, all elaborate religious ritual is mummery. That is, it is a noble conception of making man something other and more than himself when he stands at the limit of human things. It is only careful faddists and feeble philosophers who want to wear no clothes; and be "natural' in their revels. Natural men, really vigorous and exultant men, want to wear more and more clothes when they are reveling. They want worlds of waistcoats and forests of trousers and pagodas of top hats toppling up to the stars.

Thus it is with the lingering mummers. If our more refined revivers of miracle plays or morrice dances tried to reconstruct the old mummers' play of "St. George" and "The Turkish Knight"—I do not see why they do not—they would think at once of picturesque and appropriate dresses. St. George's panoply would be pictured from the best books of armor and blazonry; the Turkish Knight's arms and ornaments would be traced from the finest Saracenic arabesques. When my garden door opened on that Christmas Eve and St. George of Cappadocia and England entered, the appearance of that champion was slightly different. His face was energetically blacked all over with soot, above which he wore an aged and very tall top hat; he wore his shirt outside his coat like a surplice, and he flourished a thick umbrella. Now do not, do not begin to talk the genteel modern drivel about "ignorance"; or suppose that the mummer in question, who is a very pleasant rat-catcher with a tenor voice, or suppose, I say, that my friend the mummer dressed

like this because he knew no better. Do not be yourself so deplorably "ignorant" as not to realize that even a rat-catcher knows St. George of England was not black, and did not kill the dragon with an umbrella. The rat-catcher is not under this delusion; any more than Paul Veronese thought that very good men have luminous rings round their heads; any more than the Pope thinks that Christ washed the feet of the Twelve in a cathedral; any more than the Duke of Norfolk thinks the lions on a tabard are like the lions at the zoo. These things are denaturalized because they are symbols; because the extraordinary occasion must hide or even disfigure the ordinary people. Black faces were to medieval mummeries what carved masks were to Greek plays: it was called being "vizarded." My rat-catcher is not sufficiently arrogant to suppose for a moment that he looks like St. George. But he is sufficiently humble to be convinced that, if he looks so little like himself as he can, he will be on the right road.

This is the soul of mumming: the ostentatious secrecy of men in disguise. There are, of course, other medieval elements in it which are also difficult to explain to the fastidious medievalists of today. There is, for instance, a certain output of violence into the void. It can best be described as a raging thirst to knock men down without the faintest desire to hurt them. All the rhymes with the old ring have the trick of turning on everything in which the rhymesters most sincerely believed, merely for the pleasure of blowing off steam in startling yet careless phrases. When Tennyson says that King Arthur "drew all the petty princedoms round him," and "made a realm and ruled," his grave royalism is quite modern. Many medievals outside the medieval republics believed in monarchy as solemnly as Tennyson. But that older verse:

> When good King Arthur ruled this land
> He was a goodly king—
> He stole three pecks of barley meal
> To make a bag-pudding,

is far more Arthurian than anything in the "Idylls of the King." There are other elements, especially the sacred thing that can, perhaps, be called anachronism. All that to us is anachronism was to medievals merely Eternity. But the main excellence of the mumming play lies still, I think, in its uproarious secrecy. If we cannot hide our hearts in healthy darkness, at least we can hide our faces in healthy darkness. If we cannot escape like a philosopher into the forest, at least you can carry the forest with you, like a Jack-in-the-Green. It is well to walk under universal ensigns; and there is an old tale of a tyrant to whom a walking forest was the witness of doom. That indeed is the very intensity of the notion: a masked man is ominous; but who shall face a mob of masks?

G. K. CHESTERTON.

Music in Our Churches

WHEN are we Americans going to develop a sound musical taste? No doubt as we are educated into it by municipal concerts and recitals, and as the younger generation is taught at school to appreciate the best in musical literature, we shall eventually raise our standard. Meantime, however, this country must patiently endure the execution of the distinctively American dime-novel music. Our thirst for noise, jingle, and sensation must be satiated. We even persist in seeking these bizarre effects in our churches. There, perhaps more than any place else, is our desire for the improper evidenced. For the whole nature of the music in our churches is anything but what our sense, not only of obedience, but of propriety tells us it ought to be.

This truth was rather deeply impressed on the writer a few years ago, when, after the late Mass in a venerable old church in this country, a devout woman of culture and recognized musical discernment came to the choir loft to express her delight at having at last heard singing that was in the true spirit of the Church. She said that usually the music is a positive distraction rather than an aid to devotion. But that day she had not been jolted out of the solemnity of the service by music transposed from the concert or operatic stage to the sacred precincts of the altar.

How few are the churches where we find church music, and that rendered in an artistic manner. The one aim in many of our choirs seems to be to make an impression. If the people sit open-mouthed at the performance, our choirs have accomplished their purpose. They overlook the fact that the open mouths may be due to a sudden loss of breath at the audacity of inflicting such vocal gymnastics on the congregation. The congregation has come to pray and goes away perhaps cursing. People reason that if they want operatics appropriate places can be found to enjoy them. But when they come to religious services they expect the music to help them raise their hearts heavenward.

Even when the real church music is reluctantly rendered, how many ask themselves if the rendition has been orthodox? How often do we not hear such remarks as: "If that be Gregorian chant, I prefer the latest 'rag.'" No wonder people dislike plain chant. They seldom, in this country, hear it as it should be sung. When you speak of plain chant they immediately recall an evidently unprepared, dirge-like song, or a boisterous attempt to escape from the musical labyrinth in which the singers find themselves. People who are accustomed to hear such barbarous renditions of liturgical music, fail to see anything plain about it.

In view of the fact that the organist is in many cases choir-director too, he is in a great degree responsible for such a condition. He, by his position, is the life of the choir. Life, let it be noted, does not necessarily imply predominance. The organist is to be predominant only inasmuch as he suffuses the whole musical part of the service with the unobtrusive, dignified, ethereal spirit which is characteristic of church music. Surely he is not doing this when he draws the attention of the congregation from the celebrant to his own extravagant feats in accompanying the Preface or *Pater Noster*. Neither is he living up to the true spirit when he interjects love songs, operatic extracts, and what might be called secularized sacred music. Yet how many such organists have we distracting us in our devotions, and desecrating God's temple of prayer.

To use music of such a character in our churches is absolutely inexcusable. We can readily see why the Salvation Army must resort to singing, "He will save you. He will save you. He will save you." to the tune of "There'll Be a Hot Time in the Old Town Tonight." But with the wonderfully beautiful polyphonic music, as well as some devotional Masses and *motets* in the modern style to vary with the Gregorian chant, we are really to blame for persisting in converting the church into a Carnegie Hall or a Metropolitan Opera House. Even if our vitiated taste makes the proper music unpleasant to hear, why not do an hour or two of penance every week? Since the liturgical chant is also really a prayer, our song will then be doubly efficacious. God may even answer our prayer in an unexpected manner by blessing us with a love of the true and the beautiful.

When we shall have become blessed with this gift, our rendition of plain chant will no longer be an irksome task. On the contrary, we shall endeavor to make its rendition true that its beauty may be evident. For this, intelligent, conscientious practice is requisite. Under no circumstances should we attempt to sing the Church's expressive melodies without an analysis of their composition, and surety as to the notes. Neither should we jumble and mouth the text of which the melody is the expression. Both the words and the music must be brought out clearly. Clearness and loudness, be it noted, are hardly synony-

mous. Is the song of the nightingale less clear because of its sweet pianissimo and delicate crescendo? We know this shading is necessary for all musical art, but especially is it requisite for the proper rendition of plain chant. Intelligent shading, as nothing else, brings out the chant's real idea, prayer. If I mistake not, we are admonished not to tempt God by unprepared, irreverent prayer.

Are we not likewise forbidden to distract others in prayer? If this applied to the singers, how much more watchful must the organist be against this fault. He will have the temptation to play continually, as though he were engaged at a moving-picture theater. But as someone has said, "There is a time for speech, and a time for silence." Let him therefore support the choir when they sing; let him play his becoming interludes; let him even accompany the responses. These constitute the time when he may speak. But let him remember, to quote an authority, "the intonations of the celebrant and his ministers, the Orations, Epistle, Gospel, Preface, *Pater Noster, Dominus vobiscum; Ita missa est,* must be unaccompanied; at most the pitch may be given." Moreover, "silence on the part of the organ between the *Pater Noster* and the following *Per omnia* is desirable." How many know, too, that in Requiems, and on the Sundays of Advent and Lent the most the organ may be used for is to accompany the choir? It is perfectly clear that an observance of these regulations cannot help but make the house of God truly a house of prayer.

Why do we not observe them? We would not think of using red vestments on the Sundays on which green must be worn. Nor would we attempt to say Mass backwards. Liturgy has prescribed against any such abuses. What about liturgical music, then? As plain as he could make it in black and white, the late Pontiff, Pius X, wrote in his *Motu Proprio:* "We do therefore publish *motu proprio* and with certain knowledge, Our present instruction, to which as to a juridical code of sacred music We will with the fulness of Our Apostolic Authority that the force of law be given, and We do by Our present decree impose its scrupulous observance on all." Does that bind us to its observance? A commentary on this decree tells us that "the regulations concerning church music are generally binding under pain of sin, and subtle distinctions to escape this responsibility are useless." Does not, then, our respect for lawful authority demand the fulfilment of these regulations?

But even aside from any such authority, good taste demands the observance of these regulations. An esthetic taste desires harmony. Does the love music from "Samson and Delilah" harmonize with the awful Sacrifice of Calvary? Does the brilliant technique of the organist make us realize more deeply the Divine Presence on our altars? Are we drawn closer to God by the musical part of the services, or do we leave His Presence more distracted than when we entered? Does our liturgical chant ascend, to quote the *Motu Proprio,* "in the odor of sweetness," or does it put "into the hands of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple"? This is weighing it in the balance of good taste. With this, if nothing else, as a criterion we ought to realize effectively that the whole spirit of the music in our churches should be one of prayer. STEPHEN LA SALLE.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Father McErlane

To the Editor of AMERICA:

A recent editorial in AMERICA, in which reference is made to the Rev. Daniel McErlane, S.J., was a just tribute to a great man. It was my privilege to know him, which means that I loved him, and have the most profound reverence for his memory. Father McErlane was tall, standing, I should say, six feet and one or two inches, and of large frame, weighing about 200 pounds. The superficial might say that he was rough and curt, but no one who really knew him would say so. He was brave, and strong, and constantly at work, kind and tender, spending himself at all times for Christ. He passed some time at the jail every day, and this in spite of the fact that he was the assistant pastor of one of the busiest of the churches of St. Louis. God alone can tell the good he did to the poor prisoners. I know how the jailer, a non-Catholic, respected him, and how the criminals, whom he not infrequently spent the night consoling, loved and revered him. On one occasion I walked behind him in order to enjoy the spectacle of the homage which all men pay to simple virtue. He perhaps did not notice it, but when he walked the streets, the hats of all who knew him, humble and poor as well as rich and influential, were raised as he approached, in marked homage and respect.

The extent of his charity no man will ever know; but this is certain, that, poor though he was, without a penny of his own, he was able to distribute in charity very large sums. There were men in St. Louis, busy men, some of them non-Catholics, men of the sort that have no time for words but who do things, men who recognize other busy men who do things, to whom Father McErlane could go, and say in his quick, earnest, brusque way, "I need so much money at once for an urgent charity." Neither person had time for argument. To the ordinary observer the man to whom the appeal was made might appear to be as hard as flint, but "Father Mac," as he was affectionately and respectfully called, knew better. Being all heart himself, he recognized heart in others, and he gave his confidence, which was never abused. "How much do you want, Father Mac? Well, here it is." His request was granted at once with pleasure and gratitude for being allowed to share his true charity.

And then what a man he was with children! He was their friend. They knew him and he knew them. And how they loved him, and how he loved them! I have surprised him all in tears over the approaching death of a nine-year-old girl. And yet for all his constant activities he was a scholar, a theologian and an author. His funeral was an eloquent proof of the affection in which he was held. All classes were there: the rich and, as the world goes, the powerful, and those whom Father Mac especially loved, the poor and the outcast; and among them all there was not, I believe, a dry eye. The whole citizen body, high and low, combined to do him honor, and he deserved their tribute. Nothing that AMERICA or any writer could say could do full justice to the saintly Father McErlane.

St. Louis. P. B.

The First St. Patrick's Church

To the Editor of AMERICA:

Several Catholic papers have printed, apropos of St. Patrick's Day, an item that begins:

> Old St. Patrick's in New York was the first church in America to receive the name of the Irish Saint. Its cornerstone was laid in 1809, on June 8, and the completion of the building was delayed by the war of 1812. The centennial of the laying of the cornerstone was celebrated about seven years ago. The church was dedicated on May 4, 1815.

This is not correct history according to that standard author, Dr. J. Gilmary Shea. To my native Baltimore belongs this distinction of the first St. Patrick's Church, as Dr. Shea relates on page 602, Vol. II, of his "History of the Catholic Church in the United States":

> On the 10th of July (1807) Bishop Carroll laid the corner-stone of the new church of St. Patrick at Fell's Point . . . to replace the frail structure already in that district which was found incapable of being enlarged to meet the wants of the people.

The Rev. John Francis Moranvillé was the pastor, and when the building was completed, "Bishop Carroll, attended by a numerous body of his clergy, entered on the 29th of November, 1807, to dedicate it to the service of Almighty God." (p. 603) The previous history of the parish is interesting as giving further priority over the New York dates cited above.

Bishop Carroll ordained to the priesthood, on December 17, 1795, an English convert, the Rev. John Floyd, who had been drawn to the Church by the famous early New England convert, the Rev. John Thayer. Father Floyd was given charge by the bishop of the poor mission at Fell's Point, where inspired by him, the congregation leased a lot on Apple Alley, near Wilks Street, and on it erected, by the voluntary work of the men of the congregation, a frail insecure structure thirty-five feet wide by forty-two feet deep, which was dedicated to St. Patrick. The pastor in ministering to a yellow fever victim among his flock caught the infection and died of it on September 8, 1797, in the twenty-ninth year of his age. His successor as pastor, in 1803, the Rev. Michael Cuddy, met the same fate, October 5, 1804. Previous to this Father Garnier had officiated at St. Patrick's until his election as Superior General of the Sulpicians. The parish still flourishes with its St. Patrick's Church at Broadway and Bank Street, and the pious traditions of its historic past are being perpetuated by its present worthy pastor and his zealous assistants.

Baltimore. J. D. H.

The Amusements of Catholics

To the Editor of AMERICA:

Your editorial on "The Amusements of Catholics" is timely. It shows, alas, that our Catholic people are neglecting the things of the mind. But the fault is not altogether theirs. There is a reason for their not attending lectures, and the reason is that they have been swindled too often. Many of the imported Catholic lecturers from England, or native lecturers with English mannerisms, who within the past six or eight years have come before the Catholic public in the United States, have shown themselves devoid of even the least claim to be called lecturers. They have read their notes, and they have not done that intelligently; they have made their talks immortal by making them everlasting; they have discussed topics in which no red blooded American Catholic had a vital interest; they were not in good voice; they could not be heard in a moderately sized hall, and at times their whole lecture was quarried from another source. Is it any wonder that American Catholics, after repeated experiences with so-called lecturers, have concluded it to be the part of wisdom to avoid lectures altogether?

McKeesport, Pa. BENJAMIN PERRY.

Two Queries

To the Editor of AMERICA:

Why contest the ascription "Roman Catholic"? Is it not in approved use at the Curia? Else why the frequent S. R. E., *Sancta Romana Ecclesia,* in purely Catholic writings? In French procedure, whether civil or criminal, where the court was of sworn Catholic faith and practice. as in the old Louisiana Province, one finds the witnesses again and again defining their Church status: *"de la religion Catholique, Apostolique et Romaine."* If I mistake not, Spanish and Portuguese Catholics follow the same formula. *Roman* has always been a right honorable badge; St. Paul himself so stamps it; so do Sts. Peter and Paul, St. Lawrence, and all the great host of Roman Catholic martyrs. The slur in "Romish" is a very different matter. In practice not a few people understand Catholic, unless reinforced by Roman, to mean Anglican; others not infrequently use Catholic of the Greek Orthodox body and members. The addition of the word Roman avoids all possibility of ambiguity.

Again is there a formal time for thanksgiving required or expected of every-day sheep of the flock on week-days? I for one have always regarded attendance at week-day Mass and the reception of Holy Communion at it as two parts of a single privileged act, thankfully observed from the *Introibo* to the last *Amen.* Had I been conscious of any obligation of pausing after Mass, I must either have foregone the great benefit of Communion or performed my thanksgiving in a state of conscious hurry, fearful lest the day's round of daily duties be interfered with. Even still I regard the Mass itself as my main thanksgiving; to pause after the Mass is finished, as on Sundays I do unprompted, has not seemed to me to be prescribed. To do so, I grant, enhances decorum, but I am not sure that grace is invariably diminished by quick and punctual diligence in the day's temporal round, for laics at least.

Savannah. WILLIAM PRICE.

Can He Afford to Marry?

To the Editor of AMERICA:

I have read with interest the article in the *Catholic Mind* of March 8, 1916, under the heading, "Can He Afford to Marry?" Like all other questions this one seems to have two sides. Francis J. Yealy makes it appear that the Catholic young man who succeeds in earning a good income becomes correspondingly selfish. "He does not really love, he calculates." But the author's experience must include a good many cases where it would have been vastly better if a little cool calculation had preceded love. Our Catholic young men who are keen enough to earn a good income honestly, are usually pretty keen about most other things besides. To belong to one or more good clubs and dress well are often strong business assets, and in some cases are practically necessary to professional success. The article infers that "the example of the husband's economy and self-sacrifice will raise any worthy Catholic wife above her foolish extravagance." This is quite possible, but why take chances on such serious matters? Why not wait a year or two more if necessary to find a girl who is not so unintelligent as to be extravagant? If it is almost hopeless for a girl to attempt to reform a heavy drinker after marriage, there is also much doubt about the successful reformation of the extravagant girl after marriage.

We are taught that marriage is by no means necessary to salvation. Much emphasis is laid on the graces to be obtained by a single life devoted to God's service. Why then should we encourage anyone to throw discretion to the winds and run the risk of making the biggest mistake of life by a marriage that may mean lifelong unhappiness? Under modern conditions of city life in the United States, it might be a benefit to our young men, were they taught that their chances of making a really happy marriage are about doubled, if they wait until they reach maturity, which is attained by men more often at the age of thirty than twenty-one years of age. Such advice is applicable only to those who have self-control and character. We may be sure that such teaching would not materially affect the size of the population, as in spite of it, the vast majority of our young men would plunge into early matrimony and then spend several years, perhaps, in regretting their haste.

New York. M. Y.

AMERICA

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Mr. George's Progress in Enlightenment

APROPOS of the time-worn calumny regarding an "ecumenical council's" denial of a soul to woman, that has recently been under discussion in our columns, Mr. W. L. George, the English feminist, sends the following letter:

27th February, LONDON, ENG.

To the Editor of AMERICA:

I have just read your note of February 5 on my articles in the *Atlantic* on "The Intelligence of Women" and on the attack made on me by Dr. Condé B. Pallen because I said that a medieval council had discussed whether women had souls. In view of the numerous and somewhat abusive letters I have received, I sent on February 8 a full statement of my authority, who is none less than St. Gregory of Tours, to the *Atlantic Monthly* which, I hope, will publish it in March. If that is done I trust you will note it in your organ and observe that I do not make loose statements, but base myself on fact.

I take the opportunity to reassert that: "A (*sic*) ecumenical council of the Christian Church did discuss whether woman possessed a soul." The occasion was the Council of Mâcon, in Gaul, in 585. The account of the debate is in *"Gregorii Turonensis Historia Francorum" viii,* 20, *Ed. Arndt in Monumenta Germaniæ Historica, p.* 338.

The statement was that one bishop denied that a woman could be described as *homo,* i. e., human, i. e., as opposed to animals, the possessor of a soul. The other bishops overruled him, but *there was a debate.*

If you are interested and prepared to commission me I will offer you an article of 2,000 words on this question: "Has a Christian bishop doubted that woman has a soul?"

W. L. GEORGE.

The above letter gives evidence that Mr. George is progressing in the process of enlightenment. He is steadily whittling away his original contention, and there is good prospect, if he should write again on that renowned "ecumenical council" that he will state the facts in their actual historical terms. So far there are four forms in which his statement has appeared: (1) "I seem to remember that in the Middle Ages an ecumenical council denied her [woman] a soul." (*Atlantic Monthly* for December, 1915.) Here we have a *denial* by an *ecumenical* council, though it may be remarked in passing that the Council of Mâcon, to which reference is made, was a local and not an ecumenical council. (2) "I cannot enter here into the question which a medieval council so boldly discussed—has a woman a soul?" (*Atlantic Monthly* for January, 1916.) The "ecumenical council," be it noted, has become *"medieval,"* and the *denial* has been softened into a *discussion.* (3) "I take the opportunity to reassert: 'A ecumenical council of the Christian Church did discuss whether woman possessed a soul.'" Here there is partial retrogression. Mr. George has incautiously let himself slip back into his first inaccuracy, and the council has again become "ecumenical." Finally, Mr. George says: (4) "I will offer you an article of 2,000 words on this question: 'Has a Christian bishop doubted that woman has a soul?'" The ecumenical council, which is nothing less than an assembly of the Bishops of the universal Church, has now become not an occidental nor an oriental nor a patriarchal nor a primatial nor even a metropolitan council, but a single, solitary bishop. And the denial has been transmogrified into a mere doubt.

If Mr. George will consult the *Month* for January, 1911, or AMERICA for July 24, 1915, he will see reasons for still further amending his original statement. For the doubt in question turns out to be concerned with a mere matter of Latinity, namely, whether without committing a solecism, the word *homo* may be used generically so as to include both sexes. This is Mr. George's opportunity. He declares that one bishop denied that a woman could be described as *homo,* and then concludes triumphantly that an ecumenical council denied a soul to woman! Was ratiocination ever more pitiable? Absurd as is the conclusion the process of arriving at it is worse. In this process the magic letters "i. e." replace logic as follows: A bishop denied that a woman can be described as *homo,* i. e. human—i. e. opposed to animals— the possessor of a soul; therefore an ecumenical council denied woman a soul.

AMERICA advises this astute logician who does not "make loose statements" to send his 2,000 words to the *Atlantic.*

A Secularized Pulpit

AMONG the topics for Sunday sermons announced during the past month in the "church services" columns of New York and Boston papers were the following: "Are We a Nation of Dough-faces?" "Is the Pope the Anti-Christ or Is He a Coming Kaiser?" "Is Neutrality a Farce?" "At the Sign of Old Glory,"

"The Feminist Movement," "Ruskin's 'Unto This Last,'" "The Message of Shakespeare," "Labor and Capital," "The Fools in the Bible and the Fools in Greater Boston," "Plays that Preach: 'The Eternal Magdalene,'" "National Preparedness," "Dr. Jekyll and Mr. Hyde," "The League to Enforce Peace," "Preparedness the Crisis of Our Day," "Getting Home from Third," "Charlie Chaplin's Half-Million," "The Restriction of Immigration," "When Mr. Sunday Comes to Boston," "How to End Race Prejudice," "The Path to Prosperity," "Hyphens and Adjectives."

The list, of course, could easily be extended, but from the titles quoted, which strongly suggest the contents of an exceedingly "popular" magazine, abundant proof can be had of the lamentably secular spirit that characterizes the Protestant pulpit of our large cities today. Not only is the time long past since ministers could thunder: "Thus saith the Lord," and keep large congregations rapt listeners even to the "Tenthly and lastly, my dear Brethren," but the modern parson seems to find the Gospel so obsolete, barren and unattractive that he strives to draw "worshipers" to his church by advertising in the daily papers such earthy, "up-to-the-minute" and sensational discourses as those mentioned above. Indeed it is hard to see why the average Protestant should care to hear from the preacher opinions about this or that topic of the day on which he himself is perhaps as well qualified to speak as is the parson, or why he should go to church to learn from the minister the "message of Shakespeare," instead of quietly reading it in Furness at home. To meet this difficulty some congregations indeed have had their pastor yield the pulpit once each Sunday to a prominent layman or well-known publicist of any or of no religious belief, in order that the worshipers may be favored with an expert's views on immigration, the tariff, disarmament, preparedness, uplift, efficiency, or whatever the shibboleth of the moment may be.

To thoughtful observers the present state of the non-Catholic pulpit in this country indicates a new stage in the disintegration of Protestantism. Its preachers ceased long ago to speak with authority and today they are even giving up proclaiming the Gospel. To hold his place and support his family many a minister now has to offer his flock not what he feels they need, but what he thinks they will like. This, no doubt, is the chief cause of the deplorable secularizing tendency observable today in the non-Catholic pulpits of our large cities.

The Source of Conscience Money

"AS a commercial institution, the Church is a valuable asset to the State." Such at least was the opinion of a president of a life insurance company, when a priest some years ago handed him a check for $5,000 in conscience money. Similar thoughts must have been in the minds of the officials of the Treasury Department last week when the morning mail brought notes to the amount of $30,000, restored from conscientious scruples. It would, of course, be an exaggeration to say that only Catholics have such costly consciences; but it is nevertheless true that the Church is the most potent force for the maintenance of honesty in the world today, and at the same time is the only institution that can make men restore their ill-gotten goods.

Two maxims sum up the different attitudes toward thievery that have always obtained. The one dates back to Horace, at least in the form of its expression: "Make your pile; honestly, if you can; but make it in any case, by fair means or foul." The pagan poet made light of stealing, and never dreamed of advocating restitution. The Church, on the contrary, the champion of the Decalogue, does not confine her teaching to saying, "Thou shalt not steal," she gives point to her prohibition by adding *res clamat domino*. She interprets the uneasiness of soul, that comes with the retention of other men's property, as the protest of the thing itself, crying out against unlawful possession and clamoring to be returned to its rightful owner.

This is her teaching, and wherever possible she enforces it by practice. She will not absolve, she excludes from her Sacraments, all those who have not the fixed determination to make good the losses they have unjustly inflicted on others. She does not at all times insist that the restitution be made at once. This is often impossible. Eventually, however, the thief must divest himself altogether of the fruits of his thievery, and this whether he finds the owner or not. If he cannot put the money back into the purse from which he has taken it, he must interpret the wishes of the rightful owner and give it to the presumptive beneficiaries. But for the guilty person to retain stolen property indefinitely, unless it is clear that the owner has released him from his obligation, is not permitted. Such is the Church's principle. That this age-old teaching on the subject has formed the conscience of Christendom, is proved by the fact that $500,000 in conscience money is at present deposited in the United States Treasury. The world little realizes how much of its security is due to the vigilance of the Church, and the infiltration of its ideals into the non-Catholic elements of society.

"Truckling, Venal Rome"

A RECENT press report states that the Holy Father has refused to sanction the proposed marriage between Prince Boris of Bulgaria and a Catholic Princess. The required dispensation will not be granted until the the Prince returns to the Church.

The dispatch, if true, is another striking illustration of the fact that the Church is no respecter of persons. The royal family of Bulgaria has already given the lie to the calumny that the Church favors the rich and powerful, and that money, if it be abundant enough, can buy any-

thing from Rome. Twenty years ago King Ferdinand, then the Ruler of the Kingdom, brought pressure on the Vatican to wrest from Pope Leo XIII permission for the legal and official sacrifice of his infant son to heresy. The aged Pontiff, of course, met his advances with an indignant and irrevocable *Non possumus*. The Prince of Saxe-Coburg, shamefully recreant to his Catholic family traditions, scandalized the world by forcing the two-year-old Prince Boris into apostasy, but he could not make the Vicar of Christ an accomplice in the crime. The See of Peter then as always was the rock of truth, the favor of a monarch was far too slight a bait to lure it away from fidelity to Christ.

As a consequence the monarch threw his country into the arms of the Russian Church and founded a heretical dynasty, and his wife with her younger son fled from his court, and left him a lonely, excommunicated man. Now, it seems, he has come back to Rome, with the renewed request that another Pope give official sanction to the perpetuation of his heretical line, but again he has met with a firm refusal. Will Prince Boris repudiate his apostasy and return to the Faith? No one can tell. This much, however, is certain: neither he nor his father has gold or influence enough to make the Pope prove false to his trust. But if this goes on what will become of that venerable commonplace of the Protestant tradition, "Truckling, venal Rome"?

The Psychology of Dunning

THE age-old practice of dunning has now been reduced to an exact science. From a perusal of the text-books used in a modern commercial school the pupil can learn just what virtues should grace the soul of the successful collector and can study in detail the psychology of the tardy, the recalcitrant or the hopeless debtor. He who would joyfully return at evening with a sheaf of paid bills in his hands, implies the text-book, must be affable, courteous, considerate, diplomatic, reasonable, fair, persistent, unyielding, steadfast, active, energetic, prompt, systematic, open-minded, straightforward, gentlemanly and persuasive. Against an antagonist armed with all these shining virtues the wretched debtor, as the pupil cannot but infer, will be quite helpless. The enthusiastic collector is urged, moreover, to make a "close psychological study of debtors in general," the "mental unrest" they manifest shortly before the maturity of an obligation, their extreme psychic "discomfort" when the bill is due, their gradual recovery from "the acute stage of agitation," and finally their lamentable callousness to duns. Indeed, the text-book gives such infallible directions for cornering the inveterate debtor that the thought of his utter helplessness, if he once gets into the clutches of today's commercial-school graduates, will move to pity every heart that is not made of adamant. So one-sided, in fact, has the old contest between the collector and the debtor now become, that business colleges should mercifully offer the latter a special course in the art of evading his relentless pursuer. Let a series of lectures be also given, for example, on the psychology of collectors, so that a blameless merchant who is threatened with bankruptcy may not be altogether defenseless in the presence of his panoplied foe. Perhaps the instructors could even hint at ways of evading the impact of the collector's serried virtues. However that may be, it is clear that these elaborate courses in the psychology of business are making graduates of commercial schools so hard to elude, that charity is pleading trumpet-tongued for the protection of innocent but unfortunate debtors.

The Failure of the Mexican Church

To the Editor of AMERICA:

For some time past I have been following with keen interest the accounts of the sufferings of Catholics in Mexico. And now an irritating thought possesses my mind. I cannot understand why the Mexican Church has failed so signally. It seems to me that if it really reflected Christ's life, it would, like Christ, be always triumphant. Is this not a reasonable point of view?

San Francisco. J. O. F.

THE writer of this letter exposes a difficulty that is common these strenuous days of war. He is annoyed at the "failure" of the Mexican Church; the phenomenon puzzles him, for after all the Church should reflect Christ, and Christ was triumphant always and everywhere. Such the problem. The answer can be expressed no less tersely and clearly. The Mexican Church has failed before the world, but not before God, precisely because its life reflects Christ's life. Judged from a purely natural standpoint He was not always triumphant; on the contrary His life was scored with failures; His ultimate triumph was the "triumph of failure." He was born a beggar and was housed like an animal; He fled before his enemies, among them a profligate ruler; He lived a life of penury and labor; He became a hissing and a byword to His own people; He was mocked and cursed and reviled and calumniated and stoned and crowned with thorns and uplifted, a thing of shame, between thieves, and went down to death, a worm and no man, battered and bruised, buffeted by the very elements He had created, hooted by the creatures He had come to save. In this there was triumph, but there was failure too; triumph in that Christ was faithful to principle, failure in that the forces of evil encompassed His death; but for a time only.

The quandary of the Mexican Church is no more puzzling than this. Humanly speaking, it was impossible for those who stood on Golgotha to realize that the blood-stained rood on which hung the mangled body of an alleged malefactor was the prelude to an open tomb from which, in God's good time, the glorified Christ would emerge. To the eye of unfaith it is equally hard to see in the sufferings of the Church in Mexico a re-

flection of Christ's life and a forecast of future triumph. Yet the reflection is true, the forecast is real. Like the Master of old, the Mexican Church has been reviled, calumniated, mocked, scourged, crucified. The sufferings of Christ have been reproduced in that Church; it is "really reflecting Christ's life." Hence no element of the Passion is lacking it. Judas is there and Pontius Pilate and the high priests of untruth and hypocrisy, and the rabble frenzied by false report. Call this a failure, if you will, but it is Christ's failure and that is a triumph. And now that the Mexican Church lies prostrate, it still "reflects Christ." For after His death, friend and foe alike conspired to keep Him conquered. He was wrapped in a winding-sheet, His hands and feet were bound, a huge stone was rolled against the mouth of the tomb, soldiers stood by to guard against His rescue. So it is with the Mexican Church. It is prostrate in the ruins of a nation; its enemies are shackling its limbs with the bonds of new decrees, some of its misled friends are close at hand to prevent its rise. As the Mexican Church reflected Christ in life, so it is reflecting Him in death.

But Christ rose triumphant, untrammeled, free as a spirit, and made haste to finish His work and thereafter ascended to heaven in a cloud of glory. The Mexican Church will reflect Christ in this too, it will rise from the ashes purified and glorified, instant in the Father's work. Christ's whole life will be reproduced in it. Meantime if the faint of heart will but hearken to the voice from on high they will hear: "O thou of little faith, why didst thou doubt?" . . . "You shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet."

LITERATURE

Literary Style and the War

"IN view of the restricted supply of paper, we urge our correspondents to make their communications as brief as possible," runs the appeal of a well-known English weekly. The need that prompted that announcement is likely to be more and more widespread as the war goes on. For the rage of Mars has already sent the price of paper soaring, and printers' ink, seemingly from sympathy with its impressionable companion, is also growing costly. Clear-eyed seers are prophesying that the economic pressure exerted on publishers by the makers of paper and ink, combined with the world-war's influence on writers and authors, cannot fail to produce such a violent revolution in literary style that by the year 1925, say, books written prior to 1914 will seem to their readers as quaint and archaic as are the works of Blessed Thomas More to us.

Terseness, brevity and conciseness will be the new style's characteristics. Elliptical phrases and laconic forms of expression will be every author's study. Yet an adequate corrective for this tendency will doubtless be found in the influence exerted on the literature of the post-bellum period by the language used in statesmen's books of divers colors and in the innumerable notes that diplomats have been writing. The cautious and impersonal way, moreover, our quotidian crises are announced by the daily press cannot but effect the style of tomorrow's authors, and the passionate love for neutrality now so widely cultivated in the United States will without question leave its distinctive mark on our literature.

Figures borrowed from the new warfare now waged on land and sea and in the air will be permanently added to our poetical, descriptive, and rhetorical literature; adjectives, owing to their hopelessly unneutral character, will go out of use altogether, and the Murray of the future will be obliged to compile a large supplementary volume containing nothing but the new words that the war has given our language. Perhaps the Saintsbury of tomorrow will make profound studies of the literary style that characterized the war period, devoting special chapters to the psychology of headlines, to an examination of how "official reports" were rendered agreeable to the "oldest subscriber," and to making an analysis of the censor's influence on epistolary style. Perhaps the war will make the vocabulary of horror, carnage and disaster grow so commonplace and familiar that when peace returns such words will become obsolete, and the weary literary world will describe the ruthless conflict by using euphemisms and periphrases. On the other hand, perhaps the imagination of authors will be so violently and permanently affected by what they are now seeing, hearing or reading of, that turgidity and cacophony will be the most striking characteristics of their style. For many a year to come guns may roar, shells scream and the smoke of battle roll through our prose and verse, and the nations' madness in pouring all their wealth and manhood into the bottomless whirlpool of the present war will afflict with chronic megalomania the writers who have beheld the spectacle.

But picture the havoc a paper famine will work in the publishing world! "Paper is scarce and costly, so be brief," will be the warning sounded from every editorial sanctum and from every book-producer's office in the land. The effect of such a caution will be swift and revolutionary. Forty-volume sets of the "world's best literature" will be reduced to four slender books; trilogies will become monographs; novels, short-stories; short-stories, paragraphs; paragraphs, sentences; sentences, single words. Economic pressure will produce similar phenomena in the field of verse. "Epics of the Great War" now seething in the heads of minor poets will never be published, and metrical dramas without number will remain in manuscript for aye. Perhaps a new kind of sonnet only six lines long will be popular, quatrains will be condensed to couplets, and the epigram will enjoy an unprecedented vogue.

Instead of computing how many books they can bring out each year, publishers will aim to limit the number; instead of striving to produce a large paper, editors will plot and plan to condense the news into as little space as possible. Solemn meetings of the staff will be held to determine what departments of the paper shall be discontinued; whether the social news, for example, should be sacrificed to leave room for a curtailed sporting page, or whether the Wall Street news should be allowed to usurp the place of the editorials.

As for the Sunday paper, it will, of course, become a mere reminiscence of its present self. The "comic supplement," to the joy of all good men, will disappear completely, the "pictorial section" will dwindle to insignificance, and the "magazine department" will follow the earlier fate of its monthly relatives. Indeed the editor's paramount duty will then be to determine what articles need not be written, rather than to toil, as he does now, to find a plethora of subjects for "copy." As an immediate result of this new editorial outlook, the army of scribblers, who today fill with useless or pernicious material the pages of countless periodicals, will be forced to find other employment.

So the impending dearth of paper will perhaps be a disguised blessing, for lowering the quantity will doubtless heighten the quality of whatever is published. Then the conscientious reader who now feels that he is criminally wanting in his duty toward himself, his family, the community and the State unless he reads faithfully every day four thirty-page newspapers, devotes the leisure of each Sunday to mastering the contents of two-dozen weeklies and "magazine sections," and dares not face a new month until he has perused a vast number of its periodicals, may have good reason for fervently thanking the paper famine for making him once more the captain of his own soul by completely emancipating him from the tyranny of printers' ink.

WALTER DWIGHT, S.J.

REVIEWS

Dictionnaire Apologétique de la Foi Catholique. Quatrième Édition Entièrement Refondue sous la Direction de A. d'ALÈS. Fascicule XI, Jésuites-Juifs. Paris: Gabriel Beauchesne, Éditeur.

The present fascicle is one of the most important instalments of the monumental work on apologetics that for some years, the first number of the revision being published in 1909, has been appearing at regular intervals under the direction of the learned Jesuit, Father d'Alès, and his eminent collaborators. The article on the Jesuits is concluded and a consideration of the Monotheism of the Jewish people is begun. There are complete studies on the subject of Fasting and Abstinence, on the books of Job, Jonas, and Judith, and a very remarkable article on Jesus Christ.

The purpose uniformly kept in view is to set forth and sift the more modern and more noteworthy pronouncements of science and research, in so far as they have a bearing on the Faith; to discuss their relation to the traditional Catholic position, to appraise their value; to admit them when true and reject them when false, and, when they are urged as objections, to provide an answer to them which will be altogether satisfactory and fully capable of meeting the difficulties offered by present-day religious thought. Thus, for instance, the Church's position on fasting and abstinence is shown to be in perfect accord with the latest findings of scientific hygiene, and the objections to the traditional historical interpretation of the book of Jonas are frankly set forth and discussed.

The article on Jesus Christ is in many respects the best of its kind. Outside of the text-books there is nothing quite comparable to it. Almost every phase of the subject, literary, critical, archeological, and historical, has been touched with a careful hand. The treatment is calmly judicial, the author having carefully excluded rhetoric and enthusiasm from the argument, which proceeds along traditional lines from the consideration of the sources to the Resurrection. Clear divisions bring into relief each portion of the argumentation, to each of which is added its own complete bibliography. There is scarcely a modern view on the apologetics of Christology that has not been noted and subjected to criticism, while copious references open up whole fields for further investigation. Father Léonce de Grandmaison cannot be too highly praised for his scholarly treatise on a subject that is now of such absorbing interest and of immense practical importance. It is a pity that his work is not accessible outside of an encyclopedia and that it has not been translated into English.

J. H. F.

The Way of Martha and the Way of Mary. By STEPHEN GRAHAM. With Frontispiece. New York: The Macmillan Co. $2.00.

Since the war began it is amazing how many points of friendly contact England has been found to have with Russia. The latter is no longer "the bear that walks like a man," but an enraptured mystic that Western Europe would do well to imitate. Stephen Graham, the latest author who undertakes to interpret for his countrymen the soul of Russia, has given in "The Way of Martha and the Way of Mary" interesting impressions of what he saw last year while traveling in the Czar's dominions, but the author is manifestly incapable of judging Russia's religious life correctly. Without the restraining hand of Rome, piety and mysticism become extravagant and unpractical. And in Russia Mr. Graham finds them so, but is filled with joyful admiration at the spectacle.

"After the Turks took Constantinople," he writes, "Russian Christianity was fed by the angels. Hence its fair face today." This is hard to prove, for never was a Christian Church so completely under the heel of the State. "I acknowledge him [the Czar] as the supreme judge in this spiritual assembly" is the oath that every member of the Synod takes. The Orthodox Church, like the Russian army, is governed by imperial decrees. A rigid caste system separates the bishops from the lower clergy, ignorance is widespread, and the Catholic and the Jew have no fiercer persecutor today than the Orthodox Russian. "Fair face" indeed! With a sober brow Mr. Graham then goes on to compare the Catholic with the Russian Church to the disadvantage of the former. "Orthodoxy was founded" he observes "on St. Sophia, the Holy Wisdom; and whereas Catholicism is a House built on the earth, Orthodoxy is a House vouchsafed from heaven." But foundations, time out of mind, have had a remarkable tendency to rest upon the earth rather than hang suspended in the air. A heaven-hung St. Sophia built by an emperor about the year 533, may be a very poetical and airy foundation stone for a religion, but a living yet immovable rock laid down about the year 33 by Our Lord Himself seems a more satisfactory base on which to build a Church that is to last forever. The author has good pages, however, on St. Sophia, the solitaries of Egypt, a convent of Moscow, and on the value of the contemplative life.

W. D.

The Dawn of Religion in the Mind of the Child. By EDITH E. READ MUMFORD, M.A. New York: Longmans, Green & Co. $0.90.

All who have at heart the well-being of the family and the State will agree unreservedly with this author when she says: "Complete development, of character as well as of intelligence, can, I believe, only be attained, when all these (i. e., development of mind, habits, action, imagination and will) are dedicated to the highest ends: That is, when *life is inspired by a religious purpose*"; and again: "In every case the child needs to realize that there is no department in life in which religion has no concern, no one day in the week which alone is set apart for it." They will endorse, too, her contention that to claim there is no God, or to act as if we did not believe in His existence, is to maintain that the senses can read and interpret for us the full story of the universe.

The book is a study of child-life from the viewpoint of religious training. It is an attempt to indicate how religious ideas originate in the mind of the child, and to suggest methods for encouraging and strengthening the will for good that in varying degrees may be detected in every child. The Catholic reader, especially if he is an educator, will catch constant echoes of the teaching of the Church. He will find a splendid insistence throughout on the reverence due to children, and the imperative necessity of not giving them any occasion for believing that religious duties and obligations cannot justly press their claims if those who profess to accept them do so only in theory; children are quick to observe when theory and practice have reached the parting of the ways. Had the author based her plea on revealed religion, and appealed more explicitly to supernatural

motives her excellent study would have been enhanced in value. As it is, her arguments and suggestions would retain their force if the child's destiny were not a spiritual, but merely a natural one. In spite of this and of several inaccuracies and misleading expressions, the book has a message to tell, and tells it well. The educated Catholic will readily supply the necessary corrections.

J. A. C.

Life of Rev. Charles Nerinckx. By Rev W. J. HOWLETT. Techny, Ill.: Mission Press.

Of those priests who refused to take the schismatical oath prescribed by the Revolution some remained at home, either to seal their fidelity by the shedding of their blood, or by hiding from the persecutors to bring religious comfort to faithful Catholics; others sought refuge in foreign lands, waiting for a better day, meanwhile doing whatever good lay in their power. Many flocked to the United States, where the hierarchy had been established by the elevation of Bishop Carroll to the See of Baltimore. With about twenty priests he could ill attend to the needs of his flock scattered from the Atlantic to the Mississippi, from Canada to the Gulf. The French exiles were a blessing to the country because of their zeal, piety and learning. In the Baltimore Seminary they trained native clergy for the country, labored hard to preserve the Faith among scattered Catholics, and won over many converts from Protestantism. Prominent among these refugees is Father Charles Nerinckx, a Belgian fugitive from religious oppression. For some years he had labored fruitfully in his native land, openly, when he could, and in secret, when public ministration was impossible. Refusing to take an oath repugnant to his conscience, he fled from Belgium and applied to Bishop Carroll for work in America. After a few months spent in Georgetown, learning English, he received a mission in Kentucky. Father Nerinckx labored hard for his flock, which was scattered over half the State, and spared no pains to instruct them. He built churches, furnished altars, imported pictures, books and other things needed for religious service, and all this with little expense to his parishioners. His greatest work, a loving monument to his zeal, was the foundation of the Sisters of Loretto. One cannot read his life without admiration for his tireless zeal and energy, and wonder at the humility which characterized his every thought and word.

P. J. D.

Taormina. By RALCY HUSTED BELL. New York: Hinds, Noble & Eldredge. $0.75.

This charmingly written and tastefully illustrated story of "the most beautiful place in the whole world," as a great painter calls that age-old town of Taormina, on the western coast of Sicily, should be able to hold the interest even of those who seldom care to read books of travel or description. After telling us enough about the early history of the town to create his atmosphere, the author paints the "Taormina of Today" in mellow colors. Here for instance is Mr. Bell's description of the city's walls:

> The walls of Taormina are marvels of beauty; they have proportion which falls in with the hills and sloping distances; they have color which suggests a precious quality, and speaks of the billowing years which have broken over them and left traces upon them; they have flowers which burst in flame from every cranny; and they seem to irradiate something that we are accustomed to see only in the sweet faces of very old persons. Moreover, these walls have a character that I have seen nowhere else in masonry. They bring to my mind the idea of great sheltering arms stretched out lovingly, the idea of protection combined with tenderness; and again the idea of ferocious, repellent power, as that of a savage mother under sudden attack.

The author tells of the famous men whose names figure in the history of Taormina: Pythagoras, Empedocles, Dionysius, Agathocles, Gelon, Hannibal, Antiochus, Bishop Cerameo, Hamed the Saracen, Roger of Normandy, Charles of Anjou, Ferdinand of Castile, and of many another who invaded Sicily at the head of Greek, Latin, Carthaginian, Moslem, Norman, French, German, Spanish or Italian armies, for the modern Taorminians are perhaps a blending of all those races. Mr. Bell acknowledges his indebtedness to the writings of "Francesco Scorso, a noted Jesuit antiquary," and pays a fine tribute to Sister Mary of the Sanctuary, Superior of the town's Franciscan nuns, for he writes: "This tender and cultured woman has probably done more for the poor of Taormina during the past six or seven years, than any other one person ever did. Her nuns are truly good angels to the wee waifs of poverty and as well to all victims of misfortune within their reach and power to help."

W. D.

A Short History of Europe, 1806-1914. By CHARLES SANFORD TERRY. New York: E. P. Dutton & Co. $2.00.

Few needs are more keenly felt in the educational world today than that of a trustworthy, comprehensive, and easily intelligible text-book in history. With all these requirements evidently present to his mind, Mr. Terry has succeeded in producing an excellent work. His mastery of the facts of the period with which he deals is remarkable, and displays itself chiefly in the power he possesses of clear and accurate condensation of detail. His command of language, on the other hand, is such that every well-chiseled sentence has an individuality and importance of its own. There are none of the usual subdivisions with headings for almost every paragraph to mislead and bewilder the student. The matter is so well arranged that such aids are not needed. As an example, furthermore, of true objective historical writing the book is beyond the ordinary. The single marked instance in which the author may be said to have wandered back into the sheep-path of non-Catholic prejudice is when he relates the events connected with the formation of the Kingdom of Italy. Here he appears to have been led astray by a misconception of what was really implied in the term liberalism as the word was understood on the Continent at that time. Consequently the author has failed to estimate at its true value the importance of Pius IX's *Non Possumus,* nor does he seem to realize that in calling the Encyclical "Quanta Cura" the "utterance of uncompromising medievalism, a standard of unyielding Hildebrandism," he, like Balaam, has unwittingly uttered a blessing.

M. I. X. M.

BOOKS AND AUTHORS

The March 22 issue of the *Catholic Mind* is filled with high explosives for use in meeting the attacks of Protestantism on the Church in South America. Letters from well-known natives of that Continent are quoted by Father Dwight in refutation of the calumnies about the clergy in our neighboring Republics; Father Fisher proves what a shining example of zeal and purity "The Church in Chile" presents; long passages are cited from Dr. Zahm's recent book, "Through South America's Southland," to show what gratifying progress Catholicism is making in Latin America; and "The Life-Story of a Forgery" traces to its source an alleged "Encyclical" of Leo XIII containing serious charges against the priests of Santiago. This number of the *Catholic Mind* is a good corrective for the assertions made by the Pan-Protestant Congress of Panama regarding the character of South America's Catholicism.

Those familiar with Rachel Swete Macnamara's other books will find her usual characteristics of style and narrative in "Drifting Waters" (Putnam, $1.35). The plot is based on the love, misunderstandings, separation and reunion of two

ardent and impulsive young people, and is unfolded in rather poetic language. While upholding the indissolubility of the marriage bond, the author seems to overlook that other all-important promise made at weddings, "for better or for worse." As a servant wisely says: "Man and woman He created them and man and woman He meant them to be, not two walking icebergs." So Anne and "Ricky," after drifting through many troubled waters, finally anchor together in the harbor of love and forgiveness.——Alexis Roche's "Journeys with Jerry the Jarvey" (Dutton, $1.35) is described on the book's jacket as "a well of broad Irish humor." The well is at times quite "broad," to be sure, which may account for its lack of depth, and its humor is not altogether irresistible. Through twenty-three chapters the driver of a jaunting-car favors his attentive fare with anecdotes and comments about Irish life of today.

"Heroines of the Modern Stage" (Sturgis & Walton, $1.50), by Forest Isard, consists of short biographies of ten stars of the first magnitude, Bernhardt, Modjeska, Terry, Rejane, Duse, Ada Rehan, Mary Anderson, Mrs. Fiske, Julia Marlowe and Maude Adams. There is not much original writing on the part of the author, but he has gathered together a good collection of anecdotes and appraisals by eminent critics which have appeared from time to time in reviews, magazines and newspapers. Edmond Rostand's sketch of Sarah Bernhardt, "the lady of energy," and not of crocodiles and coffins, is excellent. One doubts the author's statement that Ireland has "enriched" the English stage with Bernard Shaw and Synge. There is no doubt that great actresses have elevated the stage when they clung to Shakespeare, but some of the plays they appeared in were anything but elevating. There would, however, be no doubt in regard to this good influence if all these women had the same noble ideals as Mary Anderson, who said: "The highest praise I receive is the knowledge that some one has gone from the audience with an increased light as to the development of character, a higher sense of moral responsibility, a better spiritual condition for having seen the play."

The "Westdeutsche Kriegshefte" (Westdeutsche Arbeiter Zeitung, M. Gladbach, each 30 Pf.) published by the Catholic Workingmen's League of Western Germany, contain some of the best literature the war has produced. They bring home in touching language the salutary lessons of the great struggle, dwell in a spirit of faith upon the hope and consolation which religion offers, and point to Christian ideals of valor and endurance. The first volume, "Wir daheim und Ihr da draussen," testifies to the great spiritual and temporal advantages derived by the members of the Catholic workingmen's societies who are in the present struggle. The second, "Deutschland im Weltkrieg," is an exposition of the German cause and a manifestation of Germany's hope and strength. The third volume, "Die katholische Arbeitervereine Westdeutschland's und der Weltkrieg," offers a complete review of the work accomplished during the first year of the war by the Catholic labor organizations. The fourth volume, "Schwert und Kreutz," and the fifth, "Heldentum," largely consist of spiritual reflections upon the many phases of the conflict and their relations to the life of the people. Each of the short essays breathes a manly piety and trust in God. All are replete with pathos, poetry and rich spiritual unction.

"At the Door of the Gate" (Houghton, Mifflin, $1.35) is the somewhat puzzling title of a novel by Forest Reid, in which the best parts are those which treat more directly of the misery in the soul of young Richard Seawright, unloved by his own mother, who lavishes her whole affection on Richard's worthless brother. Richard fixes upon his fellow-employee's daughter the love that his mother all but spurned, while jealousy stirs in the breast of Grace Mallow, an adopted girl in his mother's house. Situations compromising for all concerned occur, and there is a visit to a Spiritistic medium, an attempted suicide and a murderous quarrel. Only a style of some force and a touch of humanity save the book from melodrama.——"Carfrae's Comedy" (Putnam, $1.35), by Gladys Parrish, has for its heroine a divorcée, converted to Catholicism, who is about to assume the leading rôle in a play written about her, and who unwittingly loves a renegade Catholic. But she meets this situation with a simplicity and innocence that is saved from stupidity only by her earnestness and tenderness of conscience. There is little that is amusing in the comedy of which she is the controlling but not the central figure. The author may be a Catholic, but her book displays more of the trappings of Catholicism than its deeper spirit and motives. It portrays, however, very vividly two contradictory aspects of the divorce question, and the difficulties of the position into which the innocent party is thrown.

One of the well-chosen selections in "The Spirit of Man" (Longmans, $1.50), Robert Bridges' new anthology, is Digby M. Dolben's "He Would Have His Lady Sing," which runs thus:

Sing me the men ere this
Who, to the gate that is
A cloven pearl unrapt,
The big white bars between
With dying eyes have seen
The sea of jasper, lapt
About with crystal sheen;

And all the far pleasance
Where linkèd Angels dance,
With scarlet wings that fall
Magnifical, or spread
Most sweetly over-head
In fashion musical,
Of cadence lutes instead.

Sing me the town they saw
Withouten fleck or flaw,
Aflame, more fine than glass
Of fair Abbayes the boast,
More glad than wax of cost
Doth make at Candlemas
The Lifting of the Host:

Where many Knights and Dames,
With new and wondrous names,
One great Laudatè Psalm
Go singing down the street;—
'Tis peace upon their feet,
In hand 'tis pilgrim palm
Of Goddes Land so sweet:—

Where Mother Mary walks
In silver lily stalks,
Star-tirèd, moon-bedight;
Where Cecily is seen,
With Dorothy in green,
And Magdalen all white,
The maidens of the Queen.

Sing on the Steps untrod,
The Temple that is God,
Where incense doth ascend,
Where mount the cries and tears
Of all the dolorous years,
With moan that ladies send
Of durance and sore fears:—

And Him who sitteth there,
The Christ of purple hair,
And great eyes deep with ruth,
Who is of all things fair
That shall be, or that were,
The sum, and very truth;
Then add a little prayer.

That since all these be so,
Our Liege, who doth us know,
Would fend from Sathanas,
And bring us, of His grace,
To that His joyous place:
So we the Doom may pass,
And see Him in the Face.

The Poet Laureate includes in his anthology five other passages from the gifted young Etonian's writings. Dolben meant to enter the Church, but was drowned unhappily in 1867 before he could carry out his intention.

John Kendrick Bangs, in his new book "From Pillar to Post" (Century, $1.60), entertainingly describes the varied adventures he has had during his twenty years on the lecture platform. The author attests that "In every community there are always at least two concrete things that are sure winners for the lecturer—the chairman of the evening, and the railway system upon which the inhabitants of the community depend." To help the obtuse reader from missing the point of Mr. Bangs' merry jests, they are printed in italics. Mr. Neill's little pictures are excellent.——The

central figures of James Lane Allen's well-told short-story about "A Cathedral Singer" (Century, $1.00) are Rachel Truesdale, an impoverished Southern lady, and her sweet-voiced little son. The author describes, in his characteristic way, the deep sorrow that came to the mother and how she bore it. If the Cathedral of St. John the Divine were a Catholic edifice, it would really be what Mr. Allen considers it. ——"A Daughter of the Revolution" (Moffat, Yard, $1.25), which seems to be Esther Singleton's first novel, has a familiar plot. The fortunes of Mildred Ashton are restored by the timely discovery of a necklace that belonged to her eighteenth-century ancestor.

EDUCATION

Learning to "Don't"

IF a man may find a sermon in stones and trees and running brooks, he is not to be criticized if he hangs an educational homily on a text furnished by "Uncle Remus." I take for granted that you know your "Uncle Remus" well; "big ez life an' twice ez nacheral." If you do not, having been "raised" far to the north of Mason and Dixon's line, be properly abashed, but cheered at the pleasure that is in store for you when first you walk into the world of that kindly old darkey and the little boy, to meet Brer Rabbit and Brer Fox, with Marse James and Miss Sally. But this rambling paper is not a descant in praise of Uncle Remus. I merely mention him in passing, because he supports me in my dislike of many things that I read in new books about the new education. For instance, he often told the little boy that children must "learn to don't," adducing as his authority the words and practice of Brer Rabbit, who used to spank his children, "jes to loosen dey skins en' mek' 'em grow." "Chilluns," that wisest of beasts used to say, "mus' lárn ter don't."

Denatured Education

I glance at the page-headings of the last book that has come to my desk. "Education Through Play," I read; and "Freedom in Education," "Choice versus Routine," "Spontaneity and Coercion" stare at me from the printed page, accusing me of educational heresy. Play, freedom, choice and spontaneity are the elements, very good elements, too, which form this author's concept of child-training, but in his bright lexicón there is no such word as "don't." Negations, they say, went out of fashion with crinoline. Possibly the children of the present are so perfect that they may dispense with "negative precepts"; but they were not always thus, and I doubt if they are today. "This last Summer," writes garrulous Master Ascham, "I was in a Gentleman's House, where a young Child, somewhat past four Years old, could in no Wise frame his Tongue to say a little short Grace: And yet could roundly rap out many ugly Oaths, and those of the newest Fashion." Whatever may be true today, this precocious Child justified the older discipline, with its salutary stimulus of the rod, which some of us condemn in language borrowed from the vocabulary of a backwoods bigot describing the Inquisition.

The New and the Old

I do not dislike the newer theses of the pedagogical seminars simply because they are new. Most good things were once novelties; age by itself is no guarantee of worth, for the oldest work of man that I can now recall is sin with its consequences. Surely no careful teacher will be hasty to reject the conclusions of modern pedagogical research. If he has a proper concept of his profession, he knows very well that while certain general principles of education remain and must remain unchanged, study, research and, above all, practice, will deepen his knowledge of these principles, and quicken his skill in applying them to concrete instances. Pedagogy is a science, and there is no more reason for believing that it has attained its ultimate perfection than there is for holding that the world has nothing more to learn in surgery or in geology. The teacher who has ceased to learn has long since ceased to teach; he finds his fellow in the physician whose medical education was discontinued when he received his diploma. Each may reach a degree of mediocrity, but neither is a credit to his profession.

New and Narrow

On the other hand, the wise teacher will not acclaim each new "discovery" in the science of teaching, simply because he is told that it is the choicest product of modern thought. Novelty is even a colder recommendation than age, especially today when advertising is fairly cheap, and when, like the decadent Greeks, neglecting our fund of fairly-tested knowledge, we are eagerly desirous of hearing "new things." Pedagogy is closely allied with rational philosophy; it has its roots in psychology, and must proceed under the guidance of sane ethical principles. As expounded by professors who doubt the existence of objective truth, whose psychology can find no place for the human soul, and whose ethical standards are hedonistic or utilitarian, the modern pedagogy not only denies the supernatural, but is at variance with the easily-verified facts of life.

The boast of the modern school is its "actuality." By this sounding term it would convey the idea that, departing from the abstractions of a medieval psychology, it takes the child as he really is, and "prepares him for life," although it pointedly ignores the all but universal belief that man's most actual life begins only beyond the grave. The educative process which does not know what the child is, which looks upon him as a being to be developed in mind only or in body and mind, and which abstracts from the very possibility that this present existence is a preparation for the life to come, must necessarily be constricted, narrow and inhuman.

"Spontaneous Activity"

How far certain modern school tendencies are departing from the most vital contribution which education can make to life, is seen in the growing insistence upon what the extremists designate as "liberty." "Scientific education," writes Dr. Dewey, "not only needs freedom in order to collect data, but liberty is its very basis." True enough, and the merest of truisms, if liberty is accepted in its completest significance. "Liberty is activity and activity is life," proclaims Madame Montessori, "and everything that does not contribute to it must be suppressed." In the Montessori schools, except in the case of the youngest children, "pupils are at liberty to work at anything they wish and as long as they wish." The teacher trained according to Montessorian canons "will never interfere with any spontaneous activity of the child, or force his attention where it is not given spontaneously." "In fact," to quote Dr. Dewey, who considers that, on the whole, this discipline is too repressive, "nothing is done to call the child's attention to his weakness and his failures. 'If the child makes a mistake,' says Madame Montessori, 'the teacher must not correct him, but must suspend the lesson to take it up again another day.'"

Theory and Reality

To what precise extent these amiable precepts are honored in actual practice, might be cruel to inquire. Madame Montessori herself seems to admit that some obstinate cases,

fairly typical of human nature in all ages, may call for "correction." She holds, however, that she has developed a technique which emphasizes the "positive, not the negative" side of discipline. At the first outbreak, the unruly child is taken to a physician, who after due examination will report whether or not the culprit is "normal." If he is not, he is "isolated"; a terrible punishment for a child, if you tell him that you are going to do it to him. If the reaction is "normal," the criminal is set apart from the rest of the children and is given "a comfortable little arm-chair" (Mr. Osborne should learn of this) from which as from a stool of penitence he views his fellows sporting in the House of Play. "This has almost always," writes the lady, "succeeded in calming the child." There is much virtue in "almost"; this excellent adverb is fully equivalent to a saving clause. What happens when the process does not succeed, when, for instance, one whose spontaneous activities persuade him that his full and perfect mission in life is to pull out little Maria Addolorata's pig-tails by the ultimate roots, the gentle *Dottoressa* does not tell. Perhaps this abnormality is at last handed over to the torturers for the removal of his adenoids; perhaps he does not exist in Italy.

DEVELOPING THE WILL

He is fairly common in the United States, however, and he is our problem. How shall we teach him the gentle art of give and take, of compromise when compromise is possible, which, after all, is the art of living with reasonable comfort to one's self and the maximum of profit to one's neighbor? Now, it is an axiom among psychologists of the keener sort, and educators, that the best way of training a child to welcome each rebuff, which, according to Mr. Browning, turns earth's smoothness rough, is always to encourage his spontaneous activities. Never oppose him, never point out his faults, never tell him that he is wrong. Let him have anything that he cries for, and regard him complacently when he tries his little hatchet on the new piano, or reduces pussy's lives to three, by hurling that harmless if unnecessary beast into the soup, simmering on the family range. Should he "rap out many ugly Oaths," admire his command of language; in his flat rebellion against constituted authority, recognize the first stirrings of that divine discontent without which there is no progress in this sluggish world. Exercise alone develops the will to the top of its potentialities, and the "Don't Commandments" are but relics of a primitive Hebraism, emerging from the twilight of barbarity.

FITTING FOR LIFE

This sort of education may dim the home's resemblance to a sanctuary and may be interrupted by the neighbors or the police, but its chief value is that it admirably fits the child "to meet the actual conditions of life." In the world of civilized men and women, restraint is absolutely unnecessary; one's truest contribution to life is the full, free, frank expression of one's personality. Should a school of law, medicine, or engineering be honored by the presence of this young person, the favored institution will gladly change its methods to meet the peculiar needs of the candidate, who has spent some years in developing his spontaneous activities. When he graduates into the professional world, his confrères will hasten to retire, leaving him the glory and the emoluments of complete success, which, as experience teaches, always comes to one who has never schooled himself to "be without." Of course, there are no hard knocks to be borne in the world today, no trying circumstances which call for supreme self-control and, therefore, no necessity whatever for teaching the child "to don't."

Before we all go mad, it may or not be pertinent to note that our jails are filling with young men and young women who have never learned the value of discipline. As a people, "we lack a sense of the dignity of restraint," writes the editor of the Chicago *Tribune*. "Parents used to instil a sense of responsibility in children by the birch rod and chores. They did not reform them by giving them things." Now, however, "they open up a pot of jam or give them the freedom of the cookie jar to keep them from smashing the neighbor's fences." And the result?

> We lack a high instinct for order. We lack a sense of the dignity of restraint. What we most need is a system of beneficent discipline which shall reach youth when character is in a formative stage. American youth is most sorely in want of respect for something higher and better than itself. Today it respects nothing much besides its own appetite and impulses. The pendulum has swung too far from the restraint of the past. It should be started back.

Are we not forming a worthless, criminal generation by refusing to teach the child "to don't"?

PAUL L. BLAKELY, S.J.

SOCIOLOGY

"Conserving the Next Generation"

WE have heard much of the problem of baby-saving. It is a question that necessarily has its own peculiar interest for Catholics. Heaven's portals are open wide to our little ones and the vision of God awaits them should they be taken up from earth with the baptismal grace still fresh upon their souls. Baby life for us, under such circumstances, is never a wasted life. God's glory is augmented, there is a new soul interceding at the throne of the Almighty, and through the mother's tears there plays the rainbow of an eternal hope. Yet as far as in them lies, Catholics of course must preserve for God's service here below the little one entrusted to their care, that it may reach a vigorous Christian manhood, a pure and valiant womanhood. Catholics must strive to rear their children in the best physical as well as the best moral environment, and should avail themselves of whatever may assist in preserving for Church and country the most precious treasures a nation can possess, for in them is the hope of the coming generation.

THE GAMUT OF INFANT MORTALITY

The climax of the systematic efforts at baby-saving was reached during the first nation-wide "baby week" in which more than 2,000 communities of the United States participated. Comparative studies showed that in at least twelve countries the rate of infant mortality was lower than in our own land. While here 124 out of every 1,000 babies died, the death rate for the corresponding number born in New Zealand was only 51. The consequent "waste of baby life" was variously reckoned to be from 100,000 to 150,000 a year.

The prime object insisted upon was the economic aspect of the problem. This was illustrated by the very limited report of the Children's Bureau which revealed an average death rate of 134 out of every 1,000 babies born in a steel-making and coal-mining town, as compared with a corresponding average death rate of 84 in a residential suburb. The careful investigation made at Montclair, N. J., a place typical of the latter class of cities, showed that in the more prosperous sections of this town the infant death rate fell as low as 39 out of 1,000, and in the tenement section rose to 130 out of the same number. Equally careful investigations conducted in the manufacturing community of Johnstown, Pa., produced a quite different set of statistics which

disclosed a gamut of infant mortality which ascended from 50 out of 1,000 in a rich district, to 271 in poorer and more congested localities.

Another startling disproportion in infant death rate statistics was that offered by the cities of Brookline, Mass. and East Orange, N. J., as contrasted with South Bethel, Pa. and Fall River, Mass., the first mentioned towns being noted for their beauty and wealth, the others renowned not for loveliness, but famous respectively for their steel and textile industries. In the two residential cities the annual deaths out of every 1,000 infants were 76 and 78 respectively, while in the two manufacturing towns they reached the height of 233 and 229 out of the same number of babies born. Such were some of the figures presented in various papers before the opening of the first national baby week in the United States. Surely there was sufficient evidence here to prove that there has been a wastage of human lives, and no one can find fault with this very moderate conclusion drawn by the Children's Bureau: "The more favorable the civic and family surroundings and the better the general conditions of life, the more clearly are they reflected in a lessened infant mortality."

DRAWING CONCLUSIONS

It is not to be inferred, however, that these figures alone can serve as a basis for final and satisfactory deductions. Many factors are to be taken into account. Those who have more than superficially studied the question of infant mortality know that it is full of unexpected surprises and seeming contradictions. Cities that in accordance with many of our preconceived theories should have a high infant mortality rate may be found to average below the normal and vice versa. Indeed, the things about which sociologists have "spoken the last word" are very few. Yet there are some deductions which can be made here without fear of error.

In the first place it is certain that there are many kinds and conditions of work which physically, and often morally, hurt the growing girl and unfit woman for her task of child-bearing. It is no less certain that the mother's place is not in the factory or shop, but in the home with her children and that consequently enough wages should be paid her husband to make such a life possible for her. It is certain, furthermore, that the neglect of the most necessary and obvious hygienic precautions may result in a dreadful waste of human life. The young child is as a tender and delicate plant calling for the constant and watchful care of the gardener. It is also clear that where such results cannot be obtained by individual effort the State is obliged to interfere, and regulate by law what cannot be righted in any other way. Yet woe to the nation that must ultimately depend for its preservation upon a heaped-up pile of legal documents, whose very mass and weight destroy their purpose and efficiency! Woe to the nation that has forgotten the laws which God Himself wrote upon the tablets of stone!

CAUSE OF WASTAGE

The cause of the loss of baby life begins, therefore, with the girlhood of the mother. "Forty per cent of married women who have been factory or shop girls," according to the testimony of a doctor quoted by Josephine Goldmark, "come under medical attention for pelvic troubles, under thirty years of age." (*Fatigue and Industry p.* 135). Few escape paying the penalty of overstrain:

> The unmarried as well as the married woman is subject to the physical limitations of her sex and each suffers alike from those incidents of industrial work most detrimental to the female reproductive system, such as overstrain from excessive speed and complexity, prolonged standing and the absence of a monthly day of rest (*Ibid. p.* 40).

John Martin adds to this testimony the farther statement in the *Survey* that many other employments, which do not require constant standing and are regarded as quite 'genteel,' bring their own special harm to women workers. To lessen still more the chances of the child it ordinarily cannot receive the proper care, if the mother, for the sake of "economic independence" or through necessity, remains at her work in factory, shop, or office. Want of due knowledge, moreover, on her part before and after child-birth, unhealthful food and unsanitary environment for the child complete the work of destruction. *A proper family wage for the husband, correct maternity instruction and faithful observance of the laws and intentions of Almighty God are the remedies.*

THE PAGAN SOLUTION

Men are not wanting who for these principles would substitute a new abomination and still further disturb the order instituted by Divine Wisdom. Against the sin of birth control and race suicide the law of God stands adamantine. There may be reason at times within the married state for the practice of continence under conditions which the Church will sanction, but never of a limitation of offspring joined with self-indulgence, as the world's "progressive morality" teaches. On this as on all other similar issues, atheistic Socialism and capitalistic godlessness are united and clasp hands of friendship for the destruction of Christian civilization, an act of rebellion which must bring with it the temporal as well as the spiritual ruin of the race.

The "problem of posterity" cannot be solved by paganism, it cannot be solved by defiance of God's law. The child of the wealthy, begotten in their vigor of life, has indeed a better chance for life than has the child of the poor, begotten when the physical strength of its parents is exhausted. But in both cases there rests upon the perpetrators of birth control the same curse of God. A civilization which countenances such practices under the plea of economic necessity is fast hastening the time when it shall be "one with Nineveh and Tyre." The destruction of the cities of the plain and of the entire civilization before the deluge was due to vices of this nature, and their recrudescence brought destruction in turn to the classic civilizations of the world. It would likewise mean ruin for our generation.

THE DOUBTFUL AND THE TRUE BLESSING

A doubtful blessing is conferred upon the child by the preservation of its life, if it is reared for this world only. Better for many that they had perished in their infancy, even without the baptismal grace, than that they should have been brought up to neglect the knowledge, love and service of their Maker and should have passed away at last with unforgiven sin upon their souls. Far other is the hope Catholics have in preserving the lives of their little ones, whether many children be granted them or few, for it means to them the extension of God's Kingdom by filling the earth with the just and heaven with saints. From the large families which Christian self-sacrifice has enabled the Catholic poor to raise in every generation have gone forth many of the world's greatest men and most heroic women. Was it not the twenty-third child of a simple wool-dyer that in time was to be raised to the honors of the altar as the glorious St. Catherine of Sienna?

J. H.

NOTE AND COMMENT

A huge clock, erected on the side of one of the principal business buildings of Milwaukee, has during the past week been noting the progress of a ten-day campaign to raise a $500,000 endowment fund for Marquette University. Over 500 workers pledged themselves to speed the great pointer of the hand over the face of the dial, where it advances one space for every

thousand dollars collected. Father H. C. Noonan, S.J., the Rector of the University, said at the banquet which opened the campaign:

> Service is our ideal at Marquette. It is the sincere desire of the members of our faculty to enable the school to be of greater civic service to Milwaukee and the community. We would serve the city. There is no reason why Milwaukee cannot boast of a full-fledged university and it devolves upon the citizens of Milwaukee and Wisconsin to make this possible, to make Marquette an asset to its citizens. We inculcate morality at Marquette. Man must be moral if he is to be of use to society. The school is non-denominational and we feel that morality will not affect any denomination.

That the work accomplished by the University is appreciated by the city is evidenced not only by the fact that it numbers more students than any other educational institution in the State, the State University alone excepted, but likewise by the notices given it in the press. The *Evening Wisconsin,* for instance, says editorially:

> Conspicuous among institutions of which Milwaukee and the State of Wisconsin have reason to be proud is Marquette University, and the campaign for a half-million dollar endowment fund upon which its friends have entered today is an enterprise whose success is a matter of public concern.
>
> Here and now is a high tide of chance that may not recur. Money given to Marquette will be invested to especial advantage, for the reason that this university's cost of operation is low compared with the quality of educational service it renders, on account of the fact that many of the members of its teaching force are men who devote their lives to the ideal of labor without regard for reward in money, without compensation beyond what is necessary to support physical existence. As a business proposition, as a means of buying the best goods in the cheapest market, friends of education well may feel that there is especial inducement to assist Marquette.

The campaign closes March 25, and the numerous friends of the university hope that there will not be figures enough upon the dial to indicate all the gifts received. Marquette University, Mayor Bading said, "should be made a lasting monument to Milwaukee. It offers advantages to young men which are not offered in any other school."

In reference to the artist, Mr. Gutzon Borglum, selected by the Daughters of the Confederacy for the construction of their unique monument to the heroes of the South, which in its conception and dimensions is unprecedented in the history of art, Arthur Halliday writes in the *Rosary Magazine:*

> Catholics have every reason to take interest in this remarkable undertaking. Aside from the fact that several Confederate leaders were exemplary Catholics, it is well to bear in mind that Mr. Borglum himself is a member of the Church. Born in Idaho in 1876, he received his higher education with the Jesuits at St. Mary's, Kansas, and at Creighton University, Omaha. By his travels and studies in France and Spain our artist received from Catholic sources the highest and best inspirations of his art. With no small interest, then, will Catholics watch the progress of this tremendous task.

The mountain to be covered with the largest and most original of historic sculptures rises out of a level plain just outside of Atlanta, Georgia. Its side presents a smooth wall of durable stone, excellently adapted for sculptural purposes, a thousand feet in height and about two miles in length. On this gigantic surface the history of the great Southern struggle is to be displayed, an Iliad in stone.

Though European papers are filled with edifying anecdotes of how the war has brought back to the practice of their religion thousands of soldiers who are entrenched at the front, and many instances are given of the chastening and ennobling effect the war has had on those who remain at home, nevertheless the moral evils of war, as is pointed out in the *Month* for March, are very great for

> War brings out evil as well as good, accentuates weak points of character, gives scope for the growth of the worst passions. The really good are made better, the weak may or may not find strength, the vicious become more degraded. . . . In an army men are herded together in circumstances which set them free from many of the safeguards of decent living. Profanity, filthy conversation, drunkenness and loose conduct sadden and dishearten our chaplains when the actual crisis of battle has passed, however wonderful and consoling the visitations of God's grace at the front or in the hospital. The virtue of our soldiers is sometimes heroic: it had need be to make head against the forces that assail it—the insistent claims of mere physical needs, the strong sway of a low ethical ideal, the necessity of distraction from the horrors around. If conscience threatens to make a coward of a man, he may prefer to stifle conscience rather than to purify it.

A keen realization of the grave moral disorders almost inseparable from modern warfare is one reason why the Holy Father strives so hard for the restoration of peace.

The militant Catholic Federation of Santa Clara County, California, has long carried on a relentless warfare against reprehensible films exhibited in local theaters. A new moving-picture theater is now to be conducted in the San Francisco Mission district according to the Federation's ideals. Its owner, Mr. W. F. Hannell, believes that it must pay on its own merits. In a letter to the chaplain of the Federation, who is at the same time chairman of the Committee on Public Morals, he writes:

> As regards my pictures, I am not going to give the people what some think they want so much as what I think they ought to have. By that I mean that I will try to see that nothing is shown at our theater that has been condemned and nothing in addition that I know or feel is not clean or good. I know that at first we shall lose some money by this policy, but in the end this will be made up and doubled many times.

Mr. Hannell has secured all the Federation's black lists and is confident that he is not entering upon an idealistic project. His previous experience as a moving-picture manager leads him to believe that his hopes are based upon something more substantial than mere optimism. Other managers have tried similar plans and have not failed.

The official summary of labor legislation in the United States during the past year shows that almost every State enacted labor laws of special interest. Perhaps the most significant feature, aside from the enactment of workmen's compensation laws, was the growth of the industrial commission plan, uniting under one authority the administration of workmen's compensation, factory inspection and other labor laws. Under this form the plan was adopted during the past year in Colorado, Indiana, Montana, Nevada and New York. Especially notable likewise was the attention given to the subject of unemployment and of public employment offices, while laws relating to woman and child labor were quite as numerous as in the preceding year. The Idaho legislation enacted in favor of the unemployed is particularly interesting. Unemployed citizens of the United States, who have been residents of the State of Idaho for six months, are to be provided with emergency employment by county boards of commissioners. This employment is to be on the highways at rates to be fixed by the county boards, and not more than sixty days' work of this kind is to be furnished to any one person within one year. Refusal to perform the work assigned debars the applicant from this form of relief for the period of one year. The State is to bear one-half of the expense incurred by this plan.

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CHRONICLE

The War: Bulletin, Mar. 21, p. m.-Mar. 28, a. m. —The Fight for Verdun. China: Yuan President Still. France: The Catholic Generals. Germany: Socialists; The War Loan. Great Britain: Shortage of Recruits. Holland: The Floods. Ireland: Anti-Taxation Protest. Mexico: Villa and the United States — Religion and Morality. Rome: Poland and the Holy Father 577-580

TOPICS OF INTEREST

An Open Letter to a Socialist—A Philadelphia Catholic Daily — The Three Marriage Rings — Rejecting Christianity—A New Spirit in Art—Catholic Landmarks of Baltimore—The Medieval Achievement 581-589

COMMUNICATIONS

Home Work for Panama Missionaries—A Confusion of Names.....589

EDITORIALS

Abuse of School Buildings—The Superfluous Occupations—Which Are Our "First Families"? — Catholic Medical Missions — "Because You Are a Catholic"—The Nobler Freedom..590-592

LITERATURE

XXIII—Wordsworth.

REVIEWS: Confirmation — The Spirit of Man — Good Friday and Other Poems—Portugal of the Portuguese—The Spirit of France—The Wiser Folly—The Shepherd of the North—What Is Education?—Child Study and Child Training.

BOOKS AND AUTHORS: "Just David"—"The Complete Works of Shakespeare"—"The Harp of the North"—Father Rodriguez's. Tercentenary—The April *Catholic World*—Spring Announcements—The Current *Studies*.

BOOKS RECEIVED.....593-596

EDUCATION

The Schoolmaster of Mantua.....597, 598

SOCIOLOGY

Fallacies of Prison Reform.....598, 599

NOTE AND COMMENT

Cost of the Chewing Gum Habit — The Rat Menace—Cancer's Ravages—Mexico's Marvelous Cathedrals—Gild Hall for Catholic Girls—German Charity Bazaar—The Ignorance of Modern Science—Proposed Reunion of American Episcopalians 599, 600

CHRONICLE

The War.—During the week the Russians took the offensive on numerous sections of the long eastern battle line. The principal points of their attack were the districts south and southeast of Riga, near Friedrichstadt, west and southwest of Jacobstadt, south of Dvinsk, north of Vidsy, between Narotch and Vishnieff Lakes, along the Strypa front, and north of Czernowitz. In several places they report that they penetrated the German lines a distance of five miles, but the only important successes that have been admitted by Berlin and Vienna are the Russian advances at Jacobstadt, in the vicinity of Lake Narotch, and the capture of Usciesko on the Dniester, north of Czernowitz. In Armenia the Turks have evacuated Erzingan, about ninety-five miles west of Erzerum. In Persia the Russians have captured Ispahan, about 250 miles southeast of Kermanshah. On other fronts there have been no important developments.

Bulletin, March 21, p. m.-Mar. 28, a. m.

Verdun still continues to be the scene of terrific fighting, but only on the northwestern defenses of the fortress has any change been reported. East and southeast of Verdun the artillery alone has been active, and this intermittently, one of the reasons being that the muddy condition of the soil makes it impossible for either artillery or infantry to carry on extensive movements. Northeast of Verdun the fighting has been restricted to unremitting but indecisive artillery fire by both sides; as a consequence the battle line from Douaumont to Damloup has not been changed. Directly north of the fortress no modification of the positions of the armies has been recorded.

The Fight for Verdun

The principal efforts of the Germans, and their only important success, have been confined to a short sector, west of the Meuse, that stretches from the Bois de Cheppy, just east of the Argonne district, to a point south of the town of Melancourt. Here the Germans, after having violently bombarded the Avocourt and Melancourt Woods, launched a series of infantry charges, which resulted in the abandonment by the French of their advance positions and their retirement to a point east of Avocourt. The Germans have therefore created another salient, northwest of Verdun, the apex of which penetrates a mile and a half into the French lines. Further success at the present point of attack would necessitate a considerable readjustment of the French positions, and would menace one of the principal railroad communications between Paris and Verdun.

China.—A dispatch from Pekin dated March 22 brought the news that Yuan Shi-kai has abandoned his plan of reestablishing the monarchy. He has canceled his official acceptance of the throne, given last December, and has ordered all the preparations that were going on for the change of government to stop at once. With the protestations of humility that are usual in such documents the President thus explains why he will not be Emperor:

Yuan President Still

> I was convinced that my sudden elevation to the throne would constitute a violation of my oath, leaving me unable to explain myself. The Li Fa Yuan [Parliament], however, was firm and stated that the oath of the Chief Executive was based on his position and should be observed or discarded according to the will of the people. Their arguments were so irresistible that there was no excuse for me to decline their offer. Using preparations as a pretext, I took no steps to carry out their program actually. When the trouble in Yunnan and Kweichow arose I issued a mandate postponing the measure and forbidding

the presentation of petitions praying for my enthronement. Then I hastened the convocation of the Li Fa Yuan. in order to obtain various views, hoping to revert to the original state of affairs. Being a man of bitter experiences, I cared for nothing but the salvation of my country. A section of the people, however, suspected me of harboring a desire for great power and privileges. Thus difference in thought has created an exceedingly dangerous situation. I have myself to blame for my lack of virtue. Why should I blame others? The people have been thrown into misery. The soldiers have been made to bear hardships. Commerce has declined. Taking this condition into consideration, I feel exceedingly sorry.

Notwithstanding Yuan's explanations, it is Japan, supported by the Allies, that is commonly believed to have frustrated the President's Imperial ambitions. The Japanese are strongly suspected of intending to seize the opportunity now created by the world-war of securing military and commercial control of China.

France.—*Studies* for March, summarizing articles in the *Correspondant,* has an interesting sketch of the twenty-five most prominent generals who so far have distinguished themselves in the war. Their military record is well known. With regard to their religious beliefs and practice, it is consoling to note that some of the most efficient are fervent Catholics. Only two of the twenty-five, Generals Percin and Sarrail, belong to the radical Left in politics and religion. Percin played an unmanly part under Combes and General André in the effort to rid the army of Catholic officers. His inability or unwillingness to help Sir John French in the retreat from Mons and his failure at Lille have not enhanced his military reputation. General Sarrail, now at Salonika, is a soldier of a higher type, but he is the pet of the Left, and has not always acted in full accord with the Commander-in-Chief. Generals Joffre, Maunoury, Dubois, Dubail, Gallieni, now retired from the Ministry of War, Marchand of Fashoda fame, may be classed as neutral or indifferent in religion. They are certainly not openly hostile. They have not lowered themselves to insult the religion of their troops. General Joffre especially, whose own religious tenets are something of a puzzle, has never interfered with the religious practices of his Catholic *poilus* and has sternly repressed any attempts on the part of bigoted civil officers or military subordinates to hamper them. The religious attitude of General Pellé, Conneau and Roques, the new Minister of War, seems to be uncertain. General Roques is a Breton; a priori one would call him a good Catholic. But fourteen of France's most illustrious officers are practical and fervent Catholics. These are De Castelnau, well known already to our readers, Pau, Foch, D'Amade, D'Urbal, De Maud'hui, Gouraud, the youngest, perhaps, of the French Generals, and one-armed, like Pau; De Langle de Cary, Franchet d'Esperey, De Villaret, De Vitry, Bailloud, Humbert, and Petain the defender of Verdun. The services of these men have been beyond question. They are a refutation not only for Frenchmen, but for the world at large, that Catholics cannot be good patriots.

The Catholic Generals

Germany.—A speech delivered in the Reichstag by the Socialist Deputy Haase, in which he depicted in dark colors the military and economic conditions of Germany, led to his exclusion from the party. In a Socialist caucus held immediately after the Reichstag's session a majority vote resolved that "Deputy Haase and those members of the fraction who grossly disregarded and publicly thwarted the decisions reached at the common meetings have thus forfeited the rights arising from membership in the fraction." Upon this eighteen members revolted and formed a new fraction. The *Vossische Zeitung* refers to the seceders as "a small band of desperadoes." On the other hand the determination displayed throughout the country is made plain by the success of the fourth war loan, to which more than 10,600,000,000 marks were subscribed. "The financing of the war for another half year is assured," the Imperial Secretary announced.

Socialists; The War Loan

Germany, he said, is the only belligerent power which has covered her total war expenditure by long-term loans. That a nation of seventy millions, cut off from the outer world by arbitrary acts in conflict with international law, should have borne for twenty months the heavy burdens of the war and should once again offer more than 10,000,000,000 marks to the Fatherland is proof of greatness beyond all words of praise. It signifies that our strength is unbroken, and that the German people stand united as one man.

School boys participated largely in the war loan propaganda, some gymnasiums in Berlin subscribing from 20,000 to 30,000 marks.

Great Britain.—Apparently the British journals have grown uneasy about the "slackers." The *Times* in a long article, written by its military correspondent, declares with startling frankness:

Shortage of Recruits

The gravity of the recruiting failure has not been explained to the country by Government speakers and unless the consequences of this failure are faithfully explained the Ministers are not likely to obtain that strong public support which they must surely desire for the drastic measures that are needed to secure victory. The state of the army in regard to numbers is critical. Leaving aside the colonial contingents, we have seventy divisions at home and abroad. In order to complete these divisions and maintain them in the field our need at the beginning of the year was 1,400,000 men. It was hoped that the Earl of Derby's scheme would give us this number, but the estimates proved illusory and the whole fabric of our military power is now consequently threatened. These 1,400,000 men must be found as soon as possible because the operations will reach the maximum of violence during the Summer and early Autumn. A minimum of four months is needed for training, so we must get the men into training immediately.

The writer of the article from which this citation is taken advocates the cancellation of certified trades and exempted employments, and then proceeds to demand

that all fit men, married or unmarried, be obliged to enter general military service. The *Morning Post* remarks that the Liberal Party's war committee passed a resolution to the effect that, "as the number of single men provided for under the compulsion act is insufficient to meet the national requirements, the principle of compulsion should be extended to the married men."

The *Daily Express* announces that all the remaining groups of married men enrolled under the Derby Act, will soon be called to the colors. A protest of the married men against the compulsory service was met by this reply from the Earl of Derby:

> The German Emperor won't wait and the War Office cannot wait or else we might be able to consider and even concede some of your demands. No matter whether married or single, every man should be prepared to defend his country.

After this 3,500 attested married men selected as representatives of 500,000 of their fellows met at Manchester and demanded the resignation of Derby. Meantime, the *Times*, the *Morning Post* and the *Daily Chronicle* continue to discuss the vexed question. The *Post* blames the Premier for the muddle and states that there is no hope of improvement while he remains in power. The *Chronicle*, on the other hand, supports the Prime Minister, declaring that many of his critics are more anxious to destroy the coalition Cabinet than to add men to the army.

Holland.—The floods which recently swept over a large area of the richest dairy lands of the country assumed the proportions of a national calamity. Not since 1825 has Holland met with such a disaster. Lashed into fury by a gale from the northwest, the Zuider Zee broke through its retaining dykes of solid concrete and masonry. In a few hours hundreds of thousands of acres of the most fertile farm land in Europe were under water. Cities were isolated, many villages were inundated up to the eaves of the dwellings, barns and farm houses were swept away. A score or more people were drowned, the loss falling heaviest on the island of Marken. Everywhere the dairy lands have been almost ruined by the salt water, and hundreds of homes have been destroyed. But the greatest damage consists in the enormous loss of live-stock. Thousands of cattle perished, while as many more were scattered to all parts of the country. Great suffering naturally followed the flood. The press likened the flight of the people to the exodus from Antwerp at the time of that city's fall. Multitudes of the middle and laboring classes saved nothing except the clothes on their backs; others from affluence suddenly found themselves reduced to positive want. Numbers of well-to-do farmers who possessed live-stock worth from twenty to forty thousand gulden, lost their entire wealth. The national Government at once took every measure for the relief of the stricken people. Committees were everywhere formed to aid the sufferers, and money poured in liberally from all sides to feed and shelter the homeless. Queen Wilhelmina visited the stricken district and still further endeared herself to the people of the nation. In a driving rain-storm, wading ankle deep through the muddy water, her Majesty visited the more sorely tried localities and spoke words of comfort and encouragement to the sufferers. She then appealed to the Catholic Bishops, and to the representatives of the various Protestant churches of the country, requesting that public prayers be offered to Almighty God in behalf of the victims of the flood. Official expressions of sympathy were received from the Pope, from the Governments of England, France, Germany, Austria, Italy, Russia, and from the Kings of Belgium and Rumania. The Holy Father, through the Archbishop of Utrecht, sent a gift of 10,000 lire, while most of the Governments mentioned added substantial contributions to their messages of sympathy. It will require millions to repair the damaged dykes and years of patient toil to restore the flooded fields to their former fertility. In all probability the present disaster will hasten the execution of the Government's project of gradually draining the Zuider Zee. As their fathers before them, the present generation will not give up the fight against its most deadly foe. "Now and then," says our correspondent, "we may suffer defeat, but stout of heart and determined of purpose, we will rebuild our ramparts and recover the lost ground, true to the old saying: 'God made the sea, but the Dutch have made its shores.'"

The Floods

Ireland.—At a recent meeting in the Mansion House, Dublin, a vigorous campaign was inaugurated against the oppressive taxation of the country. Cardinal Logue, Mrs. Stopford Green, M. A. Ennis, Rev. R. M. Gwynn, Joseph Dolan, and Miss Mahon are mentioned as supporters of the movement. The list, comprising names of representatives of almost every section and party and opinion in Ireland, shows how popular the agitation is. The Irish Party, however, was represented only by Mr. Byrne, M.P., and Mr. Ginnell, M.P. The chairman of the meeting, Mr. Walter Cole, explained the object of the assembly. This movement, he said, should be subject to the will of the people, and be guided by men who thought in terms of Ireland a nation. Self-government had, to a certain extent, been agreed to. Ireland had now to secure just financial treatment for herself. The meeting passed the following resolution:

Anti-Taxation Protest

> That in the judgment of this meeting, the admitted overtaxation of Ireland during the last century has so impoverished the country that the taxes imposed last year and foreshadowed for this year constitute a burden Ireland cannot bear, and threaten ruin and paralysis to the industry and commerce of the nation; and we therefore demand the complete exemption of Ireland from these taxes.

Mr. P. W. Kenny, who proposed the resolution, remarked that he had lived many years in Australia, "a

Home-Rule Government" in the fullest sense. The Australian colonies, he said, managed their own finances, collected their own taxes, expended their revenues in their own way and without interference, and had full control of their tariffs. "If Australia," he added, "or any of the Colonies were administered as Ireland is, from Downing Street, they would not have Australia loyal for twenty-four hours." Mr. Lawrence Ginnell, M.P., spoke to the same effect. Mr. Michael Davitt, scion of a patriotic house, Messrs. Sweetman and Byrne also protested in vigorous words against the heavy burdens imposed upon the country. It is quite evident that a movement of far-reaching importance has begun. Just where it will end it is hard to see.

Mexico.—The sum total of the reliable news about Villa is that he is still at large and that our troops are still pursuing him. That there is uneasiness over the present situation is apparent from the subjoined statement issued by President Wilson:

Villa and the United States

As has already been announced, the expedition into Mexico was ordered under an agreement with the *de facto* Government of Mexico for the single purpose of taking the bandit Villa, whose forces had actually invaded the territory of the United States, and is in no sense intended as an invasion of that republic or as an infringement of its sovereignty. I have, therefore, asked the several news services to be good enough to assist the Administration in keeping this view of the expedition constantly before both the people of this country and the distressed and sensitive people of Mexico, who are very susceptible, indeed, to impressions received from the American press, not only, but also very ready to believe that those impressions proceed from the views and objects of our Government itself. Such conclusions, it must be said, are not unnatural, because the main, if not the only, source of information for the people on both sides of the border is the public press of the United States. In order to avoid the creation of erroneous and dangerous impressions in this way I have called upon the several news agencies to use the utmost care not to give news stories regarding this expedition the color of war, to withhold stories of troop movements and military preparations which might be given that interpretation, and to refrain from publishing unverified rumors of unrest in Mexico. I feel that it is most desirable to impress upon both our own people and the people of Mexico the fact that the expedition is simply a necessary punitive measure, aimed solely at the elimination of the marauders who raided Columbus and who infest an unprotected district near the border, which they use as a base in making attacks upon the lives and property of our citizens within our own territory. It is the purpose of our commanders to cooperate in every possible way with the forces of General Carranza in removing this cause of irritation to both Governments and retire from Mexican territory so soon as that object is accomplished. It is my duty to warn the people of the United States that there are persons all along the border who are actively engaged in originating and giving as wide currency as they can to rumors of the most sensational and disturbing sort, which are wholly unjustified by the facts. The object of this traffic in falsehood is obvious. It is to create intolerable friction between the Government of the United States and the *de facto* Government of Mexico for the purpose of bringing about intervention in the interest of certain American owners of Mexican properties. This object cannot be attained so long as sane and honorable men are in control of this Government, but very serious conditions may be created, unnecessary bloodshed may result, and the relations between the two republics may be very much embarrassed. The people of the United States should know the sinister and unscrupulous influences that are afoot, and should be on their guard against crediting any story coming from the border; and those who disseminate the news should make it a matter of patriotism and of conscience to test the source and authenticity of every report they receive from that quarter.

WOODROW WILSON.

This contains a very clear statement of the President's idea about "certain American owners of Mexican properties." These sentiments are evidently shared by others for, according to the press, Senator Hollis of New Hampshire recently stated that "there can be no doubt that the present Mexican crisis was deliberately planned by capitalistic jackals," a horrible condition of affairs, if true.

Religion and morality are faring no better, but rather worse, in Mexico. On March 22 the press announced that Governor Calles had ordered the expulsion of all priests from the State of Sonora. The report has since been confirmed by a statement of the Mexican consul at Galveston, who justifies the act by an alleged quotation from a letter of a Mexican prelate to the effect that the whole country would soon rejoice in the success of a new plan which "reactionaries" had organized to return the "Cientifico Party" to power. Internal evidence stamps this letter as a canard. Meantime the Government of Yucatan is issuing booklets for children, in which God and the very fundamental elements of morality are ridiculed. Extracts from one of these volumes, "Criterio Revolucionario," will appear in this chronicle later.

Religion and Morality

Rome.—The Holy Father has received the following beautiful letter from Messrs. Henryk Sienkiewicz and Anton Osuchowsky of the General Committee for the relief of the Polish victims of the war:

Poland and the Holy Father

Most Holy Father: Filled with the deepest gratitude for the generous gift of your Holiness, a fresh proof of the sentiments you cherish for our country, we kneel at your feet to express to you, Most Holy Father, our warmest thanks and those of our unhapy countrymen who have been cheered by your help and pity. With us all Poland prostrates itself before your Holiness, Catholic Poland bleeding today, trampled upon by the warring hosts, famishing from hunger, buried under her ruins, and yet feeling that all is not lost for her, because she has the will to live and because your hand has been laid in blessing upon her martyred head. Supported by the fatherly affection your Holiness shows us, by the faith and the hope you inspire in us, we shall be able to wait with confidence for the new dawn which is to break for us, when peace, the object of your prayers, is born again in the world, and with it the reign of love and justice for the oppressed. With this firm certainty we lay at your feet, Father most dear and Vicar of Jesus Christ, the expression of our veneration, of our attachment, of our deepest gratitude, and we are ever the faithful children of our Holy Mother the Church.

Thus heroic Poland is faithful to the last.

TOPICS OF INTEREST

An Open Letter to a Socialist

SIR—or is it still the foolish custom to call you "Comrade"?—it is some years now since I left the Socialist Party, of which I was for a time a most ardent member. These years have been for me full of vicissitudes and adventures. How has it gone with you? During and since my time men of genius have fought for your cause; men of wealth have given of their means to it; men have died for it; others have given most, if not all, their labor for it. Let us, you and I, look back over these years and take stock of what has been accomplished.

I am afraid we cannot, if we would speak truthfully, say that Socialism appears conspicuously healthy at the present time. Even when I was one of you and with you, I always looked on the International as a joke; I could never see what Internationalism had to do with the Socialist creed of State ownership of the means of production and exchange; but I confess that I never anticipated that my laughter would find such complete justification. I remember well a fine phrase in one of the dead Jaurès' great speeches at one of your international conferences in which he cast his reproach in reply to the taunts of the German delegates at the paucity of the achievements of the French Socialists. Do you remember it, too? "At least you have not died on the barricades!" he cried. Well, that cry was true in its time. But hardly could Juarès have said the same now. The German Socialists have died on the barricades; only, it happens, by one of life's little ironies, that they have died on the opposite side of the barricades from the French! Do not be depressed by this fact, I pray you, my dear Comrade. Proceed in your optimistic manner to make a third International after this war is over. Remember that accidents will happen even in the best regulated political parties!

Still, it is not well to refuse to face facts. It must seem strange to you after all your labors that the poor, to whom Socialism is in your opinion the means of economic and even spiritual salvation, should still refuse to see as you do. This refusal is not a temporary setback; it cannot be laid to the forces of wealth that are opposed to you. Your creed—your armies are not even making headway, however slight. You are not executing one of those strategic retreats of which we hear so much in the official communiqués of the belligerents in this war. The truth is that your armies have simply gone to pieces.

Certain sections of the International have deserted the first principles of their creed; others have become hopelessly corrupt; others have become simply impotent. But if the Socialist movement has failed as an organized movement, what about that great policy of "permeation" which was invented for your exclusive use by the Fabians in England and by the "Reformists" in other countries? Have you, perhaps, succeeded in influencing other political parties to work for the Socialist State? Have you succeeded in leavening the political parties of the bourgeoisie with Socialist ideas? No! Whatever illusions you may have in regard to your success in this matter is simply due to your inability to understand what your own pet political theory means.

In the over-heated propaganda of your ideas you have been accustomed to assume that there is no medium between Socialism and present-day Capitalist society. In this assumption you were, and are, quite wrong. There is a medium, and it is toward this medium that we are now tending. Your policy of "permeation" has not brought us any nearer the Socialist Commonwealth. But it has brought us much nearer to another and far more dreadful thing. That thing, that alternative, is slavery.

Capitalist society, as we know it in Western Europe today, rests upon the ownership of the means of production and exchange by a very small proportion of the community. The great majority of the people are divorced from the possibility of owning the means of production and exchange, and are therefore dependent on this small proportion of the community for their very existence. This means that this great majority lives in a more or less perpetual state of insecurity, knowing not what tomorrow may bring forth, starvation or plenty. Now there are but two ways of curing the insecurity of the proletariat: first, either by giving them access to the means of production, by making them property owners, or else—and mark well the alternative!—*by "regularizing their status as men without property through laws to that effect and guaranteeing them security and sufficiency as such a class."* In other words, by reducing them to slavery. And it is in that direction that the greater part of the "social legislation" forced upon the politicians by Socialist agitation tends.

Now this trend in modern legislation is not welcomed by all Socialists. But it is, unfortunately, welcomed by those Socialists who have themselves attained authority or have direct influence on those in authority. These are the people who get a particularly acute pleasure in arranging the lives of people poorer than themselves, and whose ideal State is one in which a few comfortable people like themselves shall manage a mass of men more or less enslaved. For these what could be better than that Servile State which present-day legislation is rapidly creating! It offers them a perfect orgy of regimentation of the poor—which is really all that they ever enjoyed in Socialism—without adherence to that part of the Socialist creed which they have never admired and, for that matter, never understood; I mean its cry for justice to the poor and for equality for all men.

But perhaps you, my dear Comrade, are not one of

these. Perhaps you are one of those genuine devotees of freedom and equality which the Socialist philosophy occasionally catches in its net. Perhaps you are one of those who joined the Socialist Party because you thought that through it you could work to make your fellow-workers free men. Perhaps you are one of those who do not like that ordered and efficient regimentation of the poor which your agitation has forced on the modern politician.

If you are, indeed, one of these constantly decreasing believers in freedom and liberty, you had better cast your eyes about and see the effect of your theories in the world today.

What have these theories of yours accomplished?

They have accomplished primarily one thing: they have persuaded modern governments to interfere with and to regulate more and more the lives of the unfortunate poor. I do not for one moment deny that many of the laws passed by modern governments under the influence of your theories have given the poor greater *security* and *sufficiency*. I would not deny that, for I cannot in truth deny it. But what I do deny is that these laws have in any degree worked for the "communalizing" of the land or the means of production. On the contrary they have worked against this, your professed aim. Each one of these laws is a step away from it. The more you regulate and state in legal form the relation between the rich and the poor, between that small minority that owns and that great majority that does not own, the more you widen the great breach between them. The more that you give the poor security and sufficiency, and *at the same time leave the rich in possession of the means of life,* the further you get away from Socialism and the nearer you get to the Servile State. For when you have given the poor security and sufficiency under such a limitation, you have again established that fungus of slavery that mankind for hundreds of years has sought to root out among all peoples.

But, above all, while you are consciously or unconsciously accomplishing this ill purpose, do not talk in your foolish fashion about Socialism being "inevitable"; nothing is inevitable, except perhaps the fact that a movement which considers itself inevitable is bound to disintegrate. Socialism is not merely not "inevitable," but from the signs one sees on every hand, not even probable. What is probable is that condition of which I have already warned you, the granting, indeed, of security to the workers, but not the security of ownership, which alone can make a man truly free, but the security of slaves. I am, Sir, or Comrade, your humble servant to command.

LOUIS H. WETMORE.

A Philadelphia Catholic Daily

DR. LAWRENCE F. FLICK has with high success launched his well-digested plan for a Catholic daily newspaper, and Philadelphia has the honor of its inception. As the two brochures setting forth the details of the plan have been "printed, not published," it is proposed to review a few of these details.

Dr. Flick's plan for a Catholic daily newspaper must have been, if not first inspired, certainly nurtured and developed by experience at an Overbrook retreat; indeed, he so declares in his second brochure. What better testimony do we need of the "success" and practical "utility" of retreats for laymen?

While any student of affairs could name off-hand two Catholic millionaires who might by a stroke of the pen contribute the $2,000,000 necessary to found such a newspaper, Dr. Flick is not looking to them for any such unparalleled "charity." There are probably far more pennies of the poor and dollars of the middle-class in our New York Cathedral than there are checks of the rich. By similar means Dr. Flick proposes to lay the foundation of his Catholic newspaper. Sound business principles watered by prayer are to cement and slowly rear the structure. Yet, could the Knights of Columbus take out a better life insurance against poisoned balls and banquets than $500,000 worth of stock?

Not until the $2,000,000 goal is reached will any subscriber be expected or allowed to pay his investment. This point achieved, the builder of faith will patiently do without his dividends for the first two or three years of struggle. But after that, the deluge of certain success.

I speak very confidently of this success for several reasons. I believe that Dr. Flick is correct in his estimate that fifty per cent of the newspaper staff of our great secular dailies is composed of Catholics, more or less in durance vile to their assignments, for their "copy" must betray no Catholic tendencies. A few of these luminaries can be snatched from their present spheres, and what a constellation we shall have! No one journal now existing here could produce the equal of our staff for brilliancy, truthfulness, wit and charm. To cite only a few of the availabilities: Joyce Kilmer, from the New York *Times* and the *Literary Digest;* T. A. Daly, from the *Public Ledger* of Philadelphia; Agnes Repplier, from the *Atlantic Monthly;* Elizabeth Jordan, from *Harper's Bazaar;* P. J. Coleman, long a Philadelphia newspaperman; Miss Katherine Brégy, from the suffragist platform; Louis H. Wetmore, and a host of clerical and lay writers of successful experience.

I believe that the mere agitation of this project is already beneficially apparent in our secular press. Jealous of these stars in their firmament, and eager for Catholic subscribers, our secular press will treat more tenderly the feelings of their Catholic readers. Catholic truth will receive a more respectful consideration and hearing from non-Catholics. Witness the unwonted prominence accorded to Dr. Guilday's "Hero Priests of the War," in the New York *Sun.*

Personally I am keenly alive to this aspect of the question. For the past eighteen months I have been contributing regularly to a daily newspaper of a pronounced non-

Catholic color; yet, the editor who is avaricious of "copy" has been under a period of Catholic instruction such as I would guarantee he never had before. The contributions in question being of a socialogico-political character, I have seized every occasion for precisely what Dr. Flick proposes, namely, the presentation of *any* truth by the methods and solid arguments of what might be termed, if the idea were not too ambitious, the Church's scholastic philosophy.

Is the subject in hand that of our public schools, our new postmaster, our social amusements? Each must pass through the sieve of Catholic truth before it reaches the editorial autocrat. The results have been, far beyond my expectations, favorable to the Church's teaching. The editor, inclined to be "fair," though cautious, challenges me sometimes by private correspondence to prove the truth of my statements; and this I take the greatest care to be able to do. For I have taken as a guiding principle: Unless you can prove it, don't state it as a fact.

Thus I have not known a single instance, wherein my editor, though at first perhaps wroth, or skeptical, did not in the end capitulate. My last sortie was on the matter of certain unlawful attempts to coerce a Polish child into "reading the Bible" by a district school teacher of the Lutheran persuasion. I sent the editor one of Luther's own statements as to his methods of translating the Scriptures, giving the page and paragraph of the statement quoted. At first the editor raised horrified hands of denial; refused to print the article in a Lutheran community; but by private correspondence, was convinced our arguments were sound, and at once made concessions in order to secure more copy. This tedious and laborious process may at first be necessary in the appeal of a Catholic daily newspaper, but of its ultimate triumph there can be no doubt.

The brilliancy of presentment, wit and charm emanating from such a staff of Catholic writers as I have suggested could not be withstood. The splendor of absolute truth is always irresistible compared with the ambiguity and dullness of error, however cleverly set forth.

Dr. Flick clearly states his project with the following definitions: The newspaper contemplated is to be published in Philadelphia and is to have the following characteristics:

1. It shall be an exemplar of Catholic life. 2. It shall be redolent with Catholic thought. 3. It shall be neutral in politics, but stand for civic righteousness and good citizenship. 4. It shall be silent on theological subjects except when it speaks over the signature of a person authorized to speak with the imprimatur of the Ordinary. 5. It shall chronicle the news of the day correctly, accurately, briefly, interestingly, without exaggeration and without special featuring. 6. It shall seek out and publish the good and the beautiful of the community and that which is edifying. 7. It shall minimize and repress the evil and the ugly and that which is disedifying. It shall devote its editorial pages to the moral, sociological, and intellectual uplift of the community.

The objectors and objections are provided for by Dr. Flick in these words:

> Objections of various kinds have been raised against the establishment of daily newspapers based upon Catholic thought. Some come from weak-kneed Catholics, who do not like to be classified in religion, some from pessimistic Catholics who profess their Faith, but have no confidence in the Catholicism of others; and some from Catholics with vested rights who feel nervous about losing territorial ground which they have staked off for themselves. None of these objections is valid and, when properly analyzed, none of them will hold even in the minds of those making them.

Stock in this "good business," blessed by Almighty God, is offered at $100 a share. Those who cannot be stockholders, should pledge their subscription; those who cannot pay for a subscription, should pray that they may soon be able to do so. Those who have no money at all to invest in stock or subscription should lend influence and encouragement by word of pen or tongue, above all by prayer, and then the enterprise will succeed.

No Catholic, because of pride, should say he can do nothing. If he cannot be a stockholder and interested in "the business end," there is none so poor but the Court of Heaven will do him reverence as an intercessor for the cause. Finally, let self-interest and jealousy be not so much as named among us, and the *Morning Star* will rise as promised over Philadelphia.

E. S. Chester.

The Three Marriage Rings

TO estimate the debt that woman owes to the Church it is of importance to understand clearly what has been accomplished for her within the matrimonial state. However much material necessities or the lure of external occupations may call forth woman from the home, it still remains true that the great majority of her sex, sooner or later, will find their paths converging into the wedded life.

Marriage, though Divinely planned from the beginning, has not always existed under the same conditions. Scanning the pages of impartial and authentic history, we find that woman's place in society has varied according to the religious conditions under which she has lived. Three marriage rings, one of silver, one of iron, and one of gold, can fittingly be taken to symbolize respectively her position under pre-Christian revealed religion, under paganism, and finally under the protecting mantle of the Church.

First of all came the *silver* nuptial ring. It was fashioned in beauty and purity by the hand of God Himself from a star of heaven's blue. Sparkling in it were two precious jewels of "purest ray serene," unity and perpetuity. It represented an inviolable and inseparable bond, existing between only one man and one woman, "two in one flesh," until death should them part. "This

now is bone of my bone, and flesh of my flesh," exclaimed Adam, "she shall be called woman because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh."

This primal ordination of Almighty God, made in an Eden of unalloyed delight, our Divine Lord reconfirmed. "Therefore now they are not two, but one flesh; what therefore God hath joined together, let no man put asunder." Inviolable unity and perpetuity unto death were to be under the New Testament, as "from the beginning," the two principal properties of Christian marriage. Never again were they to be set aside. They were to be most potent factors in assuring to the wife her sacred rights and lifting her up to her true position of dignity by the side of man.

Wrought in the fire of God's love, the jeweled silver ring was fashioned by power of Divine omnipotence, after the design of His infinite wisdom. But man sinned and was cast forth from Paradise. His intellect was darkened and his will weakened by transgression added to transgression. Centuries rolled by, and little by little the splendor of that silver ring was tarnished, the jewels were ruthlessly torn from their settings and cast away. Polygamy arose and the gem of unity was wrenched from God's circlet. On woman fell the shame and degradation, but man was of necessity dragged down with her. Divorce, too, appeared upon the earth. With reckless hand it plucked from out the silver ring its second gem, the clear and priceless jewel of perpetuity. Woman's was the loss again, hers the bitterness, the hardship and the pain, but man once more shared with her in the deplorable consequences. Not because God willed it should be so, did Moses grant the bill of divorce. When the Jews objected to Christ's doctrine which forbade the evil of divorce, and quoted in their favor the Mosaic permission, Our Lord gave the explanation why such a concession had ever been made to them: "Because Moses by reason of the hardness of your heart permitted you to put away your wives; but from the beginning it was not so." Nor was it to be so henceforth under the new Dispensation of Divine Love. "What therefore God hath joined together, let no man put asunder," was the commandment that Christ gave the world. The lost jewels had been found again, and Christ restored them to their rightful place. Woman's indeed was directly the gain, but all humanity was lifted up with her.

Yet woman's lot among the Jews, even at the greatest religious decline of that nation, had still remained enviable when compared with the fate of her hapless sisters, bowed down to earth under the cruel bondage of paganism. Not only had God's silver ring been tarnished and its jewels lost, but the very preciousness of its pure metal had been debased with the change of religion into idolatry. A ring of *iron* was the ring of wedlock now. a fetter of slavery, the fitting symbol of man's relentless inhumanity to woman.

Sad, inexpressibly sad, is the tale of her degradation under paganism, the iron reign of cruelty, selfishness and lust, where the law of might is right. "Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth," is the cry of sodden idolatry as of scoffing atheism.

> Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us. Let us crown ourselves with roses, before they be withered: let no meadow escape our riot. Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion and this our lot. Let us oppress the poor just man, and not spare the widow, nor honor the ancient gray hairs of the aged. But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.

Under this last clause came woman, such was her wifely portion. No longer the cherished helpmate of man, made like him in God's image, called equally with him to work out an eternal destiny, she had now become the flower of the time, the feebler creature without honor or dignity, the thing found to be nothing worth. Exceptions but confirmed the rule.

Christ came. He took into His hand the tarnished silver ring, and sadly lifted up the iron circlet that the Gentile woman wore. How pitiably dark and lusterless! In His compassion and great tenderness He would not rest content with merely restoring them to all their former beauty. His love was infinite and His power was no less. His purpose was Divine. He would transmute them into purest gold, and in that splendid setting, such as the world had never seen before, He would replace the jewels plucked away and lost. Woman's had been the greatest shame and sorrow, hers was now to be greatest joy and honor.

Jew and Gentile were alike to be received into His Church, and there was to be in it but one bond for man and woman united in His name. It was to be a ring of *gold,* a sacred, sacramental bond, inseparable as "from the beginning," existing between one man and one woman only, and she was henceforth to be loved and cherished unto death. It was to remain forever the precious, priceless image of the mystic and inseparable union between Christ and His one and only Church, the Divine Bridegroom and the Spouse begotten from His opened Side. Such is the golden marriage ring, rich with the luster of its jeweled beauty, which Christ has left to woman in the Church founded by Him upon Peter: "This is a great sacrament; but I speak in Christ and in the Church."

JOSEPH HUSSLEIN, S.J.

Rejecting Christianity

THE generation of non-Catholics which is growing up today is finding it difficult to accept Christianity. Its members are witnesses of appalling injustice, capitalistic greed, dollar standards and smug respectability that might easily be mistaken by Diogenes for disguised criminality. They see self, wealth, and hypocrisy written

large in the faces of people who are acclaimed as leaders of men. They see captains of industry, rather than artists or poets, thinkers or preachers, geniuses or heroes, lauded as the great and mighty men of the day. And they ask: "Where is the Christianity in all this? Is this the full bloom of the religion which you ask us to accept, to whose artificial prohibitions you demand that we submit ourselves? If it is, then Christianity is a tremendous delusion. If it is not, then Christianity has failed dismally. And in either case we will have none of it."

In truth, it is small wonder that many sincere seekers after better things think in some such way. They glance at conditions around them, and see might rather than right snugly ensconced in the seat of power; they behold talent or personal aggrandizement rather than productive talent or genius all too high up in the scale of esteem. But it would be well for them to perceive as well as to see. They should make sure that it *is* Christianity which repels them, ere they have the hardihood to come out into the courts of cold, hard reason and solemnly reject Christianity as a failure.

Is it Christianity, then, which repels them? What do they know of Christianity as a corporate force in a Christian society, dominating human society as a whole? Have they ever had the good fortune to see it occupying such a position for many generations back? Have they ever read an unbiased account of the society of the Middle Ages, when some approach to such a consummation was reached? Is it not the fruit of Protestantism, especially Puritanism, and of the medley of peculiar private opinions into which the sects have dissolved, that repels them? Do they not see the effects of a movement which left it to each individual to say what Christianity should mean for him and should make of him, and has not each individual who cared to do so interpreted Christianity in the way best calculated to feather his own nest or foster his own aims? Under this system, who can say that "Christianity" does not legitimately nourish the individual greed and pride of a person skilful at rolling up a fortune for himself out of the talent and toil and tears of others? Cannot the rich and avaricious man declare that private interpretation of Christianity makes him certain that he and his kind alone are predestined to know how things should be managed, how money should be used? Is not the "malefactor of great wealth" logically as much of a Protestant saint nowadays as the pious and lowly-minded parson whose Bible is his central interest in life? Is not the greedy captain of industry, unscrupulous or cruel, an excellent embodiment of the private judgment ideal?

For who shall presume to dispute him if he insists that his own private interpretation of Scripture reveals to him that he is elected to reign over the hearts and souls of his humble servants, the public and his employees? Verily, the devil himself can quote Scripture in his own behalf, and he makes a good private-judgment hero to boot.

Take the matter of morality. Puritanism and its cold, hard prohibitions have largely dominated New England thought and institutions for a long time. That religion starved the legitimate desires of its children for art, beauty, wholesome pleasure and amusement. It did so successfully for a time. But then its children rebelled. The bonds were too heavy, the stays too tight. Reaction set in. And moderation is none too likely to be the guiding principle of reaction. Hence arose much of the free thought of the day. Is it not so? Off men shoot from one extreme to another, and society must suffer the consequences.

This is a logical development of the early days of Protestantism. As soon as men began to deny the authority of the Church, strong-minded individuals flew to various violent extremes in faith, morals and thought. The mild shackles of the Church had been too much, hence they forged heavier ones for their own children or others' children, the latter especially. It is all very well to protest against corruption in seats of authority, but when protest is turned against authority itself, something entirely new is originated, and loss will follow. Here it was the loss by myriad souls, of the Divinely guided truth and wisdom and sublime moderation of an authoritative institution, whose thought is not that of one passionate man or body of men, but of God.

And so the fruits of the Puritanic morality ripened. It was not enough to have the Christian precepts and the counsels of perfection. A superstructure had to be built upon them, "respectability" and a "holier-than-thouness." Even if a man were not exactly all that he should be, he must be looked up to by society as being such. Furthermore, there were certain things which, because capable of being turned into sins by being carried to excess, though innocent in moderation, a person must not be known to do. He must not touch alcoholic liquor. At any rate he must be ashamed to admit it if he does. Certain things must not be mentioned in polite society merely because, though harmless in themselves, they are capable of being turned into occasions of sin. All this generates a repulsiveness which goes to the other extreme and becomes morbid in its desire for complete enjoyment of the forbidden things irrespective of the effect. Moderation and sanity are not enough. There must be extremes and insanity.

To call certain things immoral or wicked simply and solely because they can be abused is an artificial exaggeration which, when exposed and disproved, may lead not only to a proper use of the condemned things, but to an improper use of them also, to the encouragement of practices immoral and wicked, such as free love, divorce, and the like. If you condemn something as immoral, and it is shown not to be such, what is to prevent the unguided person from taking it for granted that real immorality is no longer immoral, that all morality, all right and wrong, are mere outworn superstitions?

No, Christianity really pure and undefiled has never

built artificial superstructures on top of Revelation. It is not Christianity which is to blame for the things which disgust visionaries today, but the abuse of Christianity and its consequent neglect. This abuse and neglect have been due, I take it, partly to the excessive restraints placed upon men by certain schools which claimed to teach the only pure doctrine, partly to the development, the logical development, of the individual private-judgment principle into a principle that can be stretched to almost any length in almost any direction, and thus may be used not only to excuse but to encourage self-aggrandizement at the expense of others or immorality of any kind.

Catholicism was one great, corporate system, uniform, but wisely moderate. Protestantism was not. And it is now individualism run wild to such lengths as to make Christianity ridiculous in the eyes of the unguided thinker of exaggerated and falsely-founded thoughts. Those long subject to the undue restraints and bareness of Puritanism, finding some of its restraints unwarranted and its bareness unintelligent, have been tempted to consider all the restraints and rigors of true Christianity unwarranted. And, sad to say, they are not aware of the value of the Catholic warmth and beauty which are the cure for Puritan bareness, and of the Catholic moderation which is the cure for Puritan excess in restraint.

On witnessing the crimes committed in the name of respectability, those who have long been wont to consider "respectability" the standard of conduct are tempted to hold Christianity responsible for a system of greed and exploitation which is wholly opposed to Christianity.

Forsaking undue restraint, they do not stop at moderation, but "stampede" to luxury and immorality, and call slavery to these things freedom; they even have the audacity to pronounce Catholics ignorant because they will not applaud this judgment. Carrying private judgment to its logical conclusion, they are left with no authority which can vouch for their Christianity at all. Hence away goes Christianity, so far as they are concerned, without even having a fair chance to render a proper account of itself to them. The results to individual and society alike are such as to suggest that the vaunted horrors of the Inquisition were mild in comparison with theirs. What is needed before one condemns Christianity is a calm and intelligent study of Christianity itself, not a hasty and passionate glance at what falsely claims to be Christianity but is in reality a half-baked vision of an earthly Utopia.

Henry A. Doherty, Jr.

A New Spirit in Art

LAST year there were exhibited in New York five large canvases by Augustus Vincent Tack, symbolizing the Fall of Man and his Redemption. An exhibition of paintings by the same artist at the Kraushaar Galleries contains one large canvas which is of significant importance as completing this sequence of striking religious pictures. The painting is entitled "The Voice," and, as in the other large pictures of Mr. Tack, exemplifies in a marked degree the artist's skill in utilizing the sense of space to focus the attention of beholders on his central message.

"The Voice" represents a man, young, virile, and strong, unclad save for a dark loin-cloth. He stands, turned away from the spectator, in the attitude of one who has leaped up from the earth, his arms are outstretched as he goes forward to meet the bright and golden dawn which has at last broken upon his watchful gaze. No longer, as in the earlier pictures, is this dawn seen as something prefigured, as a thing afar off or at least unfulfilled. It has now broken in its fulness, and the watcher steps out boldly into its light, and into the immensity of space, the immensity of eternity which opens out before him. There is a grace and beauty in the man that stands out in startling contrast to the bowed and laden Figure, crushed down by the Cross, that attracts the attention in "Simon of Cyrene." There is no thought of that misshapen Body weighted by sin and toiling toward Calvary. The man is freed from the bonds that held him to the earth in "Resurgam"; the earth itself has almost disappeared, and he stands on the edge of the world, so to speak, as he steps forth into the eternity of joy that is before him. His tangled and matted hair speak of the long dark night of his watching and waiting, and the delicacy and spring of his poise make him appear almost to leap toward the realization of his hopes.

A small canvas entitled "Redemptor," which is a Descent from the Cross, is the only other specifically religious painting in this collection. "Redemptor" is an exquisite specimen of the artist's skill as a pointillist, both on account of its color scheme, and his subordination of this method of treatment to a positive Christian ideal. There is in this small picture an almost overpowering sense of the impenetrable silence at the foot of the Cross when the Sacred Body was taken down. The dead Christ lies still and inert with that finality which accompanied the perfect consummation of the complete sacrifice, and the Blessed Virgin bows herself down at the foot of the Cross, overcome by a silent grief that no words could express. Silent too are the helpers, one at the head and one at the feet, who lift the Body on to its winding sheet, in this silence that is compelled not only by the solemnity of the theme, but also by the spirituality of its conception.

For the spirituality which permeates the work of this artist is not the least of the claims to attention which the canvases make. In point of technique he has adopted modern methods which would suggest no comparison with the traditional school of Christian painters. But in the personality, the ethos that underlie the work of the artist, Augustus Vincent Tack is a spiritual descendant and fellow-worker of Fra Angelico and of those other Catholic painters of the earlier schools before the rise of Humanism. If the mystics were not so discredited these days on account of false brethren, one might say that Mr. Tack is a mystic. But he has seen the vision, and his reading of that vision is that it may not be uttered in human phrases; that there is even in the spiritual world a conservation of energy. He is here at one with the great mystics of the Church, for back of his dream of beauty is the sense that there is the reality of the mystery, of which the beauty beheld is but the shadow, and what the reality is we may only hope to know; the day of the perfect unfolding is not yet. For as the consonances of harmony can never express the perfection of spiritual freedom which is its ultimate goal, so the artist's high expressions of beauty cannot but fall short of realizing that final revelation of Beauty, which is self-revealing, and known in its fulness to the Saints in the Beatific Vision. It is this realization of the ideal as something to be attained beyond, that Mr. Tack shares with the earlier Christian painters, with this difference. The subjects of their themes had passed the ordeal, but Mr. Tack sees man as already going through his time of trial.

But there is in this artist's work not only the spiritual beauty which is man's rightful heritage, there is that sense of the perfection of all the works from the Creator's hands. When the ancient Greeks, after long months of weary marching through hostile countries, through barren wildernesses and among enemy peoples, came at last over the edge of a mountain slope bordering the shores of the Euxine, they saw afar off the blue hazy mist, the thin line that marked the highway home. In their joy and excitement they broke ranks and cried aloud: "The sea! the sea!" A sight such as greeted the eyes of these war-weary Greeks as they topped the last of the cliffs that hid the Euxine from their eyes, and gazed on its profound depths, is the glimpse of the blue sea which the artist entitles "Thalassa." The canvas is more than a sea piece; it is the vision of the *Anabasis,* of the vast and limitless sea over which unbroken silence broods, of the great highway that bears men home, the sea of the unbounded mercy of God.

The landscapes of Mr. Tack exhibit an air of mystery and infinitude which is one of the attributes of great open spaces. "A Dance at Twilight" holds a curious combination of the aloof and the intimate. The far-off horizon with its mellow sunset tones stretches away to limitless distance, and in the foreground there is the human element induced by the faintly seen group of dancers who move about scarcely distinguishable in the evening shadows.

It is perhaps not quite easy to grasp the symbolical meaning of the painting which the artist calls "The Valley." Looked at with inappreciative eye, the painting suggests two rocky heights, one on either hand, and in the center what may be a pale light sea or else a great space, flecked here and there with some few clouds. But be that as it may, the beholder gets the impression that between the two rocky heights shown in the picture there is a very mysterious stretch of territory; that it is important that any one who should wish to cross from one side of this valley to the other should go the right way, and that somewhere in that expanse of space above him there are countless persons watching, whose sole purpose for existence is that whoever sets out to cross that valley should cross it happily. The valley, so the artist points out in the symbolical meaning of this picture, typifies the span of life; the heights on each side symbolize man's life before birth, and his life after death.

The three portraits in the collection show the artist in another mood. There is, of course, no evidence of the mysticism that is so prominent in the symbolical pictures, but there is that same poetical and rhythmical love of beauty which transfers to portraiture its idealization of what is noblest and best. There is an interesting portrait of a Cardinal in his house cassock, which thrills with an extraordinary vitality; a unique example of the application of the principles of pointillism to portraiture.

It would be absurd to suggest in any way that Mr. Tack is inaugurating a new school of painting, but it is undoubtedly true that he is infusing an entirely new spirit into contemporary art, or, rather, he is bringing about in his own work a renascence of the spirit of the early Christian painters, which is entirely without the affectation that followed on the work of the Pre-Raphaelites. It is a clear denial of that dreary slogan of egotism, "art for art's sake," and approaches more nearly than does the work of any other American painter a conception of the truth that the artist's vocation is not a thing bestowed on him for his own glorification, but a gift that comes direct from the Source of All Beauty.

Henry C. Watts.

Catholic Landmarks of Baltimore

IT must be a surprise to the traveler to find so few Catholic landmarks in Baltimore, considering that here was the cradle of American Catholicism. The main reason for this dearth is the fact that Baltimore as a city took its origin rather late, about 1770. For the earliest evidences of Catholicism one must visit southern Maryland where Leonard Calvert landed in 1634. Even there the landmarks are few. Somehow or other we southern people have ever evinced a strange indifference toward the preservation of historic places, a fact that is in strong contrast to the zeal manifested in New England. Even nature itself has aided the general apathy, since the restless waters of the Potomac are fast washing away what remains of the little island of St. Clement's where the colonists landed and Mass was said for the first time.

Yet withal Baltimore makes up in quality of historic monuments for what it lacks in quantity, for here there yet stands the one great monument attesting the growth of the Catholic Church in the United States from its infancy to its present wonderful maturity. I refer to the famous old Cathedral, in some respects one of the most venerable objects of architecture in the Catholic world. Other cathedrals do, of course, make it seem small in size, poor in artistic treasures and infinitely less venerable in age. But this Cathedral seems to be unique in so far as it has witnessed both the birth and the full manhood of a new Catholic race. The Cathedrals at Cologne and Milan and Rouen were completed slowly and painfully through many centuries. But Baltimore's sprang up, as it were, over night, as if its founders felt a prophetic sense of the swiftness of the growth awaiting the Church in America. In this sense it is typically American, it is the story in stone of the marvelous rapidity characterizing the growth of everything American, both religious and political.

It makes one gasp to reflect upon the supreme audacity of Bishop Carroll, who laid the corner-stone in 1806, when there were in Baltimore at the time only some five thousand Catholics, mostly quite poor, from whom to draw funds. It is equally amazing to read that by the year 1821 the edifice was substantially complete, though, of course, additions and minor changes have been made from time to time. Surely it took a supreme faith in themselves and in the future of the Church in America for this small body of men to undertake and complete in so short a time a work which even now would be considered a stupendous undertaking. This fact alone gives one an insight into the splendid character of the men who were the pioneers of American Catholicism.

And what a world of memories rushes over one when he reflects upon all the great events affecting the growth of the Church that have taken place within its venerable walls. A mere list of its historic ceremonies would be enough to enable a future historian to write up the constitutional history of the Church in America. For this Cathedral again is unique in that it has been the legislative hall of the American Church. Every gathering of the American episcopate for legislation has been held in it from the First Provincial Council, held under Archbishop Whitfield in 1828, down to the Third Plenary Council under the then Archbishop Gibbons in 1884. Surely there are few cathedrals in the world that are like it in this respect; none, in fact, in so far as it is a continuous record of the internal construction of a national Church from its infancy to its later maturity. Its walls have reechoed with the eloquence of all those great and peculiarly wise men who have bit by bit builded up the great Church that now stands an equal among her older sisters of the Old World, men who seemed gifted with the same far-seeing common sense and sagacity that distinguished the founders of the Republic itself. They extend from the wise Carroll and brilliant John England and scholarly Kenrick down to the present illustrious incumbent of the See of Baltimore. Here is an instance where ability and wisdom and work well and swiftly done surely make up for comparative youth. Other cathedrals are much older, yet none can point to a greater work done under its dome.

And, as one sits quietly amidst its ever solemn shadows, his

imagination can see the long procession of Cardinals and Bishops and priests filing before its altar to receive the oils of consecration or the pallium or the scarlet robes of a Prince of the Church. Three Cardinals, almost thirty Bishops and thousands of priests are on its list. From this spot, as from an ancestral home, have gone forth the sons of Mother Church to spread her boundaries from the Atlantic to the Pacific, heroic and brave as the restless pioneers who were conquering the land for the Republic. Verily it is the "home" of American Catholicism. Around it must ever cluster the tenderest historic memories of American Catholics. And it is to be hoped that an unthinking age in its feverish haste will never allow this venerable pile to be pulled down before the advance of so-called "progress." Even though the ever-encroaching "business" is rapidly invading its parish precincts and perhaps will some day wipe out the parish completely, nevertheless American Catholics should never allow the historic edifice to be destroyed, even if they have to maintain it as a national monument.

Before closing this brief reference to Baltimore's Catholic landmarks, let me mention another which, in a more humble but none the less emphatic way, demands our attention. I refer to St. Mary's Seminary on Paca Street. This institution, founded in 1791 by Father Nagot, of the Society of Saint Sulpice of Paris, has also in its way been a mother-house of American Catholicism. Being the oldest and for a long time the only distinctive seminary for the education of diocesan priests, it deserves the supreme affection of the American priesthood. Moreover it is historic as being the scene of so many of the actual sittings of the prelates who met in Baltimore to legislate for the Church. Not one of the original buildings now remains except the old chapel. And it is quite probable that the shifting quality of American cities will soon force the removal of the seminary to a more desirable location. So much for the "historic" in the United States.

Lastly let the visitor stand before the present Court House and gaze upon the monument to Cecilius Calvert, the founder of the Colony of Maryland. Surely it is no credit either to American Catholicism or to Maryland patriotism that this tribute to the great pioneer of religious liberty and founder of an American State should have been deferred so long (1908), the only monument to him except a small and insignificant one adorning the present Calvert Hall. A few paintings inside the same Court House also record the early Catholic settlement, but even they seem to strive to minimize the Catholic atmosphere as much as possible.

So, again, we turn back to the old Cathedral, to the ancestral home. Down in the cold crypt lie the remains of the great Archbishops who guided the Church from infancy to manhood. They builded well. The golden dome of the Cathedral is a fitting monument to their own greatness and a symbol of the splendid work accomplished by them and their co-laborers in this newest acre in Christ's vineyard.

LUCIAN JOHNSTON.

The Medieval Achievement

IN the midst of his terrified surprise at the appearance of the ghost in Hamlet, Marcellus is made to give expression to the conviction that "something is rotten in the State of Denmark." A similar and no less natural conclusion, with regard to our once much-vaunted civilization, seems now to have been wrung from the minds of thinking people by the great European war. But amid the babel of dissenting voices, suddenly raised in criticism of that civilization, and while considerable sections of the civilized world seem to be lingering in Hamlet's unchristian state of mind regarding the answer to the question "to be or not to be," it is decidedly cheering to hear Mr. G. K. Chesterton come forward, in his usual and exuberantly sane way, and, with the finger of genius pointed at the real sore spot in our civilization, suggest the true remedy, "There was a great civilization" he tells us in the *New Witness* for December 9, 1915, "full of the finest answers to our fiercest questions which is much more lost to us than pagan antiquity was to the Jacobins. It was the medieval achievement; and remaking it must be the modern achievement." To most non-Catholics, or to those unacquainted with the real history of the past, this statement must necessarily sound rather gratuitous, yet in all its parts it is undeniably true.

To begin with we may take it that a civilization will be great and vigorously progressive in proportion to its power of assimilating or rejecting, through the force of underlying dynamic principles, fully in accord with human nature, all those heterogeneous elements that are brought into it from without or that have grown up in its midst. This we see was true of the two greatest civilizations of antiquity. It was owing to her underlying principle of justice that Rome, though a military power, was able to establish her vast material civilization. For in assimilating the various legal notions of her subject races she built up that system of law which, more than anything else, proved the real bond that held her empire together. Athens, on the other hand, failed to secure territorial dominion, but on the principle of the "golden mean" she assimilated the thought of Egypt and of the East and developed an intellectual civilization which she succeeded in imposing even on her conqueror. Both these, however, went down, as distinct and living civilizations, before the inroads of the barbarians because Rome, while clinging to a pagan religion in which she no longer believed, refused to assimilate Christianity in time. Now it was on their ruins and with the addition of that Teutonic element brought in by the invasions that a new civilization was soon patiently reared which for its power of assimilation has never been equaled by any other in the whole history of the world. There was this peculiarity, however, about the new civilization which we now call medieval; its underlying principles cannot be stated in one sentence. They are nothing more nor less than the whole of Christianity, and Christianity being a fact and not a philosophical system, cannot, as Newman well remarks somewhere, be summed up in a single proposition. The nearest thing to a clear statement, if we must have one, of the fundamental dynamic principle behind all progress during the Middle Ages is without doubt to be found in that precept which our Lord gave in His Sermon on the Mount, "Seek ye therefore first the Kingdom of God and His justice." In accepting this we may then consider the wonderful medieval achievements, as the men of those times certainly did conceive of them, viz., in the light of confirmations of the Divine promise: "and all these things shall be added unto you."

But to turn to the achievements themselves to which the principles of Christianity gave rise. The first one was necessarily a point of view, and what the medieval point of view was may best be told in the words of a non-Catholic historian. Says H. W. C. Davis in his work on "Medieval Europe":

> What appeals to us in the medieval outlook upon life is, first, the idea of mankind as a brotherhood transcending racial and political divisions, united in a common quest for truth, filled with the spirit of mutual charity and mutual helpfulness, and endowed with a higher will and wisdom than that of the individuals who belong to it; secondly, a profound belief in the superiority of right over might, of spirit over matter, of the eternal interests of humanity over the ambitions and the passions of the passing hour.

Here we see, as W. Cunningham, another Protestant authority, has expressed it in his book on "Western Civilization," how "the claim that Christian influence should be supreme in all the relations of life had been admitted in the foundation," and, as the same authority goes on to state: "This attempt to control the life of man in all its aspects is of the very essence of the Christian religion. *Homo sum, humani nihil a me alienum puto,* is the Divine word to the world."

The next two features of medieval civilization that force themselves most powerfully on our notice bring out more strikingly, perhaps the assimilating powers of that age. The tendency of Roman civilization had been toward solidarity, while that of the civilization of Athens had been in the direction of a harmony in the things of the mind. Now it is a fact, though little noticed, that both these tendencies are seen to reappear in the Middle Ages; but as each takes its rise from a thoroughly Christian starting point, the result is that we have something entirely new, and characteristically medieval. The Roman Empire had been created by military prowess, whereas the foundations of the civilized society of medieval Christendom, on the contrary, were laid by religious authority. On the other hand, just as the Greeks had sought for harmony in beauty, so the medieval thinkers succeeded in finding it in the more important realm of theological and metaphysical truth.

Both these points are important, and in order to illustrate the first one and show how much of a reality the unity of medieval Christendom was we shall quote again from Archdeacon Cunningham. He writes:

> In looking back from the present time, when political and religious differences have done so much to accentuate the divisions of Christendom, we are apt to forget its solidarity in bygone days. In the thirteenth century the ecclesiastical organization gave a unity to the social structure throughout the whole of Western Europe; over an area in which the Pope was recognized as the spiritual and the Emperor as the temporal Vicar of God, political and racial differences were relatively less important. For economic purposes it is scarcely necessary to distinguish different countries from one another in the thirteenth century, for there were fewer barriers to social intercourse within the limits of Christendom than we meet today. Latin was the only literary language, and the student who passed from one university to another found himself everywhere at home, in the method of teaching and the course of study to be pursued. The merchant who visited a foreign port, or the artisan who sojourned in a distant town, was confronted with restrictions or aided by facilities which were familiar enough to him at home. There was little in the churches of different parts of Christendom to distract the worshiper by unaccustomed rites. Similar ecclesiastical canons, and similar merchant laws prevailed over large areas, where very different admixtures of civil and barbaric laws were in vogue. Christendom, though broken into so many fragments politically, was one organized society, for all the purposes of economic life, because there was such free intercommunication between its parts

As regards the intellectual life of the medieval nations the following words of H. W. C. Davis are very apposite. "We must judge them," he says, "by their philosophy and law, by their poetry and architecture, by the examples that they afford of statesmanship and saintship. In these fields we shall not find that we are dealing with the spasmodic and irreflective heroism which illuminate a barbarous age. The highest medieval achievements are the fruit of deep reflection, of persevering and concentrated effort, of a self-forgetting self in the service of humanity and God." Outside of a few exceptions such as Abelard and Roger Bacon, most medieval thinkers were of the firm conviction that no one human intellect is sufficient unto itself, and thanks to this conviction we see them so supplementing one another in the gigantic task of building up a body of truth on the basis of Christian Revelation and pagan philosophy that as a result, instead of the ephemeral, half-digested, mutually contradictory, one-man philosophies of modern times, they have left us a system of philosophy for all time; and only those who have made a study of this philosophy can realize the depth of meaning in Mr. G. K. Chesterton's statement that medieval civilization was "full of the finest answers to our fiercest questions." Such then, was the medieval achievement which it must be the modern achievement to remake: Christianity entering into all the relations of life, a united Christendom and a sound philosophy.

MOORHOUSE I. X. MILLAR, S.J.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Home Work for Panama Missionaries

To the Editor of AMERICA:

When the delegates and missionaries of the Panama Pan-American Religious Congress finish bringing the "light of a pure Gospel" to benighted Latin America, there may be further work for their burning zeal nearer home. This at least is a natural inference, both from the declaration of the Panama Congress that "in few nations is illiteracy so pronounced" as in Latin America, and from the following statement printed in the Columbia, South Carolina, *State:*

> In North Carolina 638 "moonlight schools" have been conducted in fifty counties and 1,000 teachers have been engaged in instructing 5,540 pupils. So proceeds the work of extirpating illiteracy from North Carolina, and if it shall go on this scale for only a few years, the adult citizen who makes his mark, instead of writing his name, will be rare in that State. Night schools for adults have been introduced in Laurens and Newberry and other counties of South Carolina. There is room for them in every one of the forty-four counties. That 25,000 or 30,000 white men in this State are unable to read and write or are barely able to do so is a continuing menace to the safety of the Commonwealth as well as a serious obstacle to its material progress. Moreover, that so large a proportion of the negroes are illiterate is deplorable. It should be the purpose and endeavor of the State to remove the affliction of ignorance from all its people, regardless of color.

North Carolina is one of the thirteen original States and one in which the religious faith that holds sway in South America has never made any marked progress. According to the "Catholic Directory" for 1915, the 48,580 square miles of North Carolina harbor only 6,972 Catholics. There are in that vast extent of territory only 18 Catholic churches with resident pastors, 38 priests, 16 Catholic schools with 646 white children in attendance. Until 1835 the State Constitution made the denial of the truth of the Protestant religion a disqualification for public office. To this day there is no law in North Carolina recognizing the inviolable sacredness of a secret committed to a priest in his official capacity. But it is a State illumined for more than two centuries by the "pure light" so often extolled by the Panama variety of missionaries.

Raleigh, N. C. T. P. G.

A Confusion of Names

To the Editor of AMERICA:

It is to be hoped that many will be stirred to help the cause of the foreign missions by the appeal the Rev. T. Gavan Duffy makes for them in the issue of AMERICA for March 25. In this connection may I ask if there is any relationship between this Father Duffy and a P. Gavan Duffy who has been heard in a Ritualistic church in this vicinity recently?

Hoboken, N. J. M. F. T.

[The Rev. T. Gavan Duffy is the son of the Irish statesman and historian, Sir Charles Gavan Duffy, leader of the '48 Young Ireland Movement; founder and editor of the Dublin *Nation;* Premier of Victoria, Australia; member of the British Parliament; historian of his own times, who died February 9, 1903. P. Gavan Duffy is a Protestant Episcopal minister who has attained local popularity by his Ritualistic ideas and sermons. The identity of the two men is sometimes confused because of the similarity of their names, but there is no kinship between them.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Abuse of School Buildings

SEVERAL times of late, complaints have been made that certain public school buildings of New York City have been thrown open to the use of men whose sole intent is the propagation of revolutionary doctrines. Last week in the course of an indignant protest communicated to the press, a citizen wrote the following words about a meeting held in the Washington Irving High School:

> For fully two hours I listened to the denunciations of our Government, our institutions, and our army, by two Mexican Socialists, applauded by an audience composed chiefly, judging by the facial types, of persons born in foreign lands. The more violent the denunciations hurled from the speakers' platform, the louder and more prolonged were the plaudits that went up. A handsome woman seated near me fairly screamed with delight as opprobriums were cast upon us as a nation, and as such charges were made that we ourselves had "shot up" Columbus, N. M., killing our own people, in order to bring about intervention.
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> . . . . . .
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> Religion came in for its share of misrepresentation and denunciation, although finally an attempt to denounce all religions by an individual rising in the audience, who could not express himself clearly in the English language, was cut short by the chairman of the meeting, who informed him that questions only were in order.

There is no doubt about the issue herein involved. Public buildings erected by the people's money for the purpose of training youth in the duties of citizenship are given over to an alien, ignorant, turbulent faction, which finds pleasure in tearing our Flag to tatters, thus outraging patriotism and the sense of common decency. This is bad enough, but it is rendered doubly odious by the fact that not long since the people who act in this fashion fled from a land of bondage, where they ate the bitter bread of thraldom in misery and ignorance, and through the beneficence of our Government entered into a heritage of liberty, breathing for the first time in their lives the air of freedom and enlightenment. In return for this boon they passionately attack all that decent American citizens hold dear, and to cap the climax, public buildings, symbols of the freedom which is outraged, are used for their nefarious work.

Evidently nothing except crime is to be expected from the ingrates who carry on so base a propaganda, but that the officials charged with the management of public buildings should deny their use for the spread of doctrines subversive of religion, morality and the very Government itself, is not beyond legitimate expectation. Contempt of our Flag and of our institutions is dangerous; that it should be exemplified in buildings consecrated to law, order and patriotism makes it doubly dangerous and discredits in a special way those charged with the protection of the best interests of the Commonwealth. This matter is important enough to claim serious attention. The problem is this: Shall public buildings be used for the propagation of treason and anarchy by an alien, ungrateful faction, in violation of all rights, especially of the rights of the vast majority of our citizens who are patriotic and law-abiding?

The Superfluous Occupations

"WHAT occupations can we do without?" is now a living question in London. The local tribunals that administer the Military Service Act have the duty of determining the classes of men that are entitled to exemption. It is reported that the callings of pawnbrokers, comedians, real-estate agents, cartoonists, Pullman cooks, publishers of psychical literature, makers of briar pipes and manufacturers of umbrellas have been declared quite dispensable. Moreover, a Fleet Street tribunal has decreed that many branches of the newspaper profession are not strictly necessary. Art editors, society editors, fiction editors, sporting editors, headline editors, literary, dramatic and musical reviewers, nay, even the writers of editorials, would all be more useful, it seems, in France than in England. No one can predict where the weeding-out process will stop, for the dread tribunals may soon decide that actors, artists, architects, authors, bankers, carpenters, confectioners, florists, inn-keepers, jewelers, lawyers, musicians, plumbers, singers and tailors are scandalously unnecessary in London, so they will all be whisked off to Flanders. Even the House of Lords may then be closely scrutinized to see if it will not still yield a soldier or two, bashful members of the House of Commons may be asked to prove their right to remain in England, and the very Ministers of the Coalition Cabinet, when sternly eyed by the all-powerful war-tribunes, may quake and tremble.

Without question the great war is harshly teaching a luxurious age how very simple life can be made. For

Europe is now compelled to practise asceticism of the most rigorous kind and thereby is finding her soul. Men and women in the belligerent nations are surprised to see how many things they can contentedly do without, and are amazed to discover that certain callings and occupations that seemed essential to modern life would be scarcely missed at all. When peace returns at last, the permanent results of the mission God Himself is now preaching Europe may be the stronger faith, the purer morals and the simpler life that will be conspicuous in the nations engaged in this dreadful conflict. Thus will Divine Providence, as has so often happened in the world's history, bring lasting good out of passing evil.

Which Are Our "First Families"?

BEARING lightly his eighty years, ex-Speaker Cannon arose the other day in the House of Representatives and drawing on his long experience as a legislator, told in his genial way why he is opposed to that persistent Immigration Bill which makes the ability to read thirty words in his own language an alien's open sesame to the United States. On examining the census of 1790, Mr. Cannon discovered that the list does not contain the names of today's most distinguished Americans, for he says no record was found of a Roosevelt, an Edison, a Westinghouse, an Astor, a Belmont, a Harriman, a Carnegie, a Pershing, a Funston, a Gompers, a Billy Sunday, or a Mary Pickford. The venerable Congressman then asked his colleagues these pertinent questions:

> Who, then, are the native Americans who for 100 years have periodically grown hysterical about putting up the bars to protect themselves against alien blood and then opening wide the gates to welcome immigrants to an enlarged field of labor in this melting-pot of the world, which for 300 years has been pouring from its crucible a new composite American to stand as a type both like and unlike those of the older civilization from which the virile blood of America has been drawn? How many of us can trace our lineage back to those first American families, and how many of us are compelled to trace our lineage back to the alien immigrant? I tried to trace the membership of this House back to that American "Almanach de Gotha" and I could not locate one-third of you. There are 135 members of this House whose family names cannot be found in the first census of the United States. Those 135 represent the alien immigrants to this country, but will we deny that they have American names?

As Mr. Cannon's queries were purely rhetorical, the promoters of a literacy test did not answer him then and there. Had they done so, no doubt the familiar platitudes about the priceless legacy that the extinct Anglo-Saxon left his adopted country would have been uttered once more, and the time-worn sophisms regarding the invariable association of sound morals with a smattering of the three R's would have been solemnly enunciated again. Those serviceable arguments for the Immigration Bill are not likely to be overlooked, we may be sure, when Mr. Cannon's speech is answered. Meanwhile he deserves the country's gratitude for showing how very rare our "first families" have become and for proving the remarkably recent "antiquity" of so many a Congressman's lineage. New Englanders who now consider it "vulgar and common" to have children, will perhaps be stricken with sorrow at Mr. Cannon's discovery. Let them find comfort then in the thought that even if the Puritan line dies out completely, American escutcheons show how rich we are in descendants of Pocahontas, who belonged to one of the "first families" of the country. But should scions fail even her royal house, we can still regard with pride the countless American descendants of John Smith, the early "alien" whom Pocahontas so romantically saved from the block.

Catholic Medical Missions

THOSE well acquainted with the work of Protestant mission societies are aware of the great importance attached by them to their medical stations. The Lahore delegates to a recent missionary conference in Asia described these stations as "the most effective evangelical agencies at present available." Often the Protestant missionary doctor is the only one to whom millions of unfortunates can have recourse in their physical distress. In many instances Catholic missionaries themselves are obliged to send their sick neophytes to denominational medical institutions. The Catholic missions have not the necessary physicians, nor the needed instruments, nor the operating rooms required for efficient medical work. Yet physical suffering and disease of every kind are far more common in non-Christian lands than in our own country, well endowed, as it is, with institutions for the care of the sick. Perhaps Catholics are slack in providing for the afflicted pagans, because they do not realize that a hospital is frequently the gate to Heaven for them. In India, for instance, there are multitudes of women who can be reached only through a "medical mission." Apropos of this last point it will be of interest to quote the letter of the Archbishop of Madras, addressed to Dr. Flagg, Director of the Catholic Medical Mission Society, established at Yonkers, N. Y.:

> I think you cannot do better than start a Catholic Medical Mission Propaganda among American physicians. Above all, let me beg of you most earnestly to train medical women, whom we want so very much in India. The influence of the American Protestant missionaries is mainly due to the medical women who are in charge of hospitals and have access to the *gosha* women of the country in time of sickness, who will on no account allow men to administer to them. Courage, for you are doing a grand work, for which I have been longing for years, so strongly am I convinced of its necessity.

The Protestant Student Volunteer Movement estimates that in China alone there is at the present moment a call for 300 additional medical missionaries besides those already in the field. Clearly the Catholic Medical Missionary Society has done a good work in bringing this need to the attention of our people. It is to be hoped that all Catholic physicians will earnestly cooperate with

the society, and the next convention of nursing Sisters could do nothing better than to give its approval to medical missionary work in foreign lands.

"Because You Are a Catholic"

"TAKE [this public office or that] *because you are a Catholic,*" was the late Mgr. Benson's advice to a gifted friend who expressed a preference for retirement. It is well known how fully he himself developed and used in the service of the Church all his remarkable talents. In this connection, Father Martindale, Mgr. Benson's biographer, observes: "I need therefore say, in answer to a singular question I saw somewhere asked, how it was that Hugh was given such scope for his various talents and tendencies in the Roman Catholic Church, no more than it was there and there only that his talents and tendencies would ever have come to all that they did." Entering the Church at the maturity of his powers and with a keen realization of what a wonderful grace it is to be a Catholic, Mgr. Benson seems to have chosen as the guiding principle of his own life the watchword he gave his spiritual children. *Because* he was a Catholic he felt that he should perfect all his talents and devote the best that was in him to furthering every good cause.

Of course, Catholics equipped with Mgr. Benson's remarkable qualities of heart and head are not common. But Catholics resembling him in eagerness for self-improvement and self-expression, in zeal for fitting themselves to fill important posts creditably and to appear on public occasions advantageously; such Catholics should not be rare. If the professional, social, commercial and educational circles of every town and city in the land contained numerous Catholics of that description, if we had more men like the late Thomas M. Mulry, Andrew J. Shipman, and Dr. Thomas Dwight, no doubt, the Church's prestige in the United States would be wonderfully heightened. But of professional politicians who are more renowned for their Catholic antecedents than for their Catholic loyalty, of social climbers who sacrifice the faith of their children for temporal advantage, of invertebrate Catholics in all their genera and species, we already have far too many. What we need is a marked increase in the number of well-educated, clear-headed, pure-hearted men and women, who fear no one but God and who, *because* they are Catholics, can discharge with credit any public office, or fill with distinction any post of honor, that the State or their fellow-citizens may choose to confer upon them.

The Nobler Freedom

AMERICANS dearly prize their liberty. It is our boast that our nation is at once the exemplar and champion of civic freedom. No word is oftener on our lips, no subject is more passionately discussed in our legislatures and press. We call political freedom our birthright and proclaim ourselves willing to make every sacrifice in its defense. This is as it should be, for such liberty is one of God's gifts to men. Through its orderly exercise man protects that which is nearest and dearest to his heart, his life, his honor, his property, thereby attaining to a full measure of the rights of a citizen.

But great as is this gift of civic freedom, there is yet a nobler species, moral freedom, the liberty by which we are made the shepherds of our own souls, masters of our own fate. This is indeed one of God's very greatest graces; but how few appreciate it! Thousands who would lay down their lives rather than tolerate any infringement of their political rights, shamefully surrender their moral freedom and become slaves to tyrants of their own creation. This man surrenders to intemperance, that man to lust, a third to public opinion, another to inordinate ambition or greed, and so on. And all the while they prate of freedom, but they know not what real liberty is. True freedom is freedom from sin. This it is our privilege to secure and to retain. Political freedom can be wrested from us. We can be deprived of the ballot, oppressed by law, cast into prison, but despite all this the sanctuary of our wills can be kept inviolate, untouched by sacrilegious hands. And in this lies the highest prerogative of man, the power to retain the liberty of the sons of God, in the face of vexations from without and trials from within.

In these days of superficial thought when men in high places are spreading broadcast false notions on these important topics, it is well to bear in mind that every variety of real liberty is good, but that the best of all is the liberty of the sons of God, the liberty to choose virtue and reject vice, thus becoming perfect after the image of Christ, the most perfect of men.

LITERATURE

XXIII—Wordsworth

THE poet who averted his gaze from half of human fate has always been considered a difficult man to understand. Even Keats was never quite able to make him out, while to the great majority of his contemporaries Wordsworth remained an inexplicable enigma. He was an idealist amid the partisan cries and the distorted passions which war stirs up on both sides of a great conflict. A hundred years ago every department of human thought and action was penetrated by a new spirit; the very foundations of society were giving way under the disintegrating forces of decadence and the onslaughts of disorganized indignation; but the conditions which were to replace the old order had not yet materialized. The European outlook was fraught with dangers spiritually and civilly; and it is necessary to remember that the political outbreak in France was only one manifestation of the general unrest.

Yet, in a world so agitated, the voice of Wordsworth was quiet and reflective, his thought was clear, and his affections were unperturbed. It may help us today to see how he secured his tranquillity by taking a stand upon great truths, universal things which give a foothold when everything else is rocking in the earthquake.

Happiness for all, liberty, fraternity, equality, was the dream of his ardent youth. He was just of age when, having taken his degree at Cambridge, having read widely and meditated much, his enthusiasm for the Great Rebellion led him to throw in his lot, heart and soul, with the Girondists. The France of 1790, intoxicated with the first draughts of freedom, filled him with "the sublime senselessness of joy." Even the excesses of 1792 left his republican dominant. It was the Reign of Terror, which must have come as a rude shock to so gentle and sensitive a mind, that forced him to abandon all hope of finding, in a rearrangement of the social order, the expression of his great ideals.

He busied himself no longer with the conflict of nations, exchanging his theory of false liberty for that of the true. The guillotine had solved the difficulties of many an idealist, as enthusiastic and visionary as he, but Wordsworth safely returned to England with the key to the mystery of life held reverently in his hand. Henceforth he taught that free regard for law should be substituted for submission to force. We behold him now the supreme patriot firmly believing in his country's noblest elements, saying: "By the soul only nations shall be free," "freedom to do right, that is the one genuine freedom," teaching that each human soul has a dignity and a preciousness of its own and that the State simply exists to protect each soul's inherent rights, showing how the nature is enhanced and the personality of each member is exalted by the Christian spirit of love. True victory, he taught, is victory over self, not over others, and the reward of a joyous surrender of self is bliss ineffable, union with God.

Those quiet, frugal years with his sister, his wife and his children, in Somersetshire, and the Lake Country, were years of almost unbroken felicity. "What he gave to others, and what he most desired for himself," said a friend, "was love." Nothing could happen in the concentrated homeliness of his retired life without its full accompaniment of thought and reverie. Elevation and intimacy, in all his best work, augment and complete each other. It is just the apparent simplicity of his thought which is so misleading. He deliberately chose incidents and situations from common life, and set himself to prove that man and his environment are essentially adapted to each other. He dealt with life as he knew it, and his greatness lies in the reverent assurance with which he explained his vision. He never forgot that he had had actual experience of the central peace which subsists at the heart of endless agitation.

By carefully analyzing the processes of feeling in his own nature he learned that where anyone is able to come into contact with God, there He is present; but that it is not possible for the soul to perceive God while it retains the impression of material things and energizes according to that impression. He recommended austerity and simplicity, believing that everyone might, by freedom from anxiety, hatred and personal ambition, attain to this "happy stillness of the mind."

Poetry, to Wordsworth, meant the breath and finer spirit of all knowledge. It is his energetic and profound treatment of moral ideas which makes his work of permanent interest to Catholics. We can forget his Pantheistic tendencies and many of his "Ecclesiastical Sonnets." In such passages, it was not Wordsworth's heart or will that was at fault, but from force of circumstances his intellect was not well informed. Such mistakes are easily pardoned in a man who described the Blessed Virgin as 'Our tainted nature's solitary boast."

No one is always at his best in expression, but his nobler self must be sought and found in moments of illumination. Wordsworth should be known by his ecstatic, not by his vacant mood, and he more than any other poet should be first studied in a carefully chosen selection of his verse. He introduces his readers to possibilities never dreamed of by ordinary men. The day when he first finds you is said to be a marked era in your existence. With a brave, joyous note, thrilling as the lark, pure as the nightingale, you hear him singing of the beauty of earth and sky and sea, longing for everyone to share his joy. He had gazed with the eyes of the first man on the day of creation at this wonderful, inscrutable, magical world, and the beauty and the glory of it, together with the unfathomable love of God, had taken possession of his heart and soul. To him, as to Beethoven, every tree seemed to cry out "Holy! Holy!"

Every true poet must long for the establishment of the Kingdom of Christ on earth. Wordsworth differed from them all, perhaps, in believing that the present moment, for those who have ears to hear and eyes to see, *is* the Golden Age. During his country walks and mountain climbs he had "leaned his ear in many a secret place," and he recognized an unearthly voice uttering its profound secret. In a peculiar degree he possessed the mystic sense of infinity, the opening out of the world of our normal, finite experience into the transcendental. In any case he would have loved nature for her own sake, but he saw in her a regulative principle of peace and order, which still seems strangely lacking in the world of men, and he believed himself to be not only the interpreter but the consecrated vehicle of a glorious message.

L. V. O'CONNOR.

REVIEWS

Confirmation: a Study in the Development of Sacramental Theology. By Rev. MICHAEL O'DWYER, of the Dunboyne Establishment, Maynooth College. New York: Benziger Brothers. $1.25.

As its title well indicates, this book, presented as a thesis for the degree of doctor at Maynooth College, takes its place among others of recent date that have given to the theological public an intensive study of the individual Sacraments. Every fragment of the vital history of this second means of grace has been gathered both from the Eastern and the Western Church, and has been built into an organized and complete whole, unified upon the principle that the matter of the Sacrament was determined by its Divine Founder, not *in specie,* as many conservative theologians hold, but only *in genere,* as indeed can be maintained on the authority of others of estimable rank. The Scripture account of how the Apostles were accustomed to confer the Holy Ghost mentions only the imposition of hands as the external rite, and the early records of the Western Church, as interpreted by Tertullian, seem to emphasize this ceremony rather than the anointing with chrism, while in the Eastern Church it is the chrism and the anointing that held exclusive predominance from the beginning. Later certainly, as at present, the anointing has been considered essential to the rite. How shall we account for this evolution, if such there has been, except to admit that Christ, the Divine Founder of the Sacraments, left to His Church the power to determine *in specie* the matter and the form of the Sacrament? Such is the conclusion that the author, as a champion of the historico-theological attitude, claims he has been forced to come to, even against his will. The reviewer has not found the evidence so very blinding. For instance, the author will admit that Tertullian makes mention of and insists upon the usage in the Western Church of an anointing together with the imposition of hands, though the same witness does not tell us that the two ceremonies were of the same rite. How can we make the distinction? Father O'Dwyer dismisses this difficulty, the fundamental one of all, by asserting that more probably they were not essentials of the same rite. But can one build firm probabilities out of the flimsinesses of silence?

Thoroughly scholarly in its citation and presentation of the

records and as exhaustive as can be, the book aims evidently rather at completeness than at conclusions. It is clear that when we examine the early history of some of the traditions of our Faith we are groping in a very dim light. Catholics should, therefore, be very grateful to Christ because He has not left us to depend solely on the dead traditions of written records, but has given us a living and perpetual tradition to guide and direct us. There are many praiseworthy traces of the midnight oil upon the pages of Father O'Dwyer's book, precision, consistency, orderly and complete treatment, and a half-hidden unction that is of the best Celtic. The volume bears some marks of careless proof-reading.

J. P. M.

The Spirit of Man: an Anthology in English and French from the Philosophers and Poets made by the POET LAUREATE in 1915 and dedicated by gracious permission to His Majesty The King. New York: Longmans, Green & Co. $1.50.

Good Friday and Other Poems. By JOHN MASEFIELD. New York: The Macmillan Co. $1.25.

The Poet Laureate explains in his preface that this beautiful anthology is meant to distract the reader's mind from the grief and sorrow that the war is causing, and to be a support for wavering faith. "From the consequent miseries, the insensate and interminable slaughter, the hate and filth, we can turn to seek comfort only in the quiet confidence of our soul; and we look instinctively to the seers and poets of mankind, whose sayings are the oracles and prophecies of loveliness and loving kindness." Catholics, of course, are not wont to go for comfort in their hour of affliction to no one but poets and philosophers, but the unerring taste and delicate discrimination with which the compiler of this volume has made his selections should win "The Spirit of Man" an honored place among our favorite anthologies. About fifty of the 449 pieces in the book are from French authors. Lincoln, Lowell, Lanier, Thoreau and William James are the Americans quoted. Burns gets two little lines only, and not a single German, for obvious reasons, slips in. More passages are taken from Shelley than from any other author. Newman's name does not appear at all, but Father Hopkins, Digby Dolben and Canon Dixon are well represented. As the reader must turn to the appendix to find the name of each selection's author, the book well tests one's knowledge of literature.

The fact that the author of "The Story of a Round House" and of "Salt Water Ballads" can also write a dramatic poem on the Passion as beautiful and reverential as is "Good Friday" shows how remarkable are John Masefield's powers. Though Our Lord does not speak a word, His personality pervades the whole drama, and the lines given to Pilate, Procula, Longinus, Herod, the Chief Citizen, and the Madman reflect faithfully the Gospel account of the Crucifixion. This is the way Longinus, for instance, describes the scene on Calvary:

> The towers bent like moss
> Under the fiery figures from the sky.
> Horses were in the air, there came a cry.
> Jesus was calling God: it struck us dumb.
> One said: "He is calling God. Wait. Will God come?
> Wait." And we listened in the glare. O, sir,
> He was God's son, that man, that minister,
> For as he called, fire tore the sky in two,
> The sick earth shook, and tossed the cross askew.

And as our Saviour is buried the Madman sings:

> Beautiful lilies grow
> Wherever the truth so sweet
> Has trodden with bloody feet,
> Has stood with a bloody brow.
> Friend, it is over now,
> The passion, the sweat, the pains;
> Only the truth remains.
> I cannot see what others see;
> Wisdom alone is kind to me,
> Wisdom that comes from Agony,
> Wisdom that lives in the pure skies,
> The untouched star, the spirit's eyes;
> O Beauty, touch me, make me wise.

The sixty sonnets that follow the drama describe the poet's quest of beauty, Shakespeare's "Poor Soul, the center of my sinful earth" being, it would seem, the *motif*. W. D.

Portugal of the Portuguese. By AUBREY F. G. BELL. New York: Charles Scribner's Sons. $1.50.

This neat volume of some 250 pages contains a most interesting and, on the whole, convincing account of Portugal and the Portuguese of today by a writer who is sympathetic, but not enthusiastic: somewhat rare qualities in an Anglo-Saxon dealing with a part of Latindom. Mr. Bell sees but does not exaggerate the shadows as well as the lights Having warned us of the error of so many writers, native and foreign, who judge of the whole country exclusively by Lisbon, the author takes us through the land, acquainting us with the true Portuguese, those of the provinces. Besides this detailed picture of contemporary Portugal, there is a brief but excellent outline of Portuguese history and literature, with a somewhat greater space devoted to ecclesiastical architecture, a department of art in which Portugal has produced glorious monuments easily capable of vying with the finest creations of European genius.

But it is the picture of present-day political conditions in Portugal and the revolution that gave rise to them that will interest most readers. Though by no means a Catholic, the author's estimate of the Republic and its spokesmen is largely that which Catholic publicists have vainly been trying to set before the world, "some six thousand tyrannizing over a population of six millions," "a minority of misguided, unscrupulous and half-educated persons," etc., etc. Emigration is increasing enormously, while disgusting and petty politics neglect the real interests of the land in a bitter and unreasoning campaign against religion, politics "often as representative of Heligoland or Honolulu as of Portugal," whose people have no connection with them, "not even that of the vote." There is, of course, a vast amount of high-sounding words on paper in governmental decrees about progress and reform, for the Portuguese genius revels in the "exuberance of its own verbosity," but of honest, active efforts at genuine improvement there is not a trace. Though on minor points or in isolated statements of Mr. Bell's book there is sometimes matter to blame, these defects are pardonable in view of the work's prevailing excellence.

J. F. X. M.

The Spirit of France. By OWEN JOHNSON. Boston: Little, Brown & Co. $1.35.

Owen Johnson returned from the trenches and the firing line to draw pen-pictures of what he had seen. The horrors and hardship of trench warfare, the ruin and desolation wrought in the war zone are all described vividly. He does not moralize on what he has witnessed. There is no need. The analysis of the national spirit manifest in every element of the French people is thoroughly done. The author, however, goes to extremes in dealing with the question of the separation of Church and State. His conclusions make it evident that he was not a close student of French politics in the early years of the present century, otherwise he would never draw the absurd deduction that, on account of the separation, the people of France are today "the most informed and most capable of reasoning." The strength of France rests on the dominant rôle which "the idea of duty plays in each indi-

vidual conscience." This the author rightly attributes to the influence of the Catholic religion. The sense of family obligation is the first "social instinct" in the French mind, according to the author. So when the first gun sounded, France ceased to be a nation of many families, but merged into one, and she who was pronounced volatile and superficial manifested one common impulse and was ready for the last sacrifice. Many will disagree with Mr. Johnson's theories, but few will be able to leave his book unfinished, for every page is interesting. G. C. T.

The Wiser Folly. By Leslie Moore. New York: G. P. Putnam's Sons. $1.25.

The Shepherd of the North. By Richard Aumerle Maher. New York: The Macmillan Co. $1.35.

"And then they all went in to Benediction" is the closing sentence in this latest story of Leslie Moore, the Catholic novelist, whose other two books, "The Peacock's Feather" and "The Jester," have been favorably reviewed in these columns. "The Wiser Folly" is that of David, the American claimant of Delancey Castle. The plot and development of the story are rather conventional but the dialogue is bright and the characterization good. Readers will like John Mortimer the sighing lover, Corin Elmer the whimsical theosophist, Lady Mary the chatelaine, the fair Rosamund her daughter, Father Maloney the chaplain, Elizabeth the managing sister, Mrs. Trimwell the landlady, mischievous Molly, and the noble David. The Catholic atmosphere that pervades the book is indicated by adroit little touches here and there. Particularly well done is the chapter on the need of learning from properly appointed officers the plan of the Commander-in-Chief's campaign.

"That's the way with the Catholic Church. It comes into everything. I don't like it," said Jeffrey Whiting, the young mountaineer of Father Maher's new novel. Jeffrey's impression of the Church's active interest in "everything" was given him by the zealous and popular Bishop Joseph Winthrop Alden, "The Shepherd of the North." He showed a father's heart to all the rugged, honest folk, whether Protestant or Catholic, who lived in his Adirondack diocese, found a home for Ruth Lansing, the orphaned heroine of the story, shared the perils of a forest fire, protected the people's lives and property from grasping capitalists and secured the acquittal of Jeffrey. The plot of the story turns on the seal of confession and is cleverly handled. Those who enjoyed the author's preceding novel, "The Heart of a Man," reviewed in our issue of October 30, 1915, will find "The Shepherd of the North" equally interesting. W. D.

What Is Education? By Ernest Carroll Moore. Boston: Ginn & Co. $1.25.

Child Study and Child Training. By William Byron Forbush. New York: Charles Scribner's Sons. $1.50.

The author of the first book before us is Professor of Education at Harvard University. In the eleven chapters of the volume he has attempted to discuss some of the "presuppositions" of education. He has taken for his guides Socrates and Plato among the ancients, among his contemporaries Professors John Dewey and Frank McMurry. He writes with clearness and directness and, even when the subject is technical and dry, makes it attractive. Realizing that the "cloud of uncertainty" hanging over students and teachers, as to the nature of their work, cannot be dissipated until they answer the question: What is knowledge?—he tries to solve that problem. It is to be regretted that Mr. Moore did not add St. Thomas Aquinas to the number of his guides. That great master would have taught him that our ideas can get into correspondence with things themselves, that we are not "experience-bound," and that while cognition is mediated by sense-perception, we can know things not only as they are "for mind," but as they are in their own essence and reality, though that knowledge is not exhaustive. "Truth," says Mr. Moore, "is a relation which exists between the parts of experience, between idea and idea, and not between idea and thing." Such a definition, when pushed to its logical consequences, must lead to the gravest philosophical and ethical errors. Accepted by Mr. Moore, it weakens the very foundations on which he would rear the structure of education.

The author of "Child Study and Child Training" is President of "The American Institute of Child Life." He knows the child and his needs. What is better still, he evidently loves childhood and is deeply concerned for its moral and religious welfare, and earnestly strives to prepare it for its future duties. Widely read in the literature of the subject and keenly alive to new conditions and problems, he willingly adopts all that is good in modern systems, but still clings to many of the traditions of the past. It is consoling to read a chapter in this "up-to-date" book on "How to Teach a Child to Pray," another on "The Bible and the Child." Both are marked by a spirit of faith and reverence. Mr. Forbush is not afraid to inculcate religious and supernatural motives, a "manly fear of God" and "old-fashioned hatred of sin." He could have more emphatically insisted, however, on the Divinity of Christ. Catholics will find fault with some of the books he selects for children's reading, and with isolated statements here and there. On page 25, "some persons" are denied the right of paternity and motherhood. From a moral and Catholic point of view the principle is unsound.

J. C. R.

BOOKS AND AUTHORS

"Just David" (Houghton, Mifflin, $1.25), a new story by Eleanor H. Porter of "Glad Book" fame, is about a ten-year-old, Pollyanna-like boy whose father, an eccentric violinist, reared his son on a lonely mountain-top so that the lad could learn to play his part harmoniously in the great "Orchestra of Life." When David is subsequently thrown an orphan on the harsh world serious discords threaten his soul's peace, but, with that preternatural winsomeness children of the Pollyanna type invariably possess, he captivates everybody, reconciles two lovers, pays off a mortgage, and recovers, of course, from a dangerous illness. While some situations in the book are amusing and others quite affecting, the girlish little hero's unsophisticated ways soon grow tiresome.

"The Complete Works of Shakespeare" (Oxford University Press, $0.60), edited by W. J. Craig, M.A., is a neat, compact volume, convenient in size, well-printed, low in price, and embodying the best of older critics' emendations together with a few corrections made by the editor himself. The orthography, as a rule, has been modernized and the punctuation revised. A carefully made glossary of obsolete words is appended.——"The Harp of the North" (C. H. Simonds Co., Boston), by Arthur Wentworth Hewitt, is the title of a slender volume of poems in the classical forms, most of them songs of a longing spirit or of a soul in sorrow. Intense emotion is found in the lyric "Heartache," but less evident workmanship and more "happy accidents" would make the writer more of a poet and less of a versifier.

On February 21 the citizens of Valladolid observed the tercentenary of the Venerable Father Alphonsus Rodriguez's death. At the solemn Requiem, which was attended by all the ecclesiastical, civil and military dignitaries of the town,

a panegyric was preached by a Jesuit, and when Mass was over all went in solemn procession to the Plaza de Ochovo, where the Mayor unveiled a marble tablet that had been placed on the house in which the great ascetical writer was born. Father Rodriguez's renowned treatise on "Christian Perfection" is not only a consummate ascetical work but a Spanish classic as well. It can now be read in twenty-two languages and has been for three centuries the daily food of the novices in many an Order and Congregation. No doubt there are numberless saints in heaven today who would joyfully proclaim that Father Rodriguez is largely responsible for their winning that guerdon and who would own that one of the most heroic acts of their early religious life was to put off devouring the Spanish Jesuit's thrilling "examples" until they had mastered thoroughly his "preceding doctrine."

The April *Catholic World* is a Shakespeare number. There are excellent papers on the poet's "Third Centennial" by Mr. Appleton Morgan, President of the New York Shakespeare Society; on "Cervantes, Shakespeare and Some Historical Backgrounds" by Dr. James J. Walsh; on "The Master Dramatist" by Brother Leo, and on "The Shakespeare Tercentenary" by Katherine Brégy. Mr. Daniel A. Lord, in his concluding paper on George Bernard Shaw, proves that the much-belauded plays of that popular idol are nothing but unfair attacks on the morality of the Decalogue and of the natural law. In a timely paper, entitled "The Charities Investigation," Mr. Joseph V. McKee records the results of an investigation he himself conducted at the Mission of the Immaculate Virgin, Mt. Loretto, Staten Island, the Catholic institution against which the gravest charges were made by the Strong Commission. Mr. McKee's detailed description of what he saw at Mt. Loretto shows that conditions there are anything but "shocking," "filthy" and "cruel." "The more I saw at Loretto," he writes, "the more I marveled at the testimony given at the Strong investigation." Another interesting article in this number is Mary Bateman's review of Father Martindale's biography of Mgr. Benson.

Our readers will doubtless be interested to learn that British publishers are bringing out this spring the following books: "The Red Cross Barge," by Mrs. Belloc Lowndes; "A Short History of England," by Gilbert K. Chesterton; St. Bernard's "Book of the Love of God," newly translated by Professor Edmund Gardner of University College; "The Day Hours of the Church," a sort of English breviary edited by the Benedict nuns of Stanbrook Abbey; "Who Goes There?" a war book by Wilfrid Meynell; and a "Manual of Modern Scholastic Philosophy," by Cardinal Mercier, which is described as "a digest of a series of his volumes, and of complementary volumes by other specialists. It claims, in the concise form of an elementary but lucid course originally designed for classes, to give in outline a complete answer to the problem of reality," and is considered a profound and constructive work. In Dublin a new and enlarged edition of Father Browne's "Ireland in Fiction," and a collection of the "Speeches of Thomas Francis Meagher in Ireland, 1846-1848, edited by Arthur Griffiths," have appeared. All these volumes will doubtless be published before long in this country. Scribner announces "Nan of Music Mountain," a new novel by Frank H. Spearman, and "The End of a Chapter," a volume of memoirs by Shane Leslie.

Among the contributors to the March *Studies* are Dr. Adrian Fortescue, Father George O'Neill, Dr. Gilbert T. Morgan, Father Michael Maher, Father Edward F. Ryan, Prof. Arthur E. Clery, Father Stephen J. Browne and Eleanor Hull. There are some excellent stanzas on "The Road to Nazareth" by George Noble Plunkett, and Joyce Kilmer writes the following sonnet to "Father Gerard Hopkins, S.J.":

Why did'st thou carve thy speech laboriously
And match and bend thy words with curious art?
For song, one saith, is but a human heart
Speaking aloud, undisciplined and free.
Nay, God be praised, who fixed thy task for thee!
Austere, ecstatic craftsman, set apart
From all who traffic in Apollo's mart,
On thy phrased paten shall the Splendor be!
Now, carelessly we throw a rhyme to God,
Singing His praise when other songs are done.
But thou, who knewest paths Teresa trod,
Losing thyself, what is it thou hast won?
O bleeding feet, with peace and glory shod!
O happy moth, that flew into the Sun!

Those familiar with Father Hopkins' poetry will doubtless own that Mr. Kilmer's tribute is very just and felicitous. Owing to the interest and variety of its articles and to the ability and distinction of its contributors, *Studies* should appeal to educated Catholics.

BOOKS RECEIVED

The American Jewish Committee, New York:
The Jews in the Eastern War Zone.

Benziger Brothers, New York:
On the Old Camping Ground. By Mary E. Mannix. $0.85; Christian Armour for Youth. By the Rev. J. Degen. $0.75; Our Home in Heaven. From the French of Abbé Max Caron. Translated by Edith Staniforth. $1.00.

The Bobbs-Merrill Co., Indianapolis:
The Romance of the Commonplace. By Gelett Burgess. $1.25.

Dodd, Mead & Co., New York:
Wreckage. By J. Hartley Manners. $1.00.

Doubleday, Page & Co., Garden City:
Stamboul Nights. By H. G. Dwight. $1.25; The Apostle. By Paul Hyacinthe Loyson. $0.75; The Husband's Purse. By Helen R. Martin. $1.35; Babette. By F. Berkeley Smith. $1.25; Mary Allen. By Eleanor Marvin. $1.25.

Duffield & Co., New York:
London, One November. By Helen Mackay. $1.25; Michelangelo: a Study of His Life and Work. By Romain Rolland. $2.50.

Funk & Wagnalls, New York:
English Grammar Simplified. Its Study Made Easy. By James C. Fernald, L.H.D. $0.75.

Houghton, Mifflin Co., Boston:
The Revolution in Virginia. By H. J. Eckenrode. $2.00; High Tide: Songs of Joy and Vision from Present-Day Poets. Edited by Mrs. Waldo Richards. $1.25; Germany vs. Civilization: Notes on the Atrocious War. By William Roscoe Thayer. $1.00; Modernizing the Monroe Doctrine. By Charles H. Sherrill. $1.25; Vesper Talks to Girls. By Laura A. Knott. $1.50; Julia Ward Howe. 1819-1910. By Laura E. Richards and Maud Howe Elliott. Two Vols. $4.00.

B. Herder, St. Louis:
Summula Philosophiæ Scholasticæ Vol. III, (Pars Prior) Theodicæa. J. S. Hickey, O. Cist. Two shillings; England and the Catholic Church under Queen Elizabeth. By Arnold Oskar Meyer. Authorized Translation by the Rev. J. R. McKee, M.A. $3.60; The New Psalter of the Roman Breviary. Text and Translation with Succinct Notes. By the Rev. L. C. Fillion, S.S. $1.50.

The Macmillan Company, New York:
The Three Religious Leaders of Oxford and Their Movements: Wycliffe, Wesley, Newman. By S. Parkes Cadman, D.D. $2.50; The Mastering of Mexico. By Kate Stephens. $1.50; Cam Clarke. By John H. Walsh. $1.35; Democracy and Education: an Introduction to the Philosophy of Education. By John Dewey. $1.40; Medieval Civilization: a Textbook for Secondary Schools. By Roscoe Lewis Ashley. $1.10; The Belfry. By Mary Sinclair. $1.35.

John P. Morton & Co., Louisville:
All That's Kentucky: an Anthology. Edited by Josiah H. Combs. $1.50.

G. P. Putnam's Sons, New York:
Crises in the History of the Papacy. By Joseph McCabe. $2.50; Georgian Poetry 1913-1915. $1.50; A Tall Ship on Other Naval Occasions. By "Bartimeus." $1.00; The Way of the Cross. By V. Doroshevitch. $1.25.

Rand, McNally & Co., New York:
Commercial Geography. By Edward Van Dyke Robinson. $1.25; Robin Hood and His Merry Men. By Maude Radford Warren. $0.45; South America; a Geography Reader. By Isaiah Bowman. $0.75.

Peter Reilly, Philadelphia:
The Hound of Heaven. Francis Thompson. Biographical Sketch and Notes by Michael A. Kelly, C.S.Sp. Introduction by Katherine Brégy. $0.25; Sermon Plans on the Sunday Epistles. By the Rev. Edmund Carroll.

Charles Scribner's Sons, New York:
A Book-Lover's Holidays in the Open. By Theodore Roosevelt. $2.00.

Schwartz, Kirwin & Fauss, New York:
The Dream of Gerontius. By Cardinal Newman. $0.30.

EDUCATION

The Schoolmaster of Mantua

FRANCESCO PRENDILACQUA thus writes of his beloved master, Vittorino da Feltre:

> I remember that Vittorino, now well advanced in years, would of a winter's morning come early, candle in one hand and book in the other, and rouse a pupil in whose progress he was specially interested; he would give him time to dress, waiting patiently till he was ready; then he would hand him the book, and encourage him with grave and earnest words to high endeavor.

This sketch gives us a fair insight into the character of one of the most lovable of men and of a master who in the practical work of the classroom has had few peers. To thousands of young men at Rugby, Thomas Arnold was a source of high ideals and inspirations. In his Court School at Mantua Vittorino da Feltre combined in still rarer proportion the gifts of head, heart and soul so necessary for the trainer of youth.

Preparation

Vittorino da Feltre was forty-five years old when in 1423 he found his life-work at Mantua. The son of Bruto and Monda de'Rambaldoni, he was born in 1378, at Feltre, a picturesque little town clinging to the slopes of the Eastern Alps and facing with its turreted battlements the Venetian plains. The talented lad soon exhausted the very creditable stock of learning stored in the schools of Feltre. In 1396, that memorable year in which Florence invited Manuel Chrysoloras to teach Greek in her schools, Vittorino entered the University of Padua, then one of the leading centers of learning in Europe. The great Ciceronian Barzizza was his teacher and found him an apt pupil. Though the young scholar preferred literature, he thoroughly mastered the sterner lessons of philosophy, theology and canon law. Too poor to pay a teacher of mathematics, he taught himself the mysteries of Euclid. Though winning his degrees with honor, he attained to no post of emolument or wealth and had to earn his living by lecturing and tutoring for nearly twenty years. As Padua offered inadequate opportunities for the study of Greek, he went to Venice in 1415 and there thoroughly mastered the language under Guarino, then recognized with Filelfo and Aurispa as one of the best hellenists of the day. Returning to Padua, he succeeded Barzizza in the chair of rhetoric. Then giving up public lecturing, for which he felt little taste, he opened a small school or *contubernium* for worthy and promising pupils. But the dissipated life of a great University town repelled him, and he again withdrew to Venice, where he received the invitation of Gian Francesco Gonzaga, the Lord of Mantua, to undertake the education of his children. He accepted. His life-work had begun.

On the Banks of the Mincio

The Prince of Mantua had a pleasure-house called "The Joyous House." He gave it to Vittorino for his school. It was a splendid mansion with stately porticos, broad corridors, frescoed banqueting-halls, spacious rooms, furnished with the splendor of a semi-pagan refinement and luxury.

Vittorino gradually eliminated the too sumptuous adornments, fitted only for the houses of sybarites. But the broad, grassy meadows and fields sloping down to the Mincio, the smooth-shaven greens, the velvet lawns, the park with its noble avenues of poplar, elm and oak, these he gladly retained. There would the Gonzaga princes, Ludovico, Carlo, Gian Lucido, Alessandro and later their accomplished and pious sister, the Lady Cecilia, one of the glories of the Renaissance, sport by woodland and stream and indulge in that healthful physical exercise in which he so firmly believed. The Lord of Mantua and his noble wife, Paola Malatesta, yielded to Vittorino absolute control of the school. They never regretted the step. With the young Gonzagas, with pupils like Valla, Sassuolo, Perotti, Ognibene da Longo, John of Aleria and the sons of eminent scholars like Filelfo, Guarino and Poggio Bracciolini, the master could now test the system over which he had long pondered. Here on the banks of Vergil's stream "he established and perfected the first great school of the Renaissance, a school whose spirit, curriculum and method justify us in regarding it as a landmark of critical importance in the history of classical education."

The Pedagogy of His Time

Vittorino had mastered the fundamentals of sound pedagogy. This science is not entirely a modern discovery. During the Renaissance alone, Guarino in 1411 had translated into Latin Plutarch's treatise on education; in 1416 Poggio Bracciolini had discovered at St. Gall a complete Quintilian. Thus Greek and Roman educational theories had been popularized. About 1405 Lionardo Bruni d'Arezzo had written his "Studies and Literature," and before 1458 Maffeo Vegio had finished his booklet on "The Education of Children." In 1450 Æneas Sylvius Piccolomini, known later as Pope Pius II, composed a similar work, while as far back as 1392 Vergerio had written his "De Ingenuis Moribus." Vittorino has left no such treatise. But he had very definite educational aims.

Christianizing the Classics

Compayré writes of the Jesuits: "They wish to train amiable gentlemen, accomplished in the world; they have no conception of the training of men." Hundreds of Jesuit teachers, thousands of Jesuit pupils will reject the charge. It could be brought with as little reason against the great Renaissance master. He would not turn out mere intellectualists, clever literary craftsmen, polished gentlemen and courtiers. This prince of teachers wished to form men, Christians, leaders equipped for their living tasks in Church and State. He "brought to Mantua a desire to combine the spirit of the Christian life with the educational apparatus of classical literature, while uniting with both something of the Greek passion for bodily culture and for the dignity of the outer life." For Vittorino, humanism and Christianity were the great educational means to develop perfect manhood. But if humanism was to be used it was not the sensual humanism of Valla and Beccadelli, whose aim was the rehabilitation of the flesh, the apotheosis of pride and the emancipation of the mind from the so-called tyranny of Church and creed, but that purer form which is an echo of the sounder instincts of nature. Vittorino wished the great pagan authors selected as the main content of his educational system, to reenforce the teachings of Christianity. These last he made the very soul of his teaching. He accordingly Christianized the classics. He made them speak the language of the Gospel. To him they were more than great artists. They were the interpreters of nature in her nobler yearnings. And he preferred the manlier spokesmen. He distrusted Ovid for his loose morality; thought Tibullus and Catullus too soft and effeminate, allowed Plautus and Terence only to the steadier and more advanced.

Practical Methods

Vittorino anticipated some of our modern pedagogical theories and devices. Like Juvenal and Locke, he believed in "the sound mind in the sound body." He wanted pleasant

surroundings for a school, advocated games and sports, and loved to see his pupils ride, fence and swim. He trudged with them over wooded hills, and tried to make them as indifferent "as Hannibal" to hunger, heat and cold. With the Jesuits of a later age he believed in the simultaneous development of all the powers. Like them and like Erasmus, he insisted on the cultivation of the memory, on correct articulation and pronunciation. He was one of the first to stress the literary advantages to be derived from effective reading aloud and well-modulated elocution. Coordination and alternation, variety and logical sequence of studies, observation of the pupil's powers and character, judicious assignment of tasks, moderation in punishment, these are some of the principles which, if he did not originate, he clearly emphasized.

THE MAN

A medallion of Pisanello has preserved for us the features of this great teacher. They are kindly and grave with a certain sacerdotal dignity. But Vittorino was not a priest, though he always practised the noblest virtues. In a skeptical age his faith was never shaken; in the midst of a corrupt and selfish civilization his virtue remained untainted and his manhood unbribed. He sought one luxury, that of doing good. He died on February 2, 1446, so poor that his friends had to defray the expenses of his funeral. The Gonzaga Princes received their old Master's blessing and from the cloistered seclusion of their Convent of Poor Clares the widowed Paola Malatesta and her daughter Cecilia sent loving messages to their dying friend. His scholars, the whole of Italy, mourned for him. Ambrogio Traversari, Platina, John of Aleria sang his praises. They were justified, for Vittorino da Feltre is one of the purest glories of the Renaissance.

JOHN C. REVILLE, S.J.

SOCIOLOGY

Fallacies of Prison Reform

IT is worth while to notice how prison reformers run to extremes. Perhaps this is not to be wondered at. Having destroyed, as far as they could, two of the most universal ideas in the world, that the primary function of punishment is to punish, and that punishment is demanded by the natural law for the restoration of violated order, they have lost necessarily the sense of justice in punishing. Those who fix their attention on the reformation of the criminal do not hesitate to make his lot more agreeable than that of many an honest man or woman. Whatever tends to lower what they call "the prisoners' self-respect," must be abolished. Hence prison uniforms must disappear. Food and table equipage must suggest the home rather than the jail. Meals are to be enlivened with conversation instead of being taken in silence. Pleasant recreations are to be introduced; and convicts should be given to understand that, though it may be necessary to confine them for a time, their crimes are probably more their misfortune than their fault, and they themselves are not to be held in any way inferior to their—we were going to say, happier, but omit the epithet for obvious reasons—fellow-citizens outside the walls.

THE FALSE PRINCIPLE

All this rests on the false principle, that so-called "self-respect" is the foundation of moral reform. Indeed, a self-respect that ignores the crime committed, that admits no satisfaction for guilt, that is incompatible with exterior humiliation, is a moral monster, a lie that can help in nowise to a real reformation of life. This calls first of all for the recognition of guilt, for sorrow, for satisfaction. One must "depart from evil," not forget it, before he can "do good." The foundation of true reform is humility, by which the criminal knows himself as he really is, degraded by his violation of the moral order, yet able by contrition and satisfaction to regain the place he has lost. To such a one the exterior marks that designate the state of punishment, painful as they are, are not degrading. They do not degrade but merely proclaim the truth that the one who bears them has degraded himself, and give hope that the criminal, by accepting and using them as he should, is working out his true reformation, the due care of which is real self-respect.

INDULGENCE AND RIGOR

But the prison reformers, who run to extreme indulgence when there is question of correcting the criminal, go to the opposite extreme of rigor when providing for the prevention of crime. To obtain this they seem willing to violate any natural right. Herodotus tells a story of Cambyses, the Persian King, which seems to be to the point. Having found a judge guilty of corruption, he put him to death; then tanning his skin, he made of it the seat of the chair of judgment. Next he appointed the dead man's son judge in his father's place, and felt that there would be no more bribe-taking, in that court at least. As a preventive of crime Cambyses' ingenious device could hardly be improved upon; yet it horrifies the reader. And why? Not because the corrupt judge was put to death. Whatever the opponents of capital punishment may say, whatever our milder practice may be, mankind at large will hold the death penalty to be not out of proportion to so great a crime. Men will call its infliction most severe, but not unjust. To make the son sit on his father's skin added an excess of horror, inasmuch as it outraged filial piety. But even had another been appointed judge, the essential horror would have remained, which consists in the violation of the sanctity of the human body, the temple of the immortal soul with all that this implies, in degrading it to a use that natural reason proclaims to be contrary to the will of the Creator.

CRIME A MORAL WRONG

Now there are things being done today in these United States, the Constitution of which is founded on what it holds to be sacred and inalienable human rights, that remind us of Cambyses. In capital punishment, so fiercely denounced, there is no intrinsic degradation. Man, by the law of his being, is born to die; capital punishment does but hasten the inevitable moment. To mutilate and maltreat grossly the human body, is to degrade it. To put a human being into the power of two or three surgeons to mutilate it most intimately, and this, not even in punishment of previous crime, but to prevent possible future crime in an offspring, is an outrage on our common nature, in the legislators who sanction the deed, in the operators who perform it, in the victims who suffer it; and this outrage is all the greater, subjectively considered, because the perpetrators view crime rather as an economic or social drawback, than as a moral wrong.

"But the victims are utterly degraded, hopelessly irreclaimable. They come of evil stock. Their children would be like them, as we can show from statistics." These reformers, as has been pointed out, understand neither moral reform nor the means to obtain it. Moreover they fall continually into self-contradiction. Scorning the Christian doctrine of man's Fall, they assert, when discussing the reformation of prisoners, the innate tendency of nature, unaided by grace, to the actual practice of virtue, and its necessary intrinsic evolution toward moral perfection, so that a criminal needs only a proper environment to become a virtuous man and a good citizen; and in the next breath, when treating of the prevention of crime, they declare the hopeless degradation of a multitude of human beings.

The Divine Medicine

The Catholic Church knows that man fell in Adam, and that, in consequence, his intellect is darkened, his will is weakened, his inclination is to evil, and that vicious surroundings and deliberate sins make his condition still worse. But of the "utterly degraded, the hopelessly irreclaimable" it knows nothing. All are redeemed by the Blood of Christ. All can be restored to the state of justice who will use the means ordained by Christ. The history of the Gospel of Christ is filled with examples of the conversion of sinners, and every priest today of any experience could tell the prison reformers wonderful things on this subject. The Church is the true mother of sinners. She has the Divine medicine for all their ills. Modern society is the cruelest of stepmothers. By its principles, by its practice, by the atmosphere it creates and forces the very fallen to breathe, it turns them against that Mother who, as long as she was supreme in social administration, could never have permitted the shameful expression, "utterly degraded, hopelessly irreclaimable." When modern Society has accomplished this, terrified at its own work, it hands the poor wretches over to its executioners, under the pretense of prevention of crime.

How is it that Society, enlightened as it is, does not perceive how grievous is the wrong we could only hint at. The reasons are too many to be given here; but one may be indicated. Is Society enlightened? Persistent violation of the moral law results in a darkness that only the light of Christ can dissipate. There is a violation of that law frightfully common, we might almost say universal, committed deliberately in every grade of Society, analogous to that employed for the prevention of crime. The multitude of those who commit it, become quickly so blind to its heinousness, that they are even ready to defend it as almost a virtue. Is it wonderful then that they are blind to the evil of the methods coming into use for the prevention of crime, and recommend it as a great step forward in social reform?

Henry Woods, S.J.

NOTE AND COMMENT

If the advocates of preparedness could induce the American people to forswear for a time the chewing-gum habit and contribute their superfluous pennies to a preparedness fund, there would soon be wealth enough in the treasury to build a navy or equip an army. According to the figures furnished by the Bureau of Foreign and Domestic Commerce this useless habit has cost the American people, for chicle alone, nearly $35,000,000 during the last ten years. This is almost five times the sum paid Russia for our Alaskan possessions. Catholics who during the Lenten season forego this and similar little creature comforts in which they have been wont to indulge, must not forget that in accordance with the spirit of the Church the money thus saved should be devoted to charity, to the missions or to other religious purposes. In this way a neat sum could be devoted to the very best purposes and yet the donors would be none the poorer.

Dr. Victor Heiser, director of the International Health Commission, estimates that so insignificant a rodent as the domestic rat costs the city of New York $250,000 a day. New Orleans is said to have spent millions to render itself ratless. The Paterson *Press-Guardian* is of the opinion that the saber-tooth tiger, while doubtless a very disturbing neighbor, is not so deadly as the vicious rodents that prowl about our cellars and alleys. "The rat, getting under man's guard, is a worse menace by far than ever was the wolf or the rattlesnake." Several fatal diseases, notably trichina and the bubonic plague are said to be spread by these rodents. For this reason sociological journals from time to time strive to inaugurate a campaign against them. Hitherto these animals have been thought an undesirable but unavoidable adjunct of city life, following with unconquerable persistence in the footsteps of man wherever he goes, but in reality they are not inevitable. "It is readily conceivable that the presence of rats and flies, in the full course of time, will be looked upon as indicative of shameful neglect and then these costly creatures will be practically exterminated in self-respecting communities." The golden millennium may be near at hand.

To a recent number of the *Journal of Cancer Research*, a new medical quarterly, Dr. Frederick L. Hoffman contributes an interesting paper on "The Mortality for Cancer in the Western Hemisphere." He shows that in New York, Boston, Philadelphia and New Orleans, the cancer death-rate has increased during the past twenty-five years from 46.4 to 72.1 per 100,000 of the population. In the whole United States, during the decade ending in 1912, the cancer death-rate was 72.8 per 100,000 of population, 55.7 for males and 90.6 for females. He reckons that about 80,000 people die of cancer every year in this country, and therefore considers the disease one "of the very first order of present-day importance in medicine, surgery and public health." Fortune, fame and the world's everlasting gratitude await the discoverer of a cure for this dread disease, but meanwhile our Catholic Sisterhoods are conducting hospitals and homes where none but destitute or incurable cancer patients are received.

The *Bulletin* of the Pan American Union presents its readers with a series of pictures of the marvelous Mexican cathedrals that far surpass in originality similar architectural achievements in the United States. The review rightly says:

> Marvelous as was the progress of Spanish armies under Cortez in the conquest of the Aztec Kingdom of Mexico, it was less marvelous than the more peaceful conquest by those intrepid soldiers of Christ who carried His Cross far beyond the outmost limits of the Aztec Kingdom and far beyond the farthermost reach of Spanish military power. The missionary was the true conqueror of Mexico as he was of all Spanish America, but in Mexico his work bore earlier and fuller fruition than elsewhere on *terra firma*. Next to the saving of souls, and an integral part of the plan for accomplishing this object, the Spanish padre's first thought was given to constructing a beautiful and commodious House of God. A monument to the Faith as well as a place of worship was always in his mind. . . . Of many if not of most of the early Mexican churches the priest was the architect and always the Indian was the artisan.

The writer remarks that the thought of building to the honor of God a house of worship that should, as far as possible, be worthy of Him was easily assimilated by the Mexican Indian. His own religion had been monumental, and he took kindly to the Christian idea. The Church in conformity with the practice of Christ simply purified an aspiration already existing in the Indian's soul and directed it to high purposes. In Mexico, as everywhere else, the Catholic Church has shown itself to be the greatest of all civilizing powers, to which even they who malign it owe whatever is truest and noblest in their character.

A new Catholic "Gild Hall" for working girls was recently blessed by Bishop Lawler at St. Paul. "Such work," he said, "is not merely a 'nice' or fashionable thing to do. It is obedience to a cardinal principle of Catholic duty. One has a right to expect of Catholic women that they would perform these acts of mercy as an outward expression of the faith within them." The association in charge of the work seeks to help young girls earning a very small salary, and therefore receives no resident over thirty years of age or earning more than ten dollars a week. The actual earning of the majority of girls accommodated is five or six dollars weekly. The aim always kept in

view is to leave the girl half of what she earns to be kept in reserve for her clothes and other requirements. The charges for board and lodging therefore are from two dollars and a half up to five dollars. Laundry privileges are included in this, with a small charge of five cents an hour for gas used in washing and ironing. Experience shows that the week's laundry can thus be done for ten cents. The new home accommodates forty-five girls and further extensions are contemplated. The Board of Managers consists of thirty women who bind themselves to raise or give fifty dollars a year to serve as a sustaining fund. The Board is divided into five committees: House, Credential, Purchasing, Social, and Rules. No salaries are paid except for a matron, cook and maid, the girls being required to make their own beds and keep their personal belongings neat and tidy. In addition every woman on the Board works with zeal and gives unstintingly of her time and advice. The rooms of the newly purchased building are very large, and four or five small single white beds are placed in each. The contemplated addition will furnish, it is hoped, a great many small single rooms. During the three previous years of the Society's existence in its former quarters the home has not only proved self-supporting, but there was a satisfactory balance in the bank at the end of last year. The girls are offered a comfortable and protected home, to which they may invite friends. They have frequent entertainments of many kinds, and instructive lectures are given them. These details are not merely of interest to Catholic women of other cities, but may stimulate them to "go and do likewise."

The great German Charity Bazaar held at New York has netted the sum of $750,000 for the relief of the war sufferers. Night after night thousands of men stood for hours in the slush and snow and sleet waiting for their turn at the entrance gate. The total number of visitors rose to 1,000,000. Best of all, however, the Bazaar has helped to create a better feeling among the citizens of the great metropolis. The leading American paper printed in the German language writes:

> The Bazaar has done much to allay the feeling of bitterness against things German or German-American. Charity on such a huge scale necessarily evokes a feeling of kindness and consideration. Many thousands of Americans not of German blood came, saw and were conquered. It was catching, this spirit of devotion and sincerity. The mass-feeling took hold of us, one and all. Fifty thousand people a day and always more thousands ready to go "to the front"! All volunteers in the great army of charity, all moved by one ideal, namely, to help those of their own race and blood on the other side!

It is particularly gratifying to note the acknowledgment made by this organ that the New York press has "acted in a spirit of fairness and sympathy in its news stories of the Bazaar."

If we imagine the earth reduced to the size of an electron, then the total visible universe, with all its stellar worlds, will approximate, it is said, the size of a human blood corpuscle; the space between the stars will correspond to the distance between the molecules of air; and the atoms, with their electrons revolving about them in regular orbits, will be as the minim suns and planets of the new worlds which science is thought to have discovered. God indeed is wonderful in all His works and far more wonderful even than scientists have guessed. But we are still dealing here with mere theories, as Professor Norris W. Rakestraw confesses in the *Scientific American*, when after his elaborate description of the marvels of molecules, atoms, and electrons, he says:

> All these things of which we have spoken, molecules composing all types of matter; atoms composing these molecules, uniting under the force of "chemical affinity" in all the various ways represented by chemical reactions; electrons, revolving in more or less regular orbits within the electrical sphere of the atom, forming the electric current and causing light, heat, and radiant energy, all of this wonderful field has been opened up by modern science, with its marvelous methods of accurate and penetrating research. There still remains much to be done; a great deal of the theory has scarcely passed beyond the mathematical stage. For, after all, though we build our whole structure of scientific knowledge upon this foundation, it is yet a theory, for no one has perceived the molecule, the atom or the electron in its activities. They are creations of scientific thought.

With Newton the modern scientist is still standing upon the shore of the all but boundless ocean of God's creation. It becomes him to be humble; and his wisest attitude is to confess with diffidence that he has only begun to learn. Ignorance alone can boast of its achievements and proclaim its knowledge of the universe.

At the invitation of American Episcopalians a committee was recently appointed by the Archbishops of Canterbury and York to prepare a report on the proposed steps of reunion between the opposing factions within the Episcopal Church. Acting in co-operation with another committee, representing the "Free Churches," they formed a sub-committee of Churchmen and Nonconformists, which finally drafted the desired report. The document is very cautiously worded, but its signatories are forced to admit that "Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remain differences." These differences turn upon most essential and primary points of doctrine: the nature of the "visible society," the Sacraments, and the Ministry. The London *Universe* thus comments upon them:

> In other words, the eminent Churchmen and Nonconformists who sign the statement (Bishop Gore is among the former) are only able to agree on some of the most vital points set forth in the earlier part of the statement by using words that do not express definite ideas. They agree that there is a visible Church, but not as to what its nature and constitution are; they agree that there are Sacraments, but they do not agree as to what is the nature and efficacy of a Sacrament; they agree that there is a Christian Ministry "of manifold gifts and functions," but do not agree as to its nature, as to what these "gifts and functions" are, or as to how the Ministry is conferred and propagated from age to age. Agreement is only the outcome of vagueness. . . . Outside the Catholic Church it seems to be accepted that one can, in matters of religious teaching, do what would be a dangerous folly in any other practical affair, and indulge freely in this juggling with words divorced for the time being from definite ideas. The consequence is very serious. We are told that there is a Revelation. Part of this Revelation is that it was "the purpose of Our Lord" to found a visible Church, with Sacraments, and a Ministry. But it would seem that His Divine purpose has been so inefficacious that after nineteen centuries it is still an open question "for further study" and debate what this visible Church is, what is the nature of its Sacraments, and what is meant by its Ministry. It would seem that on these points the Divine purpose has failed, and the Divine Revelation is no definite guide; indeed, is no revelation in any proper sense of the word, if this strange theory be true.

The Church, as Catholics know, and Episcopalians should not hesitate to acknowledge, is a "City set upon a hill" in the plain light of day. There is no mist over this City. Christ's purpose has not failed. His words were not uttered in such a cryptic and unintelligible way that after nineteen centuries we have not yet been able to arrive at a clear understanding of His most essential doctrines and indeed, of the very nature of the society itself, which He founded. Clearly there is no hope of unity for our "separated brethren" except in their renewal of allegiance to him to whom were given by Christ Himself, the keys of His Kingdom.

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CHRONICLE
The War: Bulletin, Mar. 28, p. m.-April 4, a. m.—The Fight for Verdun. Austria-Hungary: "Diseased Hypernationalism. Belgium: Cardinal Mercier's "Annexes". France: Cardinal Luçon's Pastoral. Germany: Surmounting the Insurmountable. Great Britain: Commerce and Labor—British Premier Calls on the Pope. Ireland: The Munitions Claims. Mexico: Religion and Morality.—The Pursuit of Villa. Rome: Allocution to the Lenten Preachers.—New Honors for Cardinal Falconio.....601-604

TOPICS OF INTEREST
The Apocrypha—Censorship Needed but Not Wanted.—An Essay on Two Churches.—Shakespeare's Poetry.—Catholic Books in Our Public Libraries.—The Social Action of the Spanish Clergy 605-612

COMMUNICATIONS
Repeating the "Britannica's" Offenses.—"Operatic Voluntaries."—The Place of "Cardinal."—Can He Afford to Marry?.....612, 613

EDITORIALS
"I am Through."—An Exploded Meteorite.—What of the Moral Atmosphere?—"Mission Sunday." — The Prosperous Poet's "Don'ts."—Are Home-Keepers Parasites?.....613-616

LITERATURE
Crusader and Romancer.

REVIEWS: Spanish Exploration in the Southwest. The Life of St. Columban.—Old Familiar Faces.—The English Familiar Essay.—Modern Essays.—The Doctrine of Atonement.—A Critical and Exegetical Commentary on the Epistle of St. James.—All That's Kentucky.

BOOKS AND AUTHORS: The *Catholic Mind*.—February's "Best Sellers."—"Life and Adventures of a Free Lance."—"Hollyhock House."—"On the Old Camping Ground."—"Robin Hood and His Merry Men."—"In Memoriam; Right Reverend Monsignor Thomas J. Broydrick." — "The Blessed Peace of Death."—"Scapulare B. M. V. De Monte Carmelo."—"Green Mansions."—Some Recent Catholic Music.....616-620

EDUCATION
1—The Boy and the Boarding School...621, 622

ECONOMICS
Reflections on the State.....622, 623

NOTE AND COMMENT
Marquette University's Successful Campaign.—Lætare Medal for Dr. James J. Walsh.—Death of Bishop Ortynsky.—"Movie" Censorship.—Again the Mythical Council.—The Pan-Protestant Congress.—Blessed Julie Billiart's Centenary.—Lenten Passion Plays.....623, 624

CHRONICLE

The War.—With the exception of the region about Verdun, there has been no change on the western front, beyond the capture by the British of some German positions south of Ypres at St. Eloi. Vigorous fighting has been resumed between the Austrians and Italians at many places, and especially on the Goritz sector, without, however, any substantial gain for either side. The Russian offensive in the Riga district, in the vicinity of Lake Narotch, on the Strypa, and north of Czernowitz, seems to have spent itself. Its results have been very slight. From the other theaters of war nothing of importance has been reported.

Bulletin, Mar. 28, p. m.-April 4, a. m.

The battle for Verdun shows no sign of abating. The artillery of both sides has been incessantly at work, with Avocourt, Malancourt, Mort Homme Hill, Bethincourt, Cumières, Douaumont and Vaux as the points of greatest violence. But the only result of the fighting has been the occupation by the Germans of Malancourt, and the capture of the village of Vaux. For several days the Germans had confined their efforts in the region of Malancourt to a vigorous bombardment of the French positions between Avocourt and Bethincourt. Then they launched a series of infantry assaults on the salient at Malancourt. The attack began from a point southwest of the village, gradually extended to the north and then to the northeast, until finally the French were surrounded on three sides. Malancourt was at last evacuated and the French retired south of the Forges brook. After this success had been gained, the Germans shifted their attack across the river to the vicinity of Vaux. A bombardment of great intensity, followed by infantry assaults, resulted in the capture by the Germans of the entire village and a portion of the Caillette wood. Later both places were partially recovered by the French.

The Fight for Verdun

Austria-Hungary.—The Bohemian Catholic Agrarian League, the strongest national Catholic organization, numbering about 65,000 voters, recently held its convention at Prague. A speech delivered on this occasion by the prominent Catholic leader, Mgr. Kordac, aroused especial enthusiasm. In eloquent words he traced the origin of the present war to a "diseased hypernationalism." Latins, Germans and Slavs, he said, have entirely forgotten that their common Christian culture is meant to be the leaven of the world's civilization. "Nationalism has shaken the very pillars of Christian humanism, it has negatived the most valuable benefits of civilization, and has set the axe to the root of the world-order instituted by God." He then pointed to the fact that the many nationalities within the Hapsburg Monarchy had thoroughly learned the lesson of this terrible war, the error of hypernationalism. In the fire of the great struggle the many races and peoples were being fused together and welded into a strong, inseparable unity, into a mighty nation. From a purely European Power they are even now undergoing a transformation into a world-Power, "a member of that Central European Union, which in its invincible plastic strength is to be a promoter of the peaceful, spiritual development of civilization."

"Diseased Hypernationalism"

Belgium.—In a pamphlet recently issued by the Nation Press, New York, and with its foreword signed by thirteen prelates and priests of Belgian birth who now belong to the American clergy, there are printed four "Annexes" to the "Letter of the Bishops of Belgium to

Cardinal Mercier's "Annexes"

the Bishops of Germany, Bavaria, and Austria-Hungary" which was summarized in AMERICA of February 12. The first Annex contains the letter sent to the Military Governor of Liège by the Bishop of that city, on August 8, 1915. He writes:

I appeal to you as a man and as a Christian to put a stop to executions and reprisals. I am told repeatedly that several villages have been destroyed, that prominent people, among whom were parish priests, have been shot and others arrested, and all of whom have protested their innocence. Priests like those of my diocese I cannot believe would be guilty of a single act of hostility toward the German soldiers. I visited many ambulances and I saw that the wounded Germans were treated with the same care as the Belgians. They themselves recognized this fact.

In the second Annex is the letter Cardinal Mercier sent on January 24, 1915, in answer to inquiries made by the Count of Wengersky, Chief of the District of Mechlin, regarding the reported execution of "many innocent priests in the diocese." His Eminence wrote:

The names of the priests and the religious of the diocese of Mechlin who, to my knowledge, were put to death by the German troops are as follows: Dupierreux, of the Society of Jesus; Brother Sebastian Allard, of the Congregation of the Josephites; Brother Candide, of the Congregation of the Brothers of N. D. de Miséricorde; Father Vincent of the Conventuals; Carette, professor; Lombaerts, Goris, De Clerck, Dergent, Wouters, Van Wouters, Van Bladel, rectors. Regarding alleged attacks on nuns the Cardinal testifies: I could not furnish any exact information, because my conscience forbade me to give, to no matter what court, the information, alas, very exact, which I possess. Attacks on nuns were made. Happily, I believe, not a great many, but there were several to my knowledge.

The third Annex contains the names of "a hundred different quarters" in which the German army is charged with giving itself up "to pillage, to incendiarism, and imprisonments, and to massacres, and sacrileges, contrary to all justice and all human sentiment." The fourth Annex details the alleged violations of the Hague Convention by the German army of occupation; "collective penalties," "forced labor for the enemy," and "new taxes" being the heads under which the grievances of the Belgian Bishops' protest are formulated.

France.—An increasing number of the Catholics of France are deeply grieved that, alone among the nations at war, their country officially ignores God. Alarmed at the consequences which this insult to Heaven must entail, Mgr. Luçon, Cardinal-Archbishop of Reims, has proposed to his brethren in the episcopate a union of prayer and devotion which will constitute a "National Crusade of Prayer" for the return of the Motherland to the Faith. In the beautiful Pastoral Letter addressed to his own diocese on the subject, the Cardinal says at the close:

Cardinal Lucon's Pastoral

A peril threatens us from within far greater than the danger from foreign foes. It is a spirit of hostility to religion too common alas! amongst us; a spirit of pride and unbelief ever conspiring together to destroy Christian dogma and morality; a spirit of indifference and contemptuous neglect, owing to which so many of our countrymen live and act as if they had no religious convictions. As long as she will not be healed of this evil, France will not be saved. Outside her borders she will be denied the esteem, the sympathy and the confidence of other nations, and within her own territory, the same causes producing the same results, we shall behold the moral corruption of our people growing alarmingly worse from day to day; we shall witness the ruin of the family, see egotism everywhere enthroned, and behold the weakening and ultimate decadence of the race, and then the final plunge to the abyss.

Let us ask God to enlighten those who hold the reins of power, that they may acknowledge and recognize that their authority comes from God, and that they may exercise that authority in accordance with His will. Let us beg of Him to fill with the spirit of wisdom those who make our laws, in order that they may pass those only which are in conformity with His law and useful to our country. . . .

The Pastoral goes to the root of the national evil. It is the work of a great patriot, and a great bishop.

Germany.—German newspapers reflect with satisfaction upon the prophecy made by the Allied press in the summer of 1915 that by the fall of that year the German steel production, and therefore the manufacture of ammunition, would come to a stop, due to the lack of ferro-manganese. "Our ammunition," say the German papers, "is of the same good quality as before. Our enemies can vouch for this." The difficulty was solved by the production of a substitute for ferro-manganese from materials that are plentiful in Germany. The same prophecy had been made regarding the shortage of cotton. At present cotton is no longer needed by the Germans in the manufacture of ammunition. Cellulose is used instead. Moreover, copper has been replaced by zinc to a great extent and to even a larger extent by aluminum. Germany has succeeded in opening up new domestic sources of aluminate, the base of aluminum, and can thus produce quantities of this metal. Electric wires and cables are now made of aluminum, a practice which before the war had already met with great success in our own country. The new method of obtaining nitrogen from the air has increased the manufacture of this necessary element to such a degree that Germany, it is reported, now has more nitrogen than she needs for the manufacture of ammunition. Coal tar and benzole, which can be produced in unlimited quantities in Germany, are the base of many necessary materials, especially gasoline. According to the report, the latter is made in sufficient quantities to supply all demands. These new processes and methods may in general be more expensive than the corresponding imports would have been in time of peace, but they have not weakened Germany's domestic finances. A great number of these inventions will be utilized and improved after the war.

Surmounting the Insurmountable

Great Britain,—In a speech recently made in Parliament, Mr. Lloyd George put an end to the rumors that a

commercial war would be waged by the Allies, and especially by Great Britain, on the Central Powers at the end of the war. He did not deny that some changes in the trade relations existing between the great nations might be necessitated after the conclusion of peace, but he denied that there was any intention on the part of Great Britain of prolonging commercial hostilities or of exacting commercial reprisals after the military and naval hostilities had ceased. This announcement, made officially in the House of Commons, will be welcome to the world at large.

Commerce and Labor

The strike difficulties at Liverpool have been practically settled. The discontent among the munition workers of Glasgow has also been checked, to a certain extent, by the deportation of a number of the ringleaders among the malcontents, so that many of the strikers have returned to work; but the fact that from 1,600 to 1,800 men are still out of the shops, and that their grievances are shared by munition workers in many other parts of Great Britain, is causing the Minister of Munitions considerable anxiety.

After the Council of the Allies at Paris, which is the most important conference held since the beginning of the war, because it was attended by the military leaders, the Prime Ministers, the Ministers of Finance, and other Ministers of the Allies, Mr. Asquith, the British Premier, proceeded to Rome, where it is reported he was given a most enthusiastic welcome by the Italian populace. This and other incidents of the visit of England's Premier to the Eternal City have been overshadowed in the eyes of Catholics by the audience that was accorded him by the Pope, for, in company with Sir Henry Howard, the British Minister to the Vatican, Mr. Asquith called on the Holy Father. The details of the conference have not been made known, but it is probable, in spite of rumors to the contrary, that the incident had no purpose beyond a simple, kindly exchange of courtesies. To Catholics, however, the meeting is very significant, because it evidences a kindlier feeling on the part of official England toward the Vatican.

British Premier Calls on the Pope

Ireland.—The *Weekly Freeman* and the *Irish Weekly Independent* devote a considerable space in their latest issue to the deputation which waited upon Mr. Lloyd George with reference to the production of munitions in Ireland. The committee maintains that Ireland is entitled to a far greater outlay on war-material than has been so far granted, for the country has the men and machinery required to produce munitions on a much larger scale. The Lord Mayor of Dublin frankly said that Irishmen are being treated "in a miserable fashion" considering the amount they have already contributed in men and money to the State. Mr. John Redmond, who introduced the deputation, showed that outside of the munition plant at Arklow, the entire number employed in the production of munitions in the South of Ireland was only 2,105 men and 257 women, a number which, in view of the possibilities, he called absurd. The deputation asked for the extension and full equipment of the national shell-factory in Dublin, the establishment of a national factory in Cork, and of fuse and filling factories and of a receiving depot for all war materials in Dublin. Mr. Redmond urged as reasons for these concessions Ireland's ability to do the work efficiently, her poverty, and the heavy war-tax imposed upon her. Mr. Lloyd George, in reply, made a general promise to give Ireland a "fair share" of all work "proposed," future extensions and increase of work, and made a profession of his sympathy with the country and its industrial development. But at the present moment, he said, no factories could be equipped in Ireland beyond those already set up, because he had not the machinery. This, however, might be available, he thought, after three months. The *Weekly Freeman* seems satisfied with the result of the deputation. The *Irish Weekly Independent* thinks the claims postponed, and says that the sympathies of the Minister of Munitions "should assume substantial form at once."

The Munitions Claims

Mexico.—After a Cabinet meeting held at Queretaro, March 26, it was "officially announced" that Secretary Cabrera "had declared that the Administration would shortly decree the confiscation of all properties of the clergy, which the nation would dispose of to increase its currency." According to the dispatch confiscation has already taken place in Aguascalientes, much to the joy of the Carranzistas. Cabrera, Minister of Finance, "expects millions to accrue from the seizure." This is the usual form of calumny; it calls for no comment. In the course of an able editorial the New York *Evening Sun* remarks:

Religion and Morality

> To waste the words dishonesty, robbery, outrageousness on the contemplated step is useless. The whole tissue of Mexican politics since the fall of Huerta has been outrageousness. Human life, personal rights, property and public interest have been trampled impartially. Carranza's attitude to church property is simply a token of his unreadiness and incapacity to rear a sound Government.

The insane hatred of God and morality shown by the Carranzistas is illustrated by the following citations taken from a "primer destined to popularize scientific knowledge in order to do away with misconceptions and errors prejudicial to the progress of humanity."

> The God of heaven wished to bring to His mansion the majority of mankind, but seeing that His rival (Satan) was worsting Him in the fight, He resolved to become man, and offer Himself in holocaust to protect His creatures. But after the passion and death of God made man, things grew worse than before, and the harvest of the devil did not diminish, despite such a great sacrifice. God sowed the field, the devil gathered the crop.

How can people who are able to read believe atrocities such as these, which cannot be handled even seriously? Oh, monks that brutalize the people! You are the real satans, the ones responsible for the miseries which afflict humanity; your hunger for money, dignity and honors has served to prostitute the human intelligence, and instead of truth, of scientific and redeeming knowledge, you have sown superstition, error and lies. At the door of your convents, of your cells and your churches, the multitude is gathering, aroused from the lethargy in which you kept it so long. It comes to call you to account for your crimes and to punish them; to destroy the instruments you have used to spread your fanaticism. It cares not for miters, for caps and birettas, for chasubles or chalices, for sacred altars, for saints or gods. It wants that scientific truth which will make it happy; it wants science, that religion of the day which, uniting men in the closest bonds, makes of humanity a homogeneous whole.

The primer from which this passage was taken was published under the auspices of the State Government of Yucatan, and is intended for the use of school children.

The Pursuit of Villa

Under the command of Col. G. A. Dodd, a flying squadron of cavalry consisting of 275 men chosen for riding ability and power of endurance, undertook about the middle of last week to follow Villa more closely. On March 29, the bandit was reported to have destroyed two railroad bridges and other property at Santo Tomas, and in an attack on the towns of Guerrero and Minaca, he killed the Carranzista garrison, consisting of 170 men. Five Americans, an Englishman and a German were also reported to be among the slain. But the morning after Villa took the town, he was attacked by Colonel Dodd's squadron; the result of the engagement is described in the following dispatch sent by General Pershing to General Funston:

San Geronimo Ranch, Mexico, March 30, 1916, by wireless to Columbus, N. M. Dodd struck Villa's command, consisting of 500, 6 o'clock March 29, at Guerrero. Villa, who was suffering from a broken leg and lame hip, was not present. Number Villa dead known to be thirty; probably others carried away dead. Dodd captured two machine guns, large number horses, saddles and arms. Our casualties four enlisted men wounded; none seriously. Attack was surprise, the Villa troops being driven in a ten-mile running fight and retreated to mountains northwest of railroad, where they separated into small bands . . . (deleted by censor). Large number of Carranzista prisoners who were being held for execution were liberated during the fight. In order to reach Guerrero Dodd marched fifty-five miles in seventeen hours and carried on fight for five hours . . . (deletion). Eliseo Hernandez, who commanded Villa's troops, was killed in fight. With Villa permanently disabled, Lopez wounded and Hernandez dead, the blow administered is a serious one to Villa's band.

This official dispatch was later amended in some minor details and later still its accuracy was called into doubt by wires from El Paso, to the effect that Villa, who had been reenforced by deserters from Carranza, had not been wounded but was carrying on his campaign in safety.

Rome.—On Monday, March 6, the Holy Father received in solemn audience the parish priests of Rome, and the clergy selected as Lenten preachers in the different churches of the city. After the presentation made by Cardinal Pompili, the Holy Father addressed to those assembled a discourse which is a clear and logical exposition of the dignity, the duty and the responsibility of the preacher of the Gospel. The address is a simple, but effective development of the words which the bishop pronounces over the preacher kneeling at his feet to receive his blessing: "May the Lord be on thy heart and on thy lips, so that worthily, competently and fruitfully thou mayest announce His Gospel." Commenting on the words: "The Lord be on thy lips," the Pope says:

Allocution to the Lenten Preachers

It is needless to explain that "God is on our lips" when we love to speak of Him often, when we are zealous for His glory, when we combat for His rights, when we increase His adorers, and above all, when we inculcate the observance of the law which He has promulgated. . . . For you . . . we wish to deem superfluous the admonition to preach no other than God. You certainly condemn those who preach themselves; you also extend your condemnation to those who take into the pulpit subjects not strictly religious, or who therein treat of profane matters. . . .

With the wisdom, born of his own pastoral duties in Bologna, the Holy Father reminds his hearers that it is necessary not only to treat subjects of true religious interest, but also to treat them with simplicity of language, propriety of form, clearness of exposition, and above all, with appropriate emphasis, "not devoting too much effort to moving the affections, to the end that an ephemeral enthusiasm . . . may not take the place of serious reflection, mother of good resolution." The address, given in its entirety in *Rome,* is a valuable addition to the literature of the subject. It is a convincing proof of the Holy Father's theoretical and practical grasp of the preacher's duties and art.

New Honors for Cardinal Falconio

The many friends of His Eminence Cardinal Falconio will be pleased to hear of his appointment as Prefect of the Congregation of Religious in succession to Cardinal Serafini, who has been transferred to the Prefectship of the Congregation of Propaganda. Cardinal Falconio, himself a member of the Order of Friars Minor is well qualified by training and experience to direct the affairs of such an important Congregation. During his residence as Apostolic Delegate in Canada and in the United States he gained an intimate knowledge of English-speaking peoples and of conditions in the "new world," which will be of great service to him in his new office. The new office of Cardinal Serafini is of great importance, for the Sacred Congregation of Propaganda is the department of the pontifical administration charged with the spread of the Faith and the regulation of ecclesiastical affairs in distinctly non-Catholic countries.

TOPICS OF INTEREST

The Apocrypha

AS far as the contents of the Old Testament Scriptures are concerned, the Bible of professed Christians, as published today, appears under two principal forms. On the one hand, the Bible of Catholics contains the seven books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, Machabees I and II and certain parts of the books of Esther and Daniel, and presents them all as of equal authority with the other sacred writings composed before Our Lord's coming. On the other hand, the Bible of Protestants denies the right of these same books and parts of books to be reckoned as an integral part of the Christian Old Testament, for it either omits them altogether, or distinctly presents them as of inferior authority to the Old Testament Scriptures by setting them apart under the disparaging title of "Apocrypha." Hence the question naturally arises: Which of the two Bibles, the Catholic or the Protestant, presents the view which Christians should take of the so-called Apocrypha? To this question, the following is our brief answer:

Centuries before the rise of Protestantism, there existed a Bible in current use among the professed disciples of Christ, and it was a Bible of a well-defined Christian type. The genuine copies of it were held in deep reverence by men who accepted their own Scriptures as the written Word of God. All such copies, to be reputed complete, had to contain both the Old and the New Testaments and to present each Testament with all its integral parts, as these parts were actually acknowledged to be "Scripture" by Christians at large, not as they might chance to be regarded either by outsiders to the Christian faith or even by private Christians however great their reputation for personal learning and piety. The wonder then is not that up to the time of the Protestant Reformation there was but one Bible, all the contents of which were received as "Scripture" throughout Christendom, but that since this fateful date such is no longer the case. And this wonder is increased by the fact that the two Bibles now in existence, the Catholic and the Protestant, plainly point by their general features to the single Christian Bible of old as to their common prototype. Like that ancient Christian Bible, they are both supplied with an Old and a New Testament. Like it too, they both reproduce the same books in their New Testament, and present them in the very same order in spite of Luther's well-known efforts to do away with this. Again, like the same ancient Christian Bible, they both present those books of the Old Testament which they have in common, in exactly the same order, although this order is materially different from the one found in the Hebrew Text which the Protestant Bible professes to translate directly. Finally, the actual contents of these two Bibles are manifestly viewed by their respective Christian advocates, from the same standpoint as the actual contents of the one Bible of old were viewed by all Christians: each of these two Bibles distinctly claims to contain the exact Scriptures to be admitted by all Christians, and the contents of each are evidently transmitted without regard to what private individuals, within or without the Christian fold, may think of the rightfulness of this claim. Apparently then, the difference above stated between the two present Bibles with regard to the contents of the Old Testament is to be accounted for by a deviation of either Bible from the rightful contents of the single Bible of the ancient Christians. And in point of fact, Protestants now charge Catholics with having made undue additions to the Sacred Scriptures composed before Our Lord's time, while Catholics assert that Protestants are the ones who mutilated these same Scriptures.

That the Catholic Bible offers no deviation from the prototype Christian Bible with regard to the so-called Apocrypha of the Old Testament, is a fact which can be easily ascertained by the student of history. In this respect, the present Catholic Bible is exactly the same as was proclaimed to be "Scripture" by the Council of Trent, April 1, 1546. It is also in distinct agreement with the Christian Bible as it was copied and circulated under the name of the Vulgate during the Middle Ages, and with the Old Latin Version made as far back as the second century of our era. It contains the so-called Apocrypha exactly as these were transmitted both East and West in the Greek copies of the Christian Scriptures back to the very age of the New Testament writers, nay more, as these were found in the Old Testament which was allowed in the earliest days of Christianity for the use of neophytes both Jewish and Gentile, and from which the inspired authors of the New Testament usually drew their quotations of Holy Writ. And let it be borne in mind that the present Catholic Bible not only contains the so-called Apocrypha in agreement with the primitive Christian Old Testament, but that it presents them in the light in which they were presented by the one Christian Bible of olden days. In both the Catholic Bible of today and the primitive Christian Bible there is nothing to distinguish such books from the other Scriptures of the Old Testament, and it is well known that the most decided opponents of the same books in Christian antiquity knew full well that these books also were considered as Scripture by Christians at large, and these opponents quoted them themselves as "Holy Scripture."

That, on the contrary, the Protestant Bible presents a positive deviation from the prototype Christian Bible with regard to the contents of the Old Testament Scriptures readily follows from the fact just established, viz., that the so-called Apocrypha are no undue addition on the part of Catholics to the ancient Christian Bible. This readily follows also from certain significant facts which are directly connected with the early circulation of the Protestant Bible. History supplies the date of 1534 as the one when the title of Aprocrypha, in its Protestant

sense, was first prefixed to a distinct group of writings in a Bible which professed to offer to Christians the exact contents of the Scriptures composed before the coming of Christ. History proves that this Protestant sense of the word "Apocrypha" was indeed a deviation from the ancient faith of Christians concerning the books thus designated in the early (German, Swiss, French, English) Protestant Bibles; for, as is distinctly acknowledged by the learned Protestant scholar, E. Schürer: "In the ancient Church and in the Middle Ages, the designation 'Apocryphal' was almost never applied to those books we [Protestants] commonly describe as the Apocrypha. Jerome and a few isolated writers are the only ones who do so. The use of the word in this sense is Protestant." (*Schaff-Herzog Encyc., vol.* 1, *p.* 99, *N. Y.* 1877) History bears witness to the fact that after English Protestants had been supplied with copies presenting the so-called Apocrypha set apart from the other books of the Old Testament, two Books of Homilies were officially published (1547, 1563) for the church use of English parsons wherein passages from Tobias and Wisdom were quoted as Scripture, and Baruch was called a prophet: a manifest trace of the distinct belief which once pervaded all Christendom, in the equal Divine authority of the Old Testament writings, the so-called Apocrypha included. Finally, history shows that the early Reformers deliberately made the only Scriptures acknowledged by the Jews after their rejection as God's chosen people the standard of the contents of their Old Testament for professed Christians, and that consequently the same Reformers deliberately preferred in this regard the view of outsiders to the Christian faith, to that Christian faith itself.

The foregoing brief remarks concerning the so-called Apocrypha should lead any one who claims to be a Christian to the two following conclusions: (1) Of the two Bibles published for the use of professed disciples of Christ, the Catholic is the one which presents all the books of a Christian Old Testament in the exact light in which they all should be viewed, viz. as Scripture; (2) In proclaiming all the books of the Old Testament in the Catholic Bible to be equally Scripture, the Fathers of the Council of Trent simply asserted the distinct belief of Christian antiquity in this regard, and thereby proved themselves the worthy successors of those to whom Christ gave the solemn mission and assurance: "Going therefore, teach ye all nations. . . . Behold, I am with you all days, even to the consummation of the world." (*Matt. xxviii,* 19, 20.)

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Censorship Needed but Not Wanted

THE scribe on the daily secular press who signs his matutinal column with initials only, has an unseemly fondness for finding the joint in the armor of those who would correct the laxities of the stage. The good-natured, good-intentioned police of the larger cities are held up to the unrestrained scorn of a mirth-worshipping, paper-reading public, whenever they attempt to curb the license of theatrical magnates. Nor are the police alone the butt of sustained ridicule; any agency of society, the moment it lays a finger on the sores of the theater, is forthwith lampooned by those of the vitriolic pen. In a short, crisp, and possibly epigrammatic, sentence, the accumulated "wisdom" of years tags the unfortunate hoper-for-better-things as an imbecile, an incompetent, a prude, a "silly Billie" ill at ease unless he has a mother to attend him! The mechanicians of these columns of compressed wit and humor never venture upon an argument; logic and wit are apt to prove unagreeable; and further, logic reveals the lack of mental solidity much sooner than a continued indulgence in wit.

Within the last few months from many quarters there seems to be a surplus of newspaper energy directed against censorship. The inspection of films by competent moral authority; the viewing of stage productions not so much from the side of art as from the angle of human behavior; the suggestion that the police, or if not the police, some other division of city government, should be placed in a position to control the extravagances of opera, musical comedy, the "movies": these exhortations toward theatrical betterment have been so persistently repeated by restrained thinkers, that the secular newspaper scribe seeks to whirl the wind his way. Hence the abundance of monitions against censorship launched in the daily press; hence, too, the frequency and piquancy and acrimony of paragraphs by "press humorists."

Who has not noticed this concerted effort to prevent censorship? Who has not also noticed the uniformity with which even the reporters indulge their vinegar-soaked narratives at the expense of any body which protests and takes action against the lubricity of the theater? Evidently, then, there are many who do not *want* censorship. They have indicated their horror at the mere thought of it, not to mention its practical application. Can it be that in protesting *for* laxity they wish to make clear their love of it? Or is the whole matter in its final reduction a question of money? Can it be that the counting-room, which handles the broad-sheets of questionable theatrical advertising, is arranging with the news and editorial departments to parallel the "ads" with columns of "news," "press-agent" gossip and apparently thoughtful consideration of the needs of the stage? Let the reader answer. Good men will not think anyone base enough actually to love looseness; but they might be moved to think that many can be brought to excuse and even defend it, for money! Yes, there are many who do not *want* censorship. The question really lies between *want* and *need.* And in this instance, as in many others, it may be found that what is not wanted, is unquestionably what is most needed.

A few weeks ago the police department of New York City informed the manager of the Russian ballet that he

could not continue his performance unless he "toned down" the excesses which were being offered to curious New Yorkers. Mr. Manager immediately countered saying that art had privileges which the police could not withdraw, or something to that effect. This plea of "art for art's sake" is very ancient, indeed, but even today it is wonderfully useful. Sensuality is permissible when it takes on the habiliments of art. Remove the trappings and no one would plead in its defense. All would abhor it, all would shun it. That is the Satanic element of the argument. Sensuality without adornment is gross and repulsive. Sensuality under the name of art leads those who know better, who seek to go higher, to accept a base substitute for their aspirations. They excuse that in the form of "art" which under another name they would sternly condemn. In other words, were the sponsors of the Russian ballet, or any other theatrical group for that matter, to offer, without the so-called concomitant of "art" and "opera," the exact performances given today, the community in which the abominations were perpetrated would rise in its wrath and give a sudden, awful demonstration of executive power! Do we *need* censorship? The answer does not come so promptly.

So much for opera. Now a word or two about the deluge of farce which has been helping "the tired business man" to recover his poise and peace of mind. During the last year there entered into theatrical history at least six successful farces. In running over the titles of them the cunning excuse again appears, that sensuality, as long as it is artistic or artful, is not sensuality but "art." Generally the titles of these six farces contain a hint of forbidden things: marital treason; loose living; the uncertain treading of the bibulous; "stockings," "beds," and similar intimacies are found in the names of the offerings. I have not attended a single one of the six, and for this I am duly thankful. But Robert Herrick in a recent article explains what he saw. The reprinting of much of it would be out of place in America so I confine myself to the less fervid and less plainly stated passages:

> One evening I happened in by chance at a popular Broadway house where quite mechanical vaudeville is offered at high prices to large audiences. There was dancing of all sorts, of course, and fifty dubiously attractive females were progressively denuding themselves of clothes as the evening passed on. . . . The climax was a costume . . . scant above and below. . . . It was not lovely. . . . It was the sex appeal crudely presented. . . . Yet this show has been running all winter on Broadway to crowded houses.

There you have a partial description of an act which has been used many times for several seasons, in all its vileness. The millions who must have attended these "successful" performances certainly are not partisans for censorship; but who would question any insistence on the *need* for censorship? Mr. Herrick attended several of the "successful" farces mentioned in the course of this article and there he found that the public delighted, not in the vice, because they knew there was "nothing wrong," but in the implication and, I might add, the complications, too. Mr. Herrick explains thus: "These same men and women would not sit through a serious presentation of intrigue with serious motives and intentions. There would be talk about 'certain things are not fitted for public representation.'" Yes, it is quite clear again, that too many of us do not *want* censorship; and it is also quite as clear that we *need* it.

Vaudeville, farce, opera, the drama: each has gone to extremes. They have been followed by the "silent drama." This form of amusement has a partial excuse, or perhaps two, in that it has inherited all the follies of its predecessors in popular favor; and secondly, it is new and not sure of itself. The better companies producing photo-plays, though not arguing in favor of censorship, are striving might and main to head it off by cleaning their own productions and foregathering with offending producers and pleading with them to "beware the handwriting on the wall." The plea of "art" is as much a stock in trade with the motion-picture press agent and film reviewer as it is with many of the theatrical agents who have persistently offended in the past. They cover up the vicious appeal with handsome manhood, appealing womanhood, trappings of fabulous worth; and in spite of this, the suggestion or invitation to let down the barriers is there in all its intensity. Many of those who tolerate this attack on their virtue when it is made with the sop of "art" would retreat horror-stricken were it offered without the art! We need censorship to snip off the evil outcroppings in our amusement world, and the *need* is growing year by year, just as surely as the *want* of numbers of those desiring it is decreasing.

Edward F. Mohler.

An Essay on Two Churches

SOME months ago, indeed it is now over a year, I stood on the top of the great tower that lends such power to the Catholic Cathedral of London, the Cathedral which bears the title of Westminster. But it is not of this sanctuary that I would write. Rather would I write of two other churches, which with the eye naked I could see from the great pinnacle on which I stood, the first, the Abbey, which also carries the surname of Westminster, and the second its natural corollary, St. Paul's. The sites of these two churches are pivots, as it were, upon which the history of London, and of England, turns.

A similar dualism between the cathedral of the capital and the King's palace and sacring-place or shrine without the walls, is a common feature of Europe, in the lesser as in the greater realms. The King's town and court and the place from which he exercised the power to make and to enforce his laws were, ever since Rome fell, either too zealously guarded, if within the boundaries of a city, or more commonly established without its walls. But in the case of London and Westminster, of St.

Paul's and of the Abbey, the dualism was strict and exact. The Kings of France were buried at St. Denis, but crowned at Reims. The Kings of England were both crowned and buried at Westminster. The King's Court moved in France outward from palace to palace, from the Island to the Louvre, from the Louvre to Versailles; for six hundred years the symbol of legislative power has stood in England at Westminster. Elsewhere the old palace of the King has, when the King has abandoned it, remained the hall of his judges. At Westminster, until this generation, the legislature of the realm, the sepulcher of its monarchs, the sacring-place of them, lay all in one group of buildings and within the call of one messenger in one moment. This custom, or necessity, or instinct for a separate regal village outside the walls of the capital is earlier even than Westminster. You have it first in the establishment of the great Abbey of Hyde outside the walls of Winchester, which was Alfred's capital, and it was before the altar of Hyde that Alfred lay buried. Hyde has gone, destroyed in the revolution of the sixteenth century; Westminster, by a happy accident, remains.

St. Paul's has a history curiously less famous; "curiously" because throughout the Middle Ages it had a far higher fame than Westminster, and the tradition of its great antiquity made it known throughout Europe where the name of Westminster had never been heard. Indeed it may be imagined that, but for the accident of the Great Fire, St. Paul's would to this day rival in the minds of Englishmen the peculiar sanctity of the Abbey, and would certainly stand abroad for more than the Abbey does. But the spirit of the Middle Ages which cannot be wholly destroyed, where its material vesture remains, the antiquity of the stone, the happy preservation of the glass, and particularly, it is to be imagined—in the case of American or Colonial visitors at least—the peculiar richness of Henry the Seventh's chapel, the last expression of the older England, render visible the antiquity of Westminster: to the eye of the antiquary St. Paul's has disappeared.

We must presume that the summit of the hill overlooking the main western gate of London had always had about it some sacred character, and like the Tiberian altar in Paris, the relics of a shrine to Diana had been recognized or imagined in the foundations of the Cathedral. The persistent tradition that St. Paul himself visited these islands modern scholarship will neglect, because it would lend too much substance to the early history of the Church. But it is not insignificant that the two chief towns of the West, in area certainly, probably in wealth, were Rome and London, and that the two Apostles had each his shrine in the center of London and of Rome. St. Paul's was, moreover, throughout the Middle Ages characteristic of the wealth and greatness of London in its magnitude. Its spire was the highest in Europe. Cologne, only recently completed, and Ulm might now rival it; Strasburg, which once rivalled it, was not so tall. In length it was the chief of European temples, and when the dimensions of each of the great churches were marked out in brass upon the floor of St. Peter's in Rome, the limits of St. Paul's, of London, stretched far beyond the rest. It was not only characteristic in its dimensions, but in its detail also. The comparatively low roof of the nave, as in Winchester, the square east end with its great perpendicular window, the tall closed spire, the preservation of the Romanesque in the transepts, the limitless perspectives of the naves, the extension of the cruciform plan, were characteristically English, and if English cathedrals dominated the towns for which they were built more even than did those of the Continent—it is true of Salisbury, of Chichester, of Lincoln—and of Canterbury in a special way—St. Paul's dominated London more than any.

To one coming in by the great road from Europe, and catching his first sight of it from the height above Greenwich, it must have seemed a sort of climax to which all the buildings on the hill of London, with the low squat towers of the little chapels and the great warehouses along the river front, led up. Not even the great blunt and blind spire of St. Dunstan's balancing it to the east could rival St. Paul's. The thing was as much the spearpoint of a sheaf of spires as Chartres, seen from the Eure, is the summit of climbing buttresses and of its hill.

It is the irony of a continuous history that well-kept records permit us little beyond a regret for what we have been compelled to lose. The fate of St. Paul's is characteristic of what too great an accuracy of record must arouse in us. We know that fate exactly. Early in Elizabeth's reign the great spire was struck by lightning, and from that moment the great Cathedral stood looking lopped and humble enough as twenty prints show it to us, throughout the loss of the Gothic, throughout its Puritan uses. To the western front was added a classical portico in the manner of the seventeenth century, much as a similar addition was made to St. Eustache in Paris at the same time, and later to the Cathedral of Metz, which last has been lately replaced by some modern Gothic of the most appalling kind. The portico was graceful and strong. Wren did well to regret it. We have drawings of the Cathedral in this last stage: they are ample, and, for the perspective of the interior in particular, of peculiar interest. It is lucky that they were made so late in the story of the fabric, for in the Great Fire that fabric entirely disappeared.

The determination to rebuild St. Paul's, the success of that achievement, the reflection in it of the style of the time, all these have obliterated for Englishmen and Londoners the memory not only of the old building but of the thousand years of which that building was the symbol. There is no capital in Europe which more lacks the Gothic, and which begins more sharply and more modernly than London. Rome indeed was swept by the spirit of the seventeenth century almost as though by a fire, and the marks of that spiritual storm are all over it

today. London was swept by a physical as well as by a moral flame. One consequence followed, however, of value to the town, which is that, precisely from its rarity, the restricted Gothic nucleus of Westminster stands very marked. The Abbey received those strange towers which custom has endeared to us. Westminster Hall was backed and almost swallowed up in the huge business which Pugin would have made glorious and which Barry vulgarized. But still the Abbey and Westminster Hall remain, and it is of interest to note that in modern additions to this last the very best of our Gothic restoration has achieved success. The large committee room, which stands out west from the northern end of the Hall, is perhaps the best piece of modern Gothic in a country which, alone in Europe, has learnt at last how to reproduce exactly the stonework of the Middle Ages.

Hilaire Belloc.

Shakespeare's Poetry

THE critic of Shakespeare's poetry is not without some danger of appearing like Peter Pindar's "tom-tit twittering on an eagle's back." Its tropical luxuriance guards in all seasons the tangled traceries of its inner framework. Any poetry defies satisfactory analysis; but Shakespeare's is so exuberant with life and energy as to be the worst possible subject for Aristotelean autopsies. Coleridge and Hazlitt have probably done all that can be done in that direction for some time to come; a few scattered foot-notes, some of them suggested by the century, since they wrote, are all that the ordinary critic can safely attempt in a short and general survey.

During that century modern civilization is conceded to have plunged more than ever into materialism, due mainly, it is said, to the utilitarian philosophy of Shakespeare's contemporary, Francis Bacon. Now there are two things which a materialistic age is inclined to despise: supernatural religion and great poetry. And these are precisely the two things which a materialistic age, which can crush so many things into extinction, cannot crush. Man's instincts for the spiritual, whether in the natural order or the supernatural, will, like the spring-grass, force their way upward through the most adamantine soil. That is why Shakespeare's name overpeers Bacon's in scientific times like ours.

Most of us are apt to forget, I think, that splendid success of even a material kind is quite impossible unless spiritual forces cooperate with science in a predominating partnership. Show that poetry has a great deal to do with measurable success and you will capture the attention of the most prosaic man. This fact, together with the innate reverence for fine things, lurking somewhere beneath the fuss and fury of the noisiest civilization, will always insure a hearing for Shakespeare.

The value of Shakespeare's poetry as a national asset must be a cause of envy to England's rival states. If Newman's phrase about Cicero, that "others wrote Latin, he wrote Roman," could be adapted intelligibly, it might be said in all truth that other English writers were national, Shakespeare was imperial. He gathered up the best strains in his race, transfigured and glorified them with his genius, and transmitted to posterity the result as a tradition which permeated, expanded, and inspired all national life from the highest almost to the lowest. Science might build English ships, and gather her armies; but the spirit of Shakespeare's poetry put vigor into her councils, courage into her ships, and valor into her armies. More than that: Homer, by being the text-book of young Greeks for hundreds of years, was in a position to mold Greek national life; Shakespeare performs the same function for his own land, and moreover invades the schoolrooms abroad. Young Americans may be said to be brought up on Shakespeare. What a tremendous advantage this gives England! It is impossible to read Shakespeare without conceiving respect for an Englishman, even if you happen to hate him. If you do not happen to hate him, you will be inclined not only to respect him but to like him, from a distance at least, simply because he is of the same blood as Shakespeare. This is what is called national prestige, and it is of immense value in a grossly material sense to any state. Shakespeare's poetry has greater influence in the chancelleries of the world than newspapers think of allowing. We are a big nation, "a new nation with an old language"; but even a retired ironmaster must see how badly off we are in not having a Shakespeare of our own to furnish forth the youth of other nations with a long frieze of golden memories and inspire it with respect and admiration for American national life and ideals. A poet of the first rank would be worth a fleet of battleships and several parks of artillery in increasing the *morale* of our men and impressing the imagination of our foes. That practical politician, Richelieu, knew what he was doing when he founded the French Academy to perfect French literature and so extend French influence beyond French borders.

The ethical quality which gives Shakespeare's poetry this vast hold on mankind is the same with him as it is with Homer, Vergil and Dante. It gives us the impression of a strong mind, controlling strong passions, which will not tolerate nonsense and sickly fancies in the face of life's chief issues. Professor Saintsbury in a recent book has made "manliness" the test of excellence among the writers of the eighteenth century. Whatever may be said against such a theory in general, in the case of Shakespeare it works out admirably. Rightly or wrongly, Shakespeare's poetry makes us feel that he was a man, with all the mental strength and moral balance which the phrase implies. Inferior poets sometimes stir our disdain by oddity, weakness, wilful or helpless perversion. Few can ever feel disdain for Shakespeare even when he is most careless. Shakespeare has been called a skeptic. Well, so has Newman. That criticism of Shakespeare's manliness is negligible.

I do not desire to minimize the guilt of Shakespeare's unworthy condescensions to the grossness of his times. Still, I do not see why they should surprise us even when they shock us. Shakespeare, while not a worldly man, was after all, only a man of the world, whose personal philosophy of life does not include moral restraints of a heroic order. If he sometimes acted the part of a "vulgar amourist" he was only conforming with current lyric fashions. If he sometimes spoke in terms which his "drum and trumpet" audiences in the Globe were likely to receive with rapture, he was consciously demeaning himself under the stress of strong temptation. How strong, we can infer from the historic probability that his audience was not much, if at all, better than such as might gather at a modern prize-fight. This flower of all poetry grew out of the backyards of Elizabethan London. Let us hastily shake off the adhesions from its roots and not withhold some grateful tribute of admiration to the degree of moral resistance actually displayed. After all, the license of the slums is not quite so insidious or deadly as that found in high places and in the pages of living celebrities like Shaw, Wells and Galsworthy.

Shakespeare's moral equilibrium is the natural accompaniment of his supreme art. The latter has never been found divorced from the former.

> The characteristic of Chaucer, says Hazlitt, is intensity; of Spenser, remoteness; of Milton, elevation; of Shakespeare, everything. It has been said by some critic that Shakespeare was distinguished from the other dramatic writers of his day only by his wit; that they had all his other qualities but that; that one writer had as

much sense, another as much fancy, another as much knowledge of character, another the same depth of passion, and another as great a power of language. The statement is not true, nor is the inference from it well founded. Even if it were, this person does not seem to have been aware that, upon his own showing, the great distinction of Shakespeare's genius was its virtually including the genius of all the great men of his age, and not his differing from them in one accidental particular.

The justice of this observation becomes only more apparent with the progress of time and the growth of our literature. When the spirit of English poetry returned from her French exile toward the close of the eighteenth century there was no Shakespeare to bring her back. Shakespeare, indeed, was partially renewed, but in no one man. His splendor was shattered and prismatically apportioned among many. Coleridge shared his power over mystical and concrete imagery; Shelley, his ethereal fancy; Keats, his word-magic and color; Wordsworth, his contemplative intensity; Byron, his oratorical passion; Scott, his sympathetic vision of the past. Later on Tennyson inherited strains of his music; and Browning some of his dramatic insight. But none of them owned his easy mastery over blank verse, his sweep and depth of passion, or his weird skill in creating character. Their genius had in each instance an excellence of its own, it is true; but it was an excellence already possessed virtually by Shakespeare.

How that wonderful man, living obscurely in London three hundred years ago, taking no great credit to himself and seeking no extraordinary recognition nor rewards, can still move us, so remote from him in time and customs! Some casual trifle, like

> Daffodils
> That come before the swallow dares, and take
> The winds of March with beauty.
>
> Night's candles are burnt out, and jocund day
> Stands tiptoe on the misty mountain tops,

though we never saw a daffodil in the fields nor a mountain top at dawn, fails not for the hundredth time, to recall from the depths of buried impressions the poignant and swiftly transient thrill of some holy morning or some lovely spring day, long, long ago. Again:

> *Hamlet.* The air bites shrewdly; it is very cold.
> *Horatio.* It is a nipping and an eager air.
> *Hamlet.* What hour now?
> *Horatio.* I think it lacks of twelve.

That is quite enough. Adventure and mystery are abroad and we are ready to gallop after to the end.

It is the little simplicities of beauty that bring the reader of Shakespeare up standing. The profound truths of nature his mind saw, as other great minds before and after him have been able to see; his genius, once acknowledged, makes the forceful and clear statement of those truths almost a matter of course. But the careless, tossed-off flourishes, the slender incidents of his progress, which have the power of incantations over the shy and secret places of the heart, are always a surprise and a keen delight. On the other hand, it may be said that, like all true nobility, his only shows the more resplendent in familiar, everyday experiences. He surpasses Vergil in imparting airs of distinction to the commonplace.

> In my youth I never did apply
> Hot and rebellious liquors in my blood,
> Nor did not with unbashful forehead woo
> The means of weakness and debility;
> Therefore my age is as a lusty winter,
> Frosty, but kindly.

It has been said that our very street signs are painted better because Titian lived; and with equal truth one may venture to believe that the English verses of schoolboys are better because we have had a Shakespeare. It can scarcely be doubted that the modern supremacy of English literature in poetry is due to his overshadowing influence and example. Just sixty-two years after Shakespeare's death Dryden called him "the divine Shakespeare," and added: "It is almost a miracle that much of his language remains so pure, and that he who began Dramatic Poetry amongst us, untaught by any, and as Ben Johnson tells us, without learning, should by the force of his own genius perform so much, that in a manner he has left no praise for any who come after him." After more than two centuries this judgment has not been reversed; on the contrary, its seeming extravagance has dwindled into a platitude of criticism verging on understatement.

James J. Daly, S.J.

Catholic Books in Our Public Libraries

A MORE appropriate title, perhaps, would be "Catholic Books *Not* in Our Public Libraries," since the files in many of these libraries bear witness to a remarkable dearth of Catholic books on the library shelves. This deficiency is most noticeable in the libraries of smaller cities. To begin with works of history, it may be noted in many instances that among the numerous volumes found in these libraries there is not a single volume giving the *Catholic* history of the Catholic Church; nor any history of the Reformation written by a Catholic, although several such histories may be found written by non-Catholic, or even anti-Catholic writers.

Nor do these shelves contain *Catholic* histories of the Church's religious Orders, institutions and missions, although, as a rule, there may be found numerous volumes giving the histories of the sectarian churches and of Protestant organizations and missions. And yet, even the most prejudiced mind cannot but admit that the Church is the oldest, the largest and the strongest of the Christian organizations, and that she is likewise the only universal organization that the world has ever known. On these grounds alone, histories of the Catholic Church and her work are entitled to a place on the shelves of our public libraries. These libraries contain generous representations of the histories of modern nations written by non-Catholics but very few written by Catholics. And yet, the Catholic Church is the mother of modern history; and a modern history that leaves out the "Church of Rome" is as incomplete as an ancient history that leaves out the "Empire of Rome."

In one of these libraries, whose files the writer examined, were found some 130 volumes of history, all of the strictly Protestant variety, while the only thing found in this line, even on the Catholic order, were some of the works of Francis Parkman. The reference-room in this library contained many kinds and many volumes of reference books and encyclopedias, including the "Jewish Encyclopedia," but not a single Catholic volume of any kind, and this, notwithstanding the fact that some of the very best and certainly some of the most authentic works of reference are the productions of Catholic authors. Among the poets were represented five Catholics, including Dante. Among the several hundred volumes of fiction, less than a dozen Catholic novelists were represented. On the library tables were Protestant missionary reviews and other sectarian publications, together with a variety of other representative periodicals, but no Catholic periodical of any kind.

This entire disproportion is significant. And then we Catholics sometimes wonder why those outside the Fold so often hold false views concerning things Catholic. Incidentally, those outside the Church not infrequently wonder why Catholics know apparently so little concerning things Catholic. This also is significant.

Many Catholics think this dearth of Catholic books in our public libraries is due to prejudiced discrimination on the

part of non-Catholic library committees. This may be true in some instances. More often the cause can be traced to diffidence and indifference on the part of the Catholic patrons of the public library. While it is true that, as a rule, the members of these committees are non-Catholics, it is also true that different members serve in this capacity in the course of time, and it certainly is unreasonable to suppose the greater number of these members exercise discrimination against Catholics. Besides, it is the business of library committees, prejudiced or unprejudiced, to supply those books for which proper application has been made by patrons of the library. Every library has rules governing such application, and, where these rules have been correctly observed, there is little reason to fear that the books will not in time be supplied. Catholics, moreover, by united, proper and persistent effort can secure an equitable representation of Catholic books on the library shelves.

As citizens and taxpayers, we are entitled to the exercise of the same privileges and rights as all other citizens and taxpayers. But if we make little effort to secure representative Catholic books for our public libraries, we should not complain overmuch of the prejudice of those who serve on library boards. The most unprejudiced or even the most pro-Catholic members of these committees can hardly be expected to recommend the purchase of books for which no demand has been made. For the taxes which we contribute to the public library's support we may make use of every privilege such a library affords; and not the least of these privileges is the exercise of a voice in the selection of the books that are to be offered to the reading public.

Catholics who would indignantly deny the charge that they are indifferent to their religion often manifest an astonishing indifference to one of the very best means of making their religion known to others and a little better known to themselves, namely, the dissemination of Catholic literature. This means is urgently and frequently recommended by the Church, especially in this day of a perverted, anti-Catholic press and of false philosophies and "tainted" fiction.

No better means exists for the dissemination of Catholic literature than through the medium of the public library. Persons of all creeds and persons of no creed have free access to the books and periodicals in the public libraries; and these libraries are the chief sources from which the general public will always obtain the greater part of its reading supply. Surely, then, regarding what shall be offered to the reading public, Catholics should be willing to exercise their right of selection.

In many instances Catholic books may be secured for the public library by the mere asking. The library in the writer's "home town" supplied practically every book named on a list prepared and presented by a number of the Catholic patrons of the library. For instance, a simple personal United States postal card request was made to the Indiana State Librarian for Charles Warren Stoddard's "Lepers of Molokai." An immediate reply was received stating that the book was not in stock, but that it would be ordered immediately and forwarded. The book was received by the applicant seven days later! But then, of course, that was in Indiana!

Excellent lists may be obtained from many different sources. There are many Catholic educators, writers, editors, publishers and librarians interested in this work, from any of whom may be obtained lists of desirable books. The Carnegie Library of Pittsburgh issues a special catalogue of "Books by Catholic Authors." This list is exceptionally well classified and annotated and contains excellent suggestions for the selection of suitable books. Moreover, our Catholic periodicals contain book reviews which will direct the choice of desirable books.

In conclusion let me give the following statistics issued by the United States Bureau of Education. They indicate the extent of library activity in America:

> There are over 18,000 regularly established libraries in the United States, containing more than 75,000,000 volumes; the number of volumes is an increase of 20,000,000 since 1908. Of the 2,849 libraries containing 5,000 volumes or over, 1,844 are classified as "public and society libraries," and 1,005 are school and college libraries. Public and society libraries have an aggregate of over fifty million volumes, with seven million borrowers' cards in force; 1,446 of these libraries were entirely free to the public. Libraries reporting from 1,000 to 5,000 volumes numbered 5,453, of which 2,188 were public and society libraries, and 3,265 school libraries. These libraries contained 11,689,942 volumes. Another group of still smaller libraries, comprising those that reported from 300 to 1,000 volumes, increased the total by 2,961,007 volumes.
>
> The distribution of library facilities is still uneven. Of the 1,844 public and society libraries reported for the entire United States, more than half were in the North Atlantic States, and they contained 24,627,921 volumes out of the total of fifty millions; and of the three million volumes added to library collections for the year 1913, almost one-half were for the same section. New York State had 7,842,621 volumes in her 214 libraries; Massachusetts, 7,380,024 in 288 libraries; Pennsylvania, 3,728,070; and Illinois, 3,168,765 volumes. Four-fifths of the borrowers' cards in use were in the North Atlantic and North Central States.

Out of this vast array of books, Catholics should be able to prepare a satisfactory list of Catholic books to present at the next meeting of the library board. M. Conger.

The Social Action of the Spanish Clergy

WITHOUT noise and without parade, a great transformation is taking place today in Spain. It does not affect politics but the sphere of social action. The former is a sterile and unproductive ground, the latter gives ample room for sound initiative and noble Christian endeavor.

In Spain, agriculture is the very soul of the national life. The rural population, which lives on the land and devotes its energies and labors to its cultivation, forms the immense majority of the people. Compared to it, the industrial population constitutes but an insignificant minority in the various Provinces. Castile and Aragon, Navarre and Andalusia, Estremadura and Galicia are essentially agricultural districts. Their inhabitants are intellectually and educationally behind the times. But they are good and simple folk, morally sound and virtuous. So far they have been untainted by the breath of Socialism, rebellion and unbelief. Hence among our peasants, strikes, disturbances and riots are practically unknown. These peasants and tillers of the soil are law-abiding, humble, patient and self-controlled. But they have to fight against two enemies. The first is the *cacique politico* or political "boss," who, taking advantage of his wealth and influence, makes them feel the weight of his power and reduces them to the condition of the medieval serf. The second is the money-lender and usurer, who criminally exploits their inexperience, fleeces them of money and land, and thus renders impossible for them every economic and intellectual improvement.

The State, on the other hand, practically ignores the peasant. Political parties and Parliament remember the tillers of the soil only to render their condition still more painful, and to impose heavy taxes and burdens, which these unfortunate people find almost impossible to discharge.

But at last the hour of their deliverance has come. As usual it is the Catholic clergy which has assumed the task of breaking, without tumult or violence, their heavy chains. The motto: "Protect the Peasant! Help the Workman!" has everywhere been sounded in our "Catholic Social Weeks"

and "Catholic Social Congresses." Our Bishops have exhorted the priests of Spain to leave their churches and sacristies, and to go to the people, to the poor who suffer and toil, and to be their guides, advisers and friends. The generous priests of Spain have not been deaf to the call. In every part of the country they have started a campaign of "social-religious" improvement. The fruits obtained have been splendid and have exceeded all our expectations.

The secret of this success was the awakening of the "corporative instinct" among the rural population, hitherto, as said above, the victim of political bosses and unscrupulous usurers. Isolated and alone, the unfortunate peasant was individually helpless against these two evils. United to others fighting with him for common rights, he can now accomplish his end. Able and zealous Catholic leaders and organizers have set to work. Thanks to their labors and initiative, agricultural congresses, provincial and local federation meetings, presided over, directed and managed by the parish priests have taken place throughout the country. With due attention to the conditions and needs of the various provinces, districts and towns, and under the guidance of their protectors, rural savings banks have been established, life, accident and old-age insurance issued; fertilizers and farm machinery bought with a common fund to be used for the common good. Thanks to this mutual cooperation, to the "colonization" and cultivation of waste and untilled lands, and to similar means the moral and material conditions of our rural population are improving every day. It was only about twelve or fourteen years ago that this splendid work began. Today more than 2,000 of these rural associations are flourishing among us.

The rapid and extraordinary development of Catholic social action necessarily called for a central "organism" to give unity to its labors and efforts, direct individual initiative and enterprise, settle doubts and difficulties. Such a central body was furthermore needed in order to act as the accredited agent and representative of the associations with the Government and its various departments. That organism exists and is in full operation. Thanks to the initiative of his Eminence Cardinal Guisasola, Archbishop of Toledo and Primate of Spain, who has been appointed by the Holy See national President of the "Association and League of Catholic Social Action," a "Central Catholic Agrarian Board" has been founded in Madrid to further the ends and objects above mentioned.

Our Bishops have generously contributed the capital necessary to defray the expenses of this "Central Board." And it is only fair to note that the foundation and development of all these associations and unions, so beneficial to our rural population and the country in general, owe not a little of their success to the Apostolic Nuncio at Madrid, Mgr. Ragonesi. His high intelligence, his unflagging generosity and zeal have been constantly at their service, and have produced the most striking and beneficial results.

Thus while the wretched politics of the old school, wedded to its inseparable vices, to venality, intrigue and graft, are tending to demoralize and ruin the country, out there in our farms and in our fields, where the very soul and sinew of the nation are found, a great and peaceful revolution is taking place. In a very short time this revolution will create a numerous class of well-to-do and independent farmers and tillers of the soil, wrested from the thraldom of the political boss and the usurer, who up to this time have kept them in slavery, and left them but one sad privilege, that of dying of misery and hunger.

The moral and religious improvement of our numerous peasants necessarily follows their social and economic progress. For the people, seeing in the priest the herald and apostle of social and economic redemption, will necessarily come to admire and love the Catholic Church; and those who, from ignorance or prejudice, have fallen away from her teaching will again throng her portals, full of gratitude and love.

NORBERTO TORCAL.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Repeating the "Britannica's" Offenses

To the Editor of AMERICA:

For the past four years I have been pestered with a succession of letters, circulars and booklets appealing to me to buy a set of the eleventh edition of the "Encyclopædia Britannica." Thanks to the criticisms, printed in AMERICA during the year 1911, of the anti-Christian, anti-Catholic, unhistorical and calumniating character of many of the articles included in its volumes, I have been saved from making such a mistake. Now it seems, with the aid of the machinery of a large Chicago mail-order company, a new circulation crusade has been undertaken, with the view no doubt of forestalling the disastrous effects that the world-war is having on so large a portion of the "Encyclopædia's" contents. In a very elaborate pamphlet, with the title "The Sum of All Knowledge," sent me in furtherance of this mail-order scheme, I find the following:

A LIBRARY FOR CATHOLICS

> The new Britannica contains articles by Dignitaries of the Church on Doctrine; articles on the Lives of the Saints, Ritual, and Vestments; on all the Popes and Notable Churchmen; and on all Religious Orders. One of the earliest subscriptions came from the Holy Father for a set now in the Vatican Library; and every Catholic will be proud to see how nobly Cardinal Gibbons and other Church contributors have vindicated the claims of Churchmen to the highest position in scholarly, historical, and literary criticism. The articles on Catholic Doctrine are by Catholics, as those on Protestant Doctrine are by Protestants; and the Britannica satisfies the fearless demand of American Catholics for the fullest light on every subject. Father Hippolyte Delehaye, of the Society of Jesus, wrote thirty articles on subjects connected with this order.

As I remember, it was just because the principal claims asserted in the foregoing paragraph *could not justly be made* for the printed pages of the eleventh edition of the "Encyclopædia Britannica" that Catholics were advised not to subscribe for it.

It will be remembered that the editors' attention was called to much that was offensive to Catholics in the first issue of this edition. Four years have elapsed since that time, during which the editors, at very slight cost, could have avoided, eliminated and corrected those passages against which Catholics all over the world had indignantly protested. Their protests have been absolutely disregarded; and the errors, mis-statements, misrepresentations, slanders and false charges have all been repeated, for the new mail-order, photo-engraved, reduced edition, according to its advertisement, is an exact reproduction of the first issue of the eleventh edition. The original offense is therefore accentuated. In the issue that the editors are now recommending to Catholics, the articles by the Viscount St. Cyres, who is not a Catholic, on "The Roman Catholic Church" and on "Casuistry"; the shameful slanders of the Blessed Mother and of Leo XIII; the misrepresentation and shop-worn travesties of historical and religious truth in the article on the Jesuits, the latter all pointed out to the editor-in-charge before the original issue was printed and left uncorrected by him; the sneers in "Celibacy" and "Absolution," and so on

down the long list of malignant insinuations, incomplete and distorted statements, suppressions of truth and gross errors of fact, all are reproduced. Until they are corrected and eliminated it seems to me that the "Britannica" should find no favor whatsoever among Catholics, either in the mail-order issue or any other form.

Brooklyn. A. O.

"Operatic Voluntaries"

To the Editor of AMERICA:

Stephen La Salle's stricture on church music, in the March 25 issue of AMERICA, will, I feel sure, find a responsive chord in many of your readers. Within the past year the organist of a New York church has conducted assembling worshipers to their seats through such mazes of distraction as multitudes of pagan banners waving before the Egyptian suitor of Aida, swaying tapers lighting Lohengrin and Elsa on their nuptial journey, bevies of buxom maidens circling about an embarrassed Martha, glittering pageants of the time of Semiramide, and even through the sensuous and Mephistophelian atmosphere of "Faust." If the purpose of the "voluntary" is not to prepare the mind, through one's musical sense, for reception of things spiritual, why should it have any part in the church service? Surely it would be better that the organ remain silent than lead the thoughts of the congregation away from the sanctuary. It may be urged in defense of "operatic voluntaries" that the majority of hearers, either because of intensity of religious purpose or lack of wide acquaintance with music, escape this lure to worldly thought, through failure to recognize or comprehend what scenes or sentiments the pipes in the organ-loft are endeavoring to recall. There is certainly comfort in the knowledge that the distraction is not universal.

The church to which I referred above has a congregation ninety per cent of which is of Irish extraction. At Mass there, not long ago, the voluntary began with chords that at least one person in the church instantly recognized as Sullivanesque. The changed *tempo* for a few bars disguised the "selection," but soon, to this discerning and, for the moment, unworshipful hearer, the truth was out: it was the "March of the Peers," from Gilbert and Sullivan's "Iolanthe." Inasmuch as the words of that stirring chorus invite the "humble masses and lower middle classes" to "bow down" in reverence to the House of Lords, it seemed, dare I say, providential that complete knowledge of what that particular organ was saying was hidden from that particular congregation. It could hardly have stimulated a devotional spirit.

Richmond Hill, N. Y. NATHANIEL P. BABCOCK.

The Place of "Cardinal"

To the Editor of AMERICA:

May I be permitted to call to your attention an item in the Book Reviews of your issue of January 29, page 380? In reviewing the reprint of "On the Scope and Nature of University Education. By Cardinal John Henry Newman," the writer says: ". . . the word 'Cardinal,' of course, should immediately precede 'Newman.'" Equally, of course, I should not think of splitting hairs on such a detail, were it not for the fact that the error in "style" in question has become so common as to be taken for the rule. Witness the criticism of your reviewer. As a matter of fact the form of address for a Cardinal used by the Secretariate of State and prescribed by the protocol is: "Sua Eminenza Reverendissima, Il Signor Cardinale Giovanni Newman," or simply "Il Cardinale Newman." The confusion comes from the fact that a cardinal signs his name "John Henry Card. Newman," just as a canon signs: "John Can. Smith." I suppose that no one would address a canon as John Canon Smith. The forms of the protocol are so simple that the weird forms of address that one sees sometimes emanating even from diocesan chanceries are the less excusable. May I add to this carping, an assurance of my appreciation of your valuable publication? Cardinal Falconio passes his copy on to me, and I look forward to its arrival and read it from beginning to end with interest and profit.

Rome. CHARLES W. HEATH.

[The usage followed by the author of the standard "Life of John Henry Cardinal Newman," by the publishers of the works of "John Henry Cardinal Newman," and by Cardinals themselves in their official documents and private letters, was my guide—The REVIEWER.]

Can He Afford to Marry?

To the Editor of AMERICA:

I fully admit that the question of marriage lately discussed in the *Catholic Mind* is in some respects a two-sided one. It must, however, be remembered that the article in question contemplates a very definite difficulty. It is not concerned with a general reluctance of young men to marry, it does not deny the need of caution, it does not precisely plead for marriages at the age of twenty-one. What it does protest against is that so many men over twenty-five and even over thirty years of age, men who have incomes of $3,000 and more a year, should say that they cannot afford to marry. This condition seems to exist at least in the cities of the Middle West. If my own experience and that of my friends is in any way typical, the evil is, just as I maintain, typical of well-to-do young Catholics as a class.

I may concede, though I dislike the flavor of the phrase, that in many cases "it would have been vastly better if a little cool calculation had preceded love." But I do not see any advantage in the too-frequent cases where it absolutely excludes love. A man should calculate to the extent of not marrying on mere impulse, and of trying to assure a comfortable and happy future for his family; but when his calculation makes him refuse to accept any sacrifices, it has, I think, gone much too far. In protesting against indefinite delay, I do not deny the need of caution, nor do I encourage anyone "to throw discretion to the winds." I must, however, deplore the selfish and short-sighted calculation that looks solely to one's immediate personal advantage, and thus keeps so many well-to-do young Catholics from accepting the burdens and safeguards of married life. Again I admit that clubs and correct attire are often strong business assets and even necessities; but when such things consume most or all of a prosperous man's salary, and blind him to the higher aspects of life, they are victimizing rather than helping him.

We may pass over the several references made by "M. Y." to the likelihood of unhappiness resulting from hasty or early marriages. I am not urging anyone to marry thoughtlessly, or hastily, or even before he reaches the age of twenty-five. I am, I repeat, protesting against that selfishness that prolongs courtships beyond all reasonable length, and makes well-to-do young men reluctant to marry even when they have passed the age of thirty and can well afford to do so. Of course, I have no criticism for people who adopt a single life from spiritual motives. For the rest, it is well to remember that matrimony, though not strictly necessary to salvation, is a Sacrament, and may, therefore be a help to salvation. Finally, I sincerely believe that, with the amount of caution and the humility and prayer advised in the *Catholic Mind,* the Catholic young man can enter the married state in the face of difficulties without feeling that he is really imperiling his future happiness.

F. J. YEALY, S.J.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Stamps should be sent for the return of rejected manuscripts.

"I Am Through"

IN Shakespeare's time those who contemplated suicide, were given pause by the harrowing thought that perhaps the bare bodkin might not after all end the heartache and the weary life. There was the dread of something after death, and the fear of ills in the undiscovered country from which no traveler returns. Our people have "progressed" since the days of the medieval-minded poet with his residue of Christian principles. Conscience no longer makes cowards of us all. There is no man so poor or ignorant as not to dare to construct his own philosophy of life. The "silly notions" of a future life, of retribution, and of a God who is master of the dreams that trouble the sleep of death, have been so long heralded as foolish superstitions by philosophers who themselves have much of this world's good things, that the poor and the miserable and the oppressed and those who have to bear the thousand shocks of life, with a logic that is inexorable, have been taking matters in their own hands in alarmingly increasing numbers and are making their quietus without a second thought. Evidence of this is to be found in the fact that last week in a single city, there were recorded within the space of twelve hours, no less than seven suicides. One of these unfortunates, a youth of seventeen, left the laconic but eloquent note: "I am through."

Life had already disillusionized him, his mere handful of short years had filled his cup of bitterness to overflowing, the future period of mortal existence held for him no joyful prospect. His school teachers had sedulously suppressed any mention of the God who with unfailing kindness presides over human destiny, but requires nevertheless, an exact account of each man's stewardship; they had excluded any hint of the real meaning of life; they had never told him that through many blows the soul is fashioned into the image of its Maker; with bitter cruelty they had left him to grope his way to a solution of the vexed problem of suffering; they had left him in utter ignorance of the many mansions in his Father's house, they had never nerved his courage with the hope of a future life in which justice would be meted out to all and the poor would at last come into their own. As a consequence he fell a prey to the atheistical and skeptical ideas of theorists, and took his own life. Who will say that he was not more sinned against than sinning? Well may he be left to the mercy of his all-wise Judge.

But what of those others who robbed or defrauded him of his right to the truth? The truth would not only have made him free, it would have made him brave and steadfast and patient. It would have saved him from laying sacrilegious hands on what should have been and perhaps was the temple of God. It is the old story of the kings raging and the people paying the penalty. False philosophies are lightly excogitated by well-fed "thinkers," but the price is paid in the heart's blood of working men and women who cannot think for themselves. The poor boy is by no means "through,"—his endless life has only begun; but by those who have been the occasion of his untimely death, that truth is doubtless considered a "medieval superstition."

An Exploded Meteorite

IT is a leading principle with Socialists that public officials whom they elect must devote themselves first of all to advancing the party, the welfare of the city or State being reckoned of quite secondary importance. For daring to violate this law by choosing officials for their ability rather than for their devotion to Socialism, the Mayor of Schenectady finds himself expelled from his party. Mr. Lunn sadly owns that the most efficient political bosses "have much to learn" from the Secretary of the Socialist State Committee, who made it unmistakably clear to the Mayor that the interests of Socialism rather than the interests of the city should be made paramount.

Mr. Lunn is not the first to learn this lesson. Independence of thought which conflicts with the interests of politicians in power means excommunication, as many Socialists have found to their cost. Even for seeking to cleanse of scandalous immorality the headquarters of the national party, the *Christian Socialist* was stricken from the list of party organs. The schism between leading New York and Chicago Socialists has been only another evidence of the intolerance existing within the party itself on actual political issues. Discord within the ranks is nowhere more acrimonious than among the men who seek to bring about a universal brotherhood by expounding their socialistic thought to the world. The dreams of the Socialist millennium, it is plain, must end in Bedlam. Socialism, as Marx and Engels conceived it, can exist only in theory. In the meantime, however, it is doing boundless harm by its materialistic literature

injected into the homes of the workingmen. Moreover by infusing its own radical spirit into the labor movement, it is weakening the ideal of an intelligent and Christian renewal of society. Mayor Lunn will not greatly improve matters by starting an independent Socialist faction of his own. He will merely emphasize the fact that practical Socialism is an exploded meteorite, broken into a thousand pieces. Each piece, however, contains within itself the elements of social disorder and moral and religious disaster.

What of the Moral Atmosphere?

"BAN Put on 334 Movie Houses," was the announcement recently made in a New York daily paper. Investigation had disclosed that the provisions of the health code, demanding a supply of 500 cubic feet of fresh air an hour to each person, had been flagrantly violated. To save heating expenses the foul air was retained and the evil odor disguised by disinfectants. The proprietors of 334 out of 518 theaters were consequently summoned to appear before the License Commissioner within that same week and explain why they should not either ventilate their houses or else close them. The cooperation of all moving picture patrons was furthermore requested by the solicitous Department of Health and the equally conscientious License Bureau. Infringements of the health code were to be instantly reported.

All this is well, but is there not even a far greater need of purifying the moral atmosphere of these theaters? Investigation is not needed to reveal the fact that in countless instances the air at the "movies" is heavy with vice and laden with the germs of spiritual death. The young who crowd into these places are very susceptible to harmful influences. Is nothing to be done for them? Are strength of character and health of soul of such small consequence that they can be carelessly neglected, while the want of proper ventilation not merely arouses indignation, but leads to instant action?

At the same time that these steps were taken, a bill for creating a censorship of motion-pictures was under consideration at Albany. Those financially interested, the film industry, candidly admitted that purely monetary motives made them oppose the censoring of immoral, obscene and indecent reels. What was of still greater importance was their implicit confession that the number of such objectionable exhibits is so great that their exclusion would mean financial ruin. The incompetency of the national board of censors is sufficiently obvious. But when the new censorship bill was thrice submitted to the 3,200 women members who crowd the meetings of the League for Political Education, it was each time unanimously opposed by them. The explanation offered for this attitude was that the sole guardianship of the morals of the youth of the State cannot be left to three political appointees, but can be maintained only by securing a board of representative citizens large enough to inspect personally the half-million feet of film produced each month in the State of New York. What is needed, of course, is a board of competent, responsible and authoritative State censors, without whose approval no film can be displayed. Meanwhile the moral atmosphere thickens, the young faint and fail, the germs of spiritual death multiply. Because of improper ventilation the Department of Health is prepared to close at once 334 moving-picture theaters in a single city, but shall the venal traffickers in suggestive and immoral films be allowed to continue ruining the souls of the young? Is the soul's health of little value in comparison with the body's welfare?

"Mission Sunday"

IN the April *Ecclesiastical Review*, Father John F. Noll repeats the excellent suggestion editorially made by him in that bright weekly, the *Sunday Visitor*, regarding a way of increasing the annual collections which are taken up in this country for the needs of the Church at home and abroad. Instead of several Sundays being named each year for receiving what the Faithful offer as contributions to the Negro and Indian Missions, the Catholic University, and Peter's Pence, Father Noll proposes that only one Sunday, to be known as "Mission Sunday," should be set aside for taking up such collections. The day is to be duly heralded from the pulpit and in the Catholic press, and the importance of being generous eloquently emphasized. Then if but half the Catholic families in the land were to contribute one dollar each, the sum realized by the collection would amount to $2,000,000, and Father Noll would divide it thus: To Indian and Negro Missions, $300,000; to Peter's Pence, $500,000; to the Catholic University, $200,000; to the Catholic Church Extension Society, $500,000; to the Society for the Propagation of the Faith, $400,000. To Maryknoll, to the Society of the Divine Word, etc., $100,000. It is estimated, however, that $3,000,000 would be nearer the sum that could easily be raised on Mission Sunday, and on the basis of twenty-five cents per capita the contributions might even reach $4,000,000.

With such an ample sum as that at the annual disposal of our Bishops and missionary societies, new life would be given to many a Catholic enterprise that is now languishing and failing through lack of funds and workers. The building of a school, the erection of a church, the training of a seminarian, the support of a priest, the maintenance of a mission station all cost money, and God has doubtless made dependent on the generosity of the Faithful in this country the conversion of numberless heathens, the reconciliation of thousands of Protestants and the saving to the Church of countless neglected Catholics. The nation-wide observance of "Mission Sunday" every year would be an admirable way of raising the funds required for the successful attainment of these objects.

The Prosperous Poet's "Don'ts"

THE poet of today is not at all like the Victorian type of his race. He no longer lodges in a lonely garret, nor supports life by gazing at dying lilies, nor dresses in shabby velvet, nor does he even affect long hair. On the contrary he fares sumptuously and regularly at a fashionable hotel, dresses and behaves like other gentlemen, mixes freely with his fellow-men and has singularly keen commercial instincts. He secures high prices for the verses he writes and his collected poems rival in popularity the "best sellers" themselves. Publishers state, for instance, that during the past year they sold 10,000, 12,000 and 25,000 copies respectively of three poets' works. Not all our rhymers of course can do so well as that, but for the guidance of young versifiers who ambition making poetry pay, a successful bard of today has kindly written a series of "Don'ts," some of which are these:

Don't think of yourself as a poet, and don't dress the part.

Don't classify yourself as a member of any special school or group.

Don't call your quarters a garret or a studio.

Don't frequent exclusively the company of writers.

Don't think of any class of work that you feel moved to do as either beneath you or above you.

Don't think you are entitled to any special rights, privileges and immunities as a literary person, or have any more reason to consider your possible lack of fame a grievance against the world than has any shipping clerk or traveling salesman.

Don't speak of poetic license or believe that there is any such thing.

Don't tolerate in your own work any flaws in rhythm, rhyme, melody, or grammar.

Don't use "e'er" for "ever," "o'er" for "over," "whenas" or "what time" for "when," or any of the "poetical" commonplaces of the past.

Don't have your book published at your own expense by any house that makes a practice of publishing at the author's expense.

Don't write poems about unborn babies.

Don't, don't write hymns to the Great God Pan. He is dead; let him rest in peace!

Good sentences and well pronounced. Would that they were better followed! But publishers, alas! are constantly bringing out the works of poetasters whose genius will never be lucrative because so many of the foregoing rules and regulations for successful poets are flagrantly violated. For example, the rash author of a slender book of "Verses on Modern Redemptive Philosophy" which is published at his own expense, might have contentedly and profitably remained a member of the choir inaudible had he only mastered betimes those sapient "Don'ts," for he writes in all seriousness such ridiculous lines about an infant as the following:

Primordial mite of protoplasm,
From time and space to bridge their chasm,
Unite life's strands of chromatasm. . . .
That mind and matter from state zymotic,
Must be wrought into unison by action zygotic,
Perfect justice enacted for each progress chronotic. . . .
Happy the babe in whose cells unite,
Alpha and beta coils of love shining bright,
With renunciation's divine gamma light.

Fortunately, however, our rhyming spendthrift did not sing a dirge over departed Pan, and for that some gratitude is due. But it is not likely that this "redemptive" philosopher will ever be numbered among the affluent bards who have their own autos and bungalows, who treat interviewers graciously, but wrench without mercy the last farthing from helpless publishers: that is, unless he begins to observe forthwith the prosperous poet's "Don'ts."

Are Home-keepers "Parasites"?

IN an extremely sensible article in the current *Metropolitan* on the rightful position of woman, her eligibility to "careers" in the world, her right to higher education, her possibilities for work outside the home, in all of which he concedes the gentler sex a large measure of freedom, Mr. Roosevelt indignantly refutes the charge that "the woman whose primary life-work is taking care of her home and children is somehow a 'parasite-woman.'" He has nothing but scorn for the men, "selfish, brutal or thoughtless," who hold such opinions, and is outspoken in his condemnation of the feminists and the promoters of woman's rights, so-called, who are assuming this false attitude. To him the wives and mothers seem to be those "who do the one great and all-essential work, without which no other activity by either sex amounts to anything." He continues:

Exceptional women—like Julia Ward Howe or Harriet Beecher Stowe or Mme. Homer—are admirable wives and mothers, admirable keepers of the home, and yet workers of genius outside the home. Such types, of course, are also rare. There are also exceptional—and less happy, and normally less useful women whose best service to the State and community as a whole are rendered outside the home. . . . But exactly as it is true that no nation will prosper unless the average man is a home-maker . . . and is a good husband and father, so no nation can exist at all unless the average woman is the home-keeper, the good wife, and unless she is the mother of a sufficient number of healthy children to insure the race going forward and not backward. The indispensable work for the community is the work of the wife and the mother. It is the most honorable work. It is literally and exactly the vital work, the work which, of course, must be done by the average woman or the whole nation goes down with a crash.

In these words Mr. Roosevelt with his rare gift, has expressed a homely, fundamental, and unfashionable truth with a vividness that leaves little to be desired. With the single reservation, that it is still more honorable, noble and useful to give up the joys of being the maker and keeper of a home, in order for God's sake to mother countless numbers of unfortunate children, or to devote oneself solely to advancing the interests of the Father of all, who is in heaven, Christians and patriots will give to these sentiments their heartiest approval.

LITERATURE

Crusader and Romancer

ON the seventh of October, 1571, the galleys of John of Austria grappled with the Turkish fleet at Lepanto. When the signal for battle sounded, a Spanish volunteer lay tossing with fever on the ship Marquesa. In spite of his weakness, he buckled on his harness and fought all day. As the last battered Turkish war-galley disappeared on the horizon, he sank exhausted on the deck, the blood streaming from two arquebus wounds in his breast, and his left hand mangled and maimed for life. The gallant soldier was Don Miguel de Cervantes Saavedra. The good right hand still left him was not yet to drop the rapier and was destined to write one of the world's great books, the adventures of the "Ingenious Knight of La Mancha," the immortal Don Quixote.

The crusader of Lepanto was born at Alcalá de Henares, October, 1547. His family was of good stock, but impoverished. Miguel was to endow it with a luster far surpassing that of its forbears. Of the lad's often asserted studies at Salamanca and with the Jesuits at Seville no conclusive proof has been advanced. The author of the "Viaje al Parnasso," the "Galatea" and the "Don Quixote" is evidently a well-read gentleman. He knows the books of chivalry, the "Amadis de Gaul" and the "Palmerin of England," has a sound knowledge of the Bible, has dipped below the surface into the classics and uses them effectively. He has mastered Italian and delights in Ariosto, Tasso, Pulci, and Boiardo. But he is not a finished scholar like Ben Jonson in England, or his great countryman, Lope de Vega. He studied, however, one book thoroughly, in many types and bindings. He knew it from cover to cover, footnotes and text, with all its laughter and all its tears: the many-storied volume of the human heart.

About 1570 our Spaniard is in Italy, in the service of Cardinal Julio Acquaviva as usher or chamberlain. But he is not the man to dangle in idleness when the Holy Father Pope St. Pius V, Philip II and the Republic of Venice are signing a treaty, and John of Austria is mustering volunteers to rid the Mediterranean of the Sultan's raiders and drive back to their haunts the pirates of Tunis and Algiers. Cervantes drops his usher's staff, buys a musketoon and good Toledo blade, enlists in the Moncada regiment, gets his baptism of fire at Cyprus and the soldier's red christening at Lepanto. Even after that glorious day he still remains a soldier of the Cross. The camp with its battle-flags, the high-decked galleases rolling to the recoil of their guns and the swinging blows of foam-flecked waves fascinate him. And at Navarino, Tunis, Corfu, on islands and in bays, wherever a Turkish troop can be ambushed or a Moslem felucca boarded, "El Manco," the maimed hero of the Marquesa is in the thickest of the fray.

But over the blare of the bugles, the call of the motherland is sounding in his heart. He must see once more father, mother, sunny Spain, the dear old streets of Alcalá. He has almost reached the goal from Sicily, when Arnaut Mami, the terror of the Mediterranean, captures the galley on which Cervantes and his friends had sailed and carries his prize in captivity to Algiers. Of that five years' slavery Don Miguel himself has given us some account in the episode of Viedma, whose story is told in "Don Quixote."

Algiers was then likened to the nether pit, its ruler, Hassan Pasha, to the Prince of Darkness. Twenty-five thousand Christian slaves groaned there in iron bondage. A gallant soldier at Lepanto, Cervantes, now showed himself a still nobler Christian at Algiers. His faith never wavered, his spirit was never broken. Threats, imprisonment, hunger, did not make him falter. He was the comforter, the guide, the spokesman of his fellow-prisoners. To while away their weary hours, he told them, no doubt, tales of giants and enchanted princesses, and by his songs and verse raised their hearts to thoughts of God's mercy, and of those two loves so dear to a Spaniard, the Blessed Eucharist and the Mother of God. If an attempt were made to escape by the prisoners, "El Manco" invariably conceived and planned it, and when caught boldly proclaimed himself the author. After long delay, ransom came at last. Cervantes never forgot the good Trinitarians who labored to secure his freedom.

In the autumn of 1580 he is back in Spain, but without fortune, sadder still, without friends. But five years' captivity, he tells us, had taught him life's great lesson, patience. He will wait for Fortune's knock at his door. So he unhooks his rusted sword, and ho! for the regiment and the wars again. With the exception of the almost insignificant offices of Victualler to the Fleet and Commissioner of the Royal Galleys, he filled no post of emolument or honor. In 1584, in spite of his poverty, he marries Catalina de Palacios Salazar. He now belongs to family and home, to literature and fame.

Pastorals then were popular. Sannazaro in Italy had set the fashion with his "Arcadia"; Jorge de Montemayor and Gil Polo kept it up in Spain with their "Dianas." Cervantes followed with his "Galatea." But the will-o'-the-wisp of the drama ever allured him. He lacked, however, the dramatic instinct and never mastered the technique of the art. He lacked the power of rapid crystallization of thought and action, so necessary for the stage. Then Lope de Vega, the "monstruo de la naturalaza," nature's marvel, was rising to power and soon eclipsed his older rival. One of the plays, however, the "Numancia," has been greatly admired by Goethe, Shelley, the two Schlegels and our own Ticknor.

Fortune still shunned the poet's door. And it is almost painful to watch him battling in the honorable but unbusinesslike discharge of his commonplace duties against poverty. Cervantes buying oakum for the navy and haggling with middlemen for the price of wheat is "Pegasus in Pound" surely, "a Samson at the mill" grinding corn! Yet he did not too loudly complain and his spirit was not broken. In 1603 he was summoned on business to Valladolid. In his traveling bags he carried the manuscript of the "Don Quixote." Poverty-stricken though he was, Miguel de Cervantes was to dower his country with a treasure to which the gold of Peruvian Incas would be as dross. In 1605 every Spaniard who could read was chuckling with delight over the Knight of La Mancha and Sancho Panza. Today the whole world is laughing still. And now and then laughter feels a tear trickling down its cheek! For humanity's illusions and stern realities and sorrows are in that immortal book. Are we not all Don Quixotes in some way, mad just a little south-south-west, or north-north-east? Who has not charged windmills, and been unhorsed in his encounter with those terrible giants, Life and Fact? With the exception of the "Guzman de Alfarache" of Mateo Alemán, no book was so popular in Spain. It made money for the publishers, but not for the writer. Let us just mention our author's "Comedias y Entremeses" and the "Trabajos de Persiles y Segismunda," finished on the eve of his death, and the "Novelas Ejemplares," twelve masterpieces of the short story, published in 1613, and which Poe or "O. Henry" would have been glad to sign.

Cervantes had promised another volume of the Quixote. He was working upon it when a second part appeared under the name of Alonso Fernandez de Avellaneda. Who is Avellaneda? The question remains unanswered. Lope de Vega has been suggested. Menendez y Pelayo, Hartzenbusch,

Fitzmaurice-Kelly reject this view. Lope, though estranged for awhile from Cervantes, could never have lowered himself to the slanders and mockeries heaped by Avellaneda upon the maimed and impoverished soldier of Lepanto. The book had a good effect upon Cervantes. In 1615 he published his second part of what Macaulay has called the greatest novel in the world. The worn-out veteran could now put his foot in the stirrup of the Pale Horse and ride forth on his last journey. Fortified with the Sacraments of the parting wayfarer, repentant of his human frailties and sins, he died on April 23, just 300 years ago. Ever a loyal Catholic, he had been for some time a devout member of the Confraternity of the Blessed Sacrament, and at its meetings had often knelt by the side of his friend Quevedo and his former rival Lope de Vega. He had fought under the banner of the Cross at Lepanto; he was carried to his grave in the brown habit of a Tertiary of St. Francis. Some live romances, it has been said; others write them. To Cervantes it was given to accomplish both with a nobility and perfection seldom equaled.

JOHN C. REVILLE, S.J.

REVIEWS

Spanish Exploration in the Southwest. 1542-1706. Edited by HERBERT EUGENE BOLTON, Ph.D. New York: Charles Scribner's Sons. $3.00.

The Southwest of the editor is spacious, embracing all the region from Cape Mendocino around through California, Arizona, New Mexico, Texas, up to the Arkansas in Kansas, or even to the Platte in Nebraska. The reader may sail with Catrillo and Viscaina among the islands of the Santa Barbara Channel, discover San Diego and Monterey Bays, call the Santa Cruz Mountains, the Sierra Nevada, because even on the seaward side they were covered with snow when seen for the first time in the end of November, and find water-bottles frozen solid on New Year's morning in Monterey; facts which prove that the assertion of some whose blood is thinning with age, that the climate of California is growing colder, is very doubtful. Or else he may capture the Pueblos and wonder at the buffalo of the plains with Bustamante, Espejo and Oñate, and with Zaldivar, attempt to corral ten thousand of the wild cattle, and fail. Or he may journey to the head of the Gulf of California, his imagination filled with silver and gold and pearls, or more sober with Padre Kino he may prove Lower California to be a peninsula, not an island, and then may go with that zealous missionary on his journeyings in Arizona. Or if he prefers an eastward journey, he may accompany De Leon till the French settlements of the Mississippi are reached. But wherever he goes he will find the pleasure of adventure and much edification from the piety of the valiant Spaniards. The Catholic reader will be more than pleased with the unusual intelligence the editor shows in treating Catholic matters, an intelligence that can even be called sympathetic.

Mr. Bolton, therefore, will take kindly our pointing out an error into which he has fallen. Mendoza, in 1684 speaks of Ascension Day falling on May 11 (page 341). The editor says in a note "Ascension Day fell on May 8 in 1684; May 11 was Sunday." He does not remember that, while Mendoza was using the reformed Gregorian calendar, he must have quoted from the unreformed, which lasted in England until 1752. Between these two calendars there are two sources of discrepancy regarding the date of Easter, on which all movable feasts depend. First, if, according to the Gregorian, the Paschal full moon falls within some ten days or so after the vernal equinox, it must fall before the equinox in the unreformed calendar, and therefore in it Easter will occur in the following lunar month. Second, when the Paschal full moon is the same in both calendars, nevertheless, on account of the difference between the reformed and unreformed cycle of epacts, should it occur on the Gregorian on a Friday or Saturday, it will not come in the unreformed calendar until Sunday or Monday, and so Easter will be a week later in the latter than in the former. We frequently see these two cases exemplified in the celebration of the Russo-Greek Easter in San Francisco and New York, for the Russians still hold to the old calendar. The second case occurred in 1684. According to the Gregorian calendar, the Paschal full moon was on Friday, March 31. Easter Day was April 2, and Ascension Day, May 11, as Mendoza says rightly. According to the unreformed calendar the Paschal full moon was on Monday, March 24. Easter Day was March 30, and Ascension, May 8. But these last dates were old style, that is they were ten days before the new style in the seventeenth century. Hence the dates in question, March 30 and May 8 were not three days before April 2 and May 11, but seven days, or one week, after them. The same error with regard to calendars has led to the same confusion concerning the discovery of Lake George by Father Jogues, on the eve of Corpus Christi 1646, May 30. Some historians, using the unreformed calendar, maintain that the date should be May 27, three days earlier, as they say, though in fact, were they right they would put it a week later than the true date. H. W.

The Life of St. Columban: a Study of Ancient Irish Monastic Life. By MRS. THOMAS CONCANNON, M.A. St. Louis: Herder. $2.00.

Though one of the most conspicuous figures in the Europe of his time, the sixth and seventh centuries, St. Columban of Luxeuil and Bobbio, later passed almost completely out of the memory of man for many a long year, until in the seventeenth century a fellow-countryman, the Franciscan Patrick Fleming, one of the famous band of Irish scholars exiled on the Continent, took up with enthusiasm the work of collecting and editing manuscripts and piecing together scattered references to make known once more to the peoples of Europe the name of the great Saint and Missionary who had conferred such benefits upon them. From that day to this there has been a growing interest in this early Irish exile which culminated in an extensive celebration in Ireland and on the Continent last year, the thirteenth centenary of his death. In Ireland, especially, thanks to the stimulating generosity of our Bishop Shahan, Rector of the Catholic University of America, who offered a prize of $1,000 for the best biography of the Saint, a number of lives were prepared, of which the present book is the prize-winner. Germany, which for the whole past century has been a center of study in things Irish, produced an excellent work, by George Metlake, reviewed in our issue for December 26, 1914.

Though he was almost forgotten for a thousand years, history has much to tell of this learned and fiery apostle who from the monasteries he founded in France and Italy spread Christianity and civilization far and wide. A life compiled about twenty-five years after the Saint's death from the recollections of his friends and followers by the Monk Jonas, his own writings, and the numerous references to him in contemporaneous history furnish abundant material for a biography. If nothing else save the founding of these twin centers of sanctity and learning, Luxeuil in France and Bobbio in Italy, were to be laid to his credit, he could rest content, for this were glory enough for any man. How he came to be so long forgotten is due to two facts: in his own Erin there were some 200 or more saints of the same name in the multitude of whom this expatriated hero was lost; on the Continent of Europe, the Rule of St. Benedict of Nursia, being milder and broader in scope, came gradually to displace that of St. Columban in all the monasteries that the latter and his disciples had established, and with his Rule his memory too faded before that of the Italian monk. But now at last he has come into his own again, and Mrs. Concannon's interesting life will do much to keep his name and fame fresh in the memory of the world.

J. F. X. M.

Old Familiar Faces. By Theodore Watts-Dunton. New York: E. P. Dutton & Co. $1.75.

The English Familiar Essay. Representative Texts. Edited with Introduction and Notes by William Frank Bryan, Ph.D., and Ronald S. Crane, Ph.D. Boston: Ginn & Co. $1.25.

Modern Essays: Reprinted from Leading Articles in "The Times." With an Introduction by J. W. Mackail, LL.D. New York: Longmans, Green & Co. $1.40.

These are three good volumes of essays. Theodore Watts-Dunton was an intimate friend and warm admirer of George Borrow, Alfred Tennyson, Gabriel and Christina Rossetti, William Morris, and of the less-widely-known Dr. Gordon Hake, Lord De Tabley, and Mr. Francis Hindes Groome. In eight papers which appeared originally in the *Athenæum,* the author mingles critical appraisals with personal reminiscences of his distinguished friends, and there is an unsigned introductory tribute to Mr. Watts-Dunton himself. He complains that the publication of Rossetti's correspondence gave the world an altogether wrong idea of the man, for letters nowadays are merely the hurried, ill-considered expression of the moment, and are generally of slight literary value.

The volume edited by Dr. Bryan and Dr. Crane is so excellent an anthology of the familiar essay that it should find a place in the domestic and in the school library. There are well-made selections from the writings of Montaigne, Bacon, Cowley, Steele, Addison, Johnson, Goldsmith, Lamb, Hunt, Hazlitt, Thackeray, and Stevenson, and the editors' "History of the English Familiar Essay" is admirably done.

Those familiar with the London *Times* will recall that its "third leaders" are "meant to turn the reader from the affairs and interests of the moment to a consideration 'of man, of nature, and of human life' in their larger, more permanent aspect." Nearly ninety of these editorials, soberly ranging through as many subjects, have been gathered into a volume. The essays "On Being a Gentleman," "Taste and Its Standards," "The Plain Man," and "Children in War-Time" are among the best. W. D.

The Doctrine of the Atonement. By J. K. Mozley, M.A. New York: Charles Scribner's Sons. $0.75.

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes. New York: Charles Scribner's Sons. $3.00.

There is very little belief in the Divinity of Our Lord among the Anglicans who are writing nowadays on subjects Christological. They are going the way of one or other of the German Lutheran schools, or evolving new theories like those of the late Dr. Thomas Kelly Cheyne or of Canon Sanday. It is therefore refreshing to find that the Anglican Dean of Pembroke College has still some old-fashioned Christianity left in his inner consciousness to defend. True, the defense is very trivial; it shows the influence of Ritschl. Mr. Mozley clings rather to the Christ-value than to the Christ Himself. Yet he has some respect for Catholic theology and its appeal to reason rather than to emotion. It would not do for the Catholic layman to read this book. The priest, however, will find in it a good summary of the Christological vagaries that are now running riot in Protestantism, and he will be made proud of his faith by the weak presentation of the Atonement which conservative Protestantism allows Mr. Mozley to make. To Catholics, the acceptance of the Divinity of Our Lord and of His vicarious satisfaction for sin is grand and reasonable; it appeals to that which is noblest in us, our reason, but the acceptance of these fundamental doctrines of Christianity merely for their value to our emotions would be the degradation of our reason.

Dean Ropes of Harvard offers a painstaking historical study of the authenticity, canon and interpretation of James. He is always prepossessed by Protestant prejudices in interpreting whatsoever is said by the Apostle about Justification, Extreme Unction, etc. For instance, he thinks that James advised the anointing of the sick with oil merely for therapeutic purposes; and the Church in her consciousness has gradually evolved the Sacramental anointing for the conferring of grace *ex opere operato.* As there is no place for the revelation, this Congregationalist clergyman does not tell us what he thinks of Christ. So Our Lord is not depicted as the dupe that Dr. Lake of Harvard makes Him, nor the mystic Jesus whom Dr. Hocking of Harvard puts on a par with Mohammed, Buddha, Teresa, and other mystics or mediators between God and man, and that, perhaps, is something to be thankful for. W. F. D.

All That's Kentucky: An Anthology. Edited by Josiah Henry Combs. Louisville: John P. Morton & Co.

To the heart of every Kentuckian, this book will be a delight; and if he is far away from what he has learned to regard as "God's own country," he will probably wonder why he ever left a land that is not only poetic itself, but a cause of poetry in others. Poets so widely sundered by time and seas as Tennyson, Rouquette and James Whitcomb Riley, have sung the charms of the old Commonwealth. Not all the contributors are Kentuckians, and a hasty review brings to mind at least one native son whose notable poem "The Old Bridge at Frankfort," is not included. This and similar omissions may lodge hard feelings in the bosoms of the slighted bards, but to include all who have sung in Kentucky or of Kentucky, would have affrighted the most industrious compiler. A very interesting poem is from the pen of the Rev. Stephen Theodore Badin, the first priest ordained in the original thirteen colonies and the apostle of Kentucky. It is an elegy on the death of Colonel Joseph Hamilton Davies, "who fell a victim to his love of country in the late Battle on the Wabash, the 7th of November, 1811."

Autumnus felix aderat granaria complens
Frugibus. . . .

are the opening lines; but accompanying the stately hexameters is a translation by *Woodfordiensis* which, as all must know, means an inhabitant of Woodford County.

'Twas late in autumn, and the thrifty swain
In spacious barns secur'd the golden grain. . . .

The date "*Moerens canebat* 15 *Dec.* 1811" is significant. It indicates that even in this early period, antedating by decades the rise of Professor Norton and President Eliot, culture was not confined to the Eastern seaboard. P. L. B.

BOOKS AND AUTHORS

"Why have Maeterlinck's works been put on the Index?" is a question that educated Catholics are often asked, but sometimes, perhaps, they are not able to give a satisfactory answer to it. Those, however, who make their own Dr. Condé B. Pallen's keen analysis of "Maeterlinck's Philosophy of Life," which is published in the current number of the *Catholic Mind,* can offer cogent reasons why the well-known Belgian's writings have been banned by the Church. The paper is followed by the Holy Father's Lenten letter on peace.

The February "best sellers," according to the *Bookman* were these: "Life and Gabriella," Glasgow; "The Real Adventure," Webster; "Held to Answer," MacFarlane; "Dear Enemy," Webster; "Clipped Wings," Hughes; "The Side of the Angels,"

King. All but the second have already been noticed in these columns and on the whole quite favorably. "The Real Adventure" is the story of a woman who leaves her husband and undesired babies and becomes a chorus girl just because she fancies that she lacks his "friendship." The earlier half of this long novel is well-done, but the second part, which deals with the seamy side of theatrical life, shows the heroine so incredibly foolish, that the story, to take no higher ground, is wanting in artistry.

"Life and Adventures of a Free Lance" (Free Press Co., Burlington, Vt., $1.50), by S. G. W. Benjamin is an autobiography and like all good literary productions of that class its principal charm lies in the fact that the author's personality is the medium through which the events and scenes the book deals with are presented to the reader. Mr. S. G. W. Benjamin was an artist, a writer, a daring sailor and a diplomat in the East; but above all a lover of "things noble, free and untrammeled." Born in Greece of American parents, his childhood was spent in an atmosphere of Hellenic culture and beauty. After residing as a boy in various parts of the Orient he came to the United States and completed his education at Williams College, and the description he gives of his life there about 1859, is both vivid and highly interesting. In later life there were few men of note in this country whether in literature, art or politics, with whom he was not on more or less intimate terms. His wide experience, moreover, in foreign countries and among different peoples has enabled him to criticize in an enlightened way many of the customs and individuals that came under his notice.

In "Hollyhock House" (Doubleday, Page, $1.25), a story for girls by Marion Ames Taggart, the reader meets the three Garden maidens, each of whom is full of charm but yet is as unlike the other two as can be. Mary is just the sort of girl one would associate with that name; Jane, though somewhat temperamental, is not too "modern," and the exuberant Florimel completes the trio. A healthful, homelike atmosphere pervades the book.——"On the Old Camping Ground" (Benziger, $0.85) is Mary E. Mannix's story of a little Indian girl's visit to Chicago, and Maude Radford Warren has written for children of the fifth and sixth grades an attractive little story-book about "Robin Hood and His Merry Men" (Rand, McNally, Chicago, $0.45), which Milo Winter has suitably illustrated. All the adventures of the famous outlaw are related, the Robin Hood ballads are appended, and the music of the songs the foresters may have sung is given. Little boys and girls should find the book a feast.

In the little volume "In Memoriam: Right Reverend Monsignor Thomas J. Broydrick" (St. Mary's Industrial School, Baltimore), by Brother John E. Garvin, principal of St. Martin's Academy, Baltimore, Md., we have the story of the zealous labors and saintly life of Monsignor Broydrick, who for more than thirty-three years was assistant and pastor of St. Martin's parish in that city. The memorial shows the virtues that were so characteristic of the man during his long pastorate, and the account of his activities displays the generous deeds that distinguish the life of so many devoted priests of the Church. The book has been made possible by hearty cooperation on the part of parishioners and friends, and serves both as a treasured memory of a noble soul, and as a history of a large and fervent parish.——"The Blessed Peace of Death" (Wagner, $0.75) would not have pleased that Spanish monarch of whom the fable runs that he did not permit the word "death" to be mentioned in his presence. The subtitle gives the peculiarly Catholic viewpoint of the author, "A Little Book of Good Cheer," a phrase which would have fallen more delicately upon the sensitive ears of the monarch. The volume is adapted from the German of the Rev. Augustine Wibbelt, and the American editor has done his work well.

The scapular of Our Lady of Mount Carmel is probably the oldest and most widespread of all the small scapulars. According to tradition the Blessed Virgin appeared to St. Simon Stock at Cambridge, England, in 1251, and, giving him the celebrated scapular, declared it to be a special sign of grace, a safeguard in danger and a pledge of salvation. This tradition, however, did not take a definite form until the year 1642, when the words of the Blessed Virgin, said to have been dictated by St. Simon Stock to his confessor, Peter Swanyngton, were given the widest possible publicity by Father John Cheron, O.C.C. In a book entitled "Scapulare B. M. V. De Monte Carmelo, Joannes Cheron et Fragmentum Petri Swanyngton" (Roma: Tipografia Editrice Italo-Irlandese), the Rev. P. E. Magennis, O.C.C., whose "Scapular and Some Critics" was praised in our issue of May 30, 1914, continues his spirited defense of this tradition and devotion.

"Green Mansions" (A. A. Knopf, New York, $1.50) is a story by W. H. Hudson, about the Indians of Venezuela. As Mr. Galsworthy well observes in his foreword, the author, "without apparent effort, takes you with him into a rare, free, natural world, and always you are refreshed, stimulated, enlarged, going there." With the forests, savannahs and mountains of South America as a setting, Mr. Hudson tells a simple, romantic tale of the aborigines, and many of his pages are full of beauty, the tragic end of Rima the "bird-girl" being a particularly striking passage. But when the hero says, at the end of the book: "Prayers, austerities, good works—they avail nothing, and there is no intercession, and outside of the soul there is no forgiveness in heaven or earth for sin," he is, of course, talking nonsense.

The following publications have been lately received from the firm of J. Fischer & Bro.: "Kyriale' (modern Notation), and "Kyriale" (Gregorian Notation) ($0.40 each), are handy volumes containing the ordinary of the Mass and some liturgical hymns, all Gregorian, and according to the Vatican Version. "Missa Melodica in honor of St. Margaret" is written for soprano, tenor and bass by Pietro A. Yon. The voice parts are skilfully handled and the Mass ought to prove an effective and useful composition for churches where, besides a choir of men, boys' voices are available. A new departure in Mass composition is to be found in the "Missa Choralis" by the Rev. Licinio Refice, which is written for a three-part choir of tenors and basses, alternating with a unison chorus. This Mass ought to be of service for sodalities and small congregations, where devotion would be fostered if choir and people could thus be united in the singing of the Mass.——Silver, Burdett & Co., of Chicago, are publishing for Catholic schools special editions of their "Progressive Musical Series." The volume under review is intended for the elementary grades and contains simple rote songs, classified so as to teach some rudimentary notions of tonal relation and melodic structure. Part IV of this book is made up of easy and familiar Gregorian hymns chosen under the direction of the Rev. Gregory Huegle, O.S.B., with the hope that a taste for the Church's music will thus be fostered in the early years of the child's education. The book is well edited and compiled and deserves the consideration of Catholic school boards.

EDUCATION

I—The Boy and the Boarding School

"SHALL we send our boy to boarding school?" Here is a practical question which recurs summer after summer in many Catholic homes. Perhaps your boy has been reading "Tom Brown at Rugby" or Father Finn or Father Garrold, and, in the spirit of adventure, he is fired with the desire to "go away to school." Perhaps you yourself, father or mother, whose eye has been arrested by the title of this article, think of a boarding school as a solution to the problems of parenthood. If you are careless or indifferent—but perish the thought that you are!—you may see in such a school a vicarious satisfaction of parental obligations. If you are conscientious and worried, you may believe that the task of forming adolescent character had best be intrusted to experienced hands. Have you, Mother, been too indulgent? Have you, Father, been too busy? Is your boy showing signs of waywardness and neglect? Then it may be well for you to look upon a boarding school as a means of retrieving the errors of the past, and of strengthening the boy's character for future battles, since boarding school lads have exceptional opportunities of learning how to give and take and how to master the art of living with others.

But many doubts present themselves to your minds; grave difficulties apart from the question of expense. There are reasons urged by others that give you pause. "The boarding school can never take the place of the home," says one. "The boy will lose the refining touch of feminine influence when he needs it most," says another, probably a maiden aunt, who shudders when "the boy" slams a door or hurls his cap across the room. "Away from home," the father reflects, "he cannot form those social bonds which will help him in business later on in life."

The Dilemma

And so, between the pros and cons, the parent hesitates and seeks for truth. Where shall he find it? It is likely that no experience of his own will guide him. School catalogues and prospectuses give little satisfaction. Wisely or not, he suspects that their statements are influenced by the desire to swell the school's ranks and increase scant revenues by tuition fees. In brief, one does not look to an advertising medium for a dispassionate view of the article recommended. We do not ask a salesman for an impartial statement of the merits and defects of the goods from whose profits he gains a livelihood. Besides, in every instance there are personal factors and domestic factors and local conditions which make the particular case a problem for individual judgment and not subject to the rough formula of a general law.

It is with the honest purpose of aiding parents to a solution of their particular problem that this article is written. It is not an *ex parte* argument for boarding schools as such, which one might expect to find in a catalogue or prospectus. It is an attempt to face the problem squarely from the parent's point of view and give him an insight into boarding school needs and advantages, which will supply the deficiencies of his own experience and enable him to solve intelligently the problem for himself. On the other hand, the writer must confess that he is personally convinced of the great advantages of boarding school life for the average boy. He believes that this opinion is the result, not of blind prejudice but of reasoned conviction. He has, as a boy, attended both boarding school and day school; he has, as a man, taught in both; he has been on terms of more than usual intimacy with various types of boys during the process of their training under both systems. If his judgment is in error, the fact must be laid to native stupidity or faulty observation, rather than to a lack of experience or opportunities to learn the truth.

No New Experiment

To anyone acquainted, however slightly, with the history of education, the boarding school system is not an experiment on trial before the bar of public opinion, but an institution with centuries of achievement to its credit, which has molded the character and inspired the loyal devotion of leaders in every path of life. Those who doubt that such a system will develop manly character and sturdy independence, or who believe that these are gained at the expense of gentleness and culture, are merely ignorant of the best traditions of education. Thus in the history of England, whose great names we share in a common heritage of literature, language and law, one great outstanding fact must challenge our attention: her leaders in every field of endeavor were trained as boys in such great public schools as Eton and Rugby, Harrow and Winchester, and as men in the Universities of Oxford and Cambridge. The scions of royalty and nobility, the judges on the bench, the leaders in the learned professions and the members of the House of Commons have been, with few exceptions, the product of her educational system, and that system, be it noted, throws the boy on his own resources away from home during the years of his adolescence. If instances did not seem superfluous, we might cite them in abundance from the world of letters alone. Collins and Young were the products of Winchester and Oxford; Thomas Grey of Eton and Cambridge; Steele of Charterhouse and Oxford; Cowper spent seven years of his boyhood at Westminster, while Addison entered Oxford as a stripling of fifteen. The battle of Waterloo "was won on the playgrounds of Eton," and the name of Gladstone is one of the glories of this school. If modern instances be sought, the pages of the English "Who's Who" will furnish abundant proof that English character is still formed under the democratic influences of boarding school life.

The Wrong Idea

An erroneous belief, formerly very prevalent, was that the primary purpose of a boarding school was to reform boys too "wild" to be managed at home. If this be true, the boy of character and piety has no more place in a boarding school than in a reformatory. The fact is, that this is one of those sturdy lies which has resulted in many expulsions and the consequent domestic unpleasantness. In recent years the determined action of school faculties has effectually laid this belief to rest. It not seldom happens that when Thomas has passed untamed beyond the age of the slipper and the dark closet, when his finger tips are turning a light cigarette-yellow and he has begun to talk engagingly from the corner of his mouth, the wearied head of the family packs his trunk and sends him off to boarding school. And when, a few months later, Thomas is thrown back on his father's hands like a piece of damaged goods by an indignant faculty, the father vaguely feels that he has been imposed upon.

"What are boarding schools for anyway," he will say fretfully to his tearful helpmate, "if they can't make a man out of the boy?"

And if Thomas is allowed to resume his interrupted course of general deviltry in the pool rooms and on the street corner, he stands an excellent chance of continuing his education in the reformatory and graduating into the penitentiary. It is only on stern and heroic measures that hope of his salvation rests. Stop his allowance; put him to hard work and keep him there, and he may grow up to be a

fairly useful citizen and not a menace to society and a charge upon the State.

The First Problem

An even more important problem must be solved by every parent before he may profitably consider whether or not to send his boy to boarding school. He must decide first, whether to send the boy to school or to work. He must choose between the wisdom of discontinuing education after the grades or of allowing his son to pass on to high school or college. And because this problem is so fundamental, we may briefly discuss it here.

If a boy is notably deficient in character, ambition and mental ability, anything more than the essentials of an education, such as may be secured in the grades, is a mistake. Such a boy should learn the value of time and effort in the stern discipline of hard work; school of any kind at all is not for him. Note, we say "character, ambition *and* mental ability." If one of these factors is present, or, at least, shows a likelihood of development, the boy may and often should be given an opportunity to better himself by educational training. Mistakes are made in both directions. Many a boy is wasting his time in high school or even college who should long ago have been adorning a "job" and finding the place in life for which nature destined him. Far too many boys are deprived of those years of higher educational training which would have made them fit for positions of leadership. Even in the hurly-burly of American life, higher education has proved itself the narrow way that leads to eminence. "Less than two per cent of the men of America go through college, yet from this two per cent the nation draws 7,700 out of the 10,000 leaders in all the walks of life," declared a speaker in the House of Representatives, relying on statistics taken from the American "Who's Who."

The Three Requisites

Character, that is, strong will-power and a sense of duty, is the most potent factor of the three. With character strongly marked, latent ambition to "do something in life" will almost inevitably result, and very mediocre talent may be made to yield the utmost efficiency. Even at personal and monetary sacrifice, such a boy should be given an opportunity to qualify himself by a better education to win the prizes of life. So, too, the boy with strong ambition and ordinary talent, even though his character be weak or undeveloped, is entitled, though in less degree, to better himself for life through the opportunities of a higher education. A graver problem presents itself, where mental ability is the only claim to consideration. The boy of unusual talent with little character and less ambition, presents one of the most disheartening problems an educator has to solve. His very strength is a source of weakness and a hindrance to his development. With a minimum of effort, he can keep abreast of his less talented fellows; with his native cleverness, he will succeed in keeping just beyond the reach of penalties supposed to sanction the requirements of scholarship; but in the meantime he is confirming himself for life in habits of indolence and mental dissipation. What shall we do with him? It is hard to say. Sometimes such boys seem to have acquired culture and scholarship through their pores, as it were, in an educational atmosphere. Perhaps where talent falls short of the excellence known as genius, it is often wisest to send such a boy to work for a year after an elementary education. If the work be hard and the employer exacting, laziness and self-sufficiency may be overcome. The boy may thus be brought to an earnest desire to get the best out of an education before advancing manhood has made this impracticable.

So much, then, for the alternative of work or school. Let us assume that, on grounds stated above, it is thought wise to continue the boy's education through high school or college. What are the special advantages of boarding school training? What are the particular requirements of the life? What class of boys develops best under its influence? A consideration of these questions must be left to another paper.

Claude J. Pernin, s.j.

ECONOMICS

Reflections on the State

THERE is in most of our discussions on economic questions so much looseness of definition, such a lack of power to define fundamental terms, a lack that seems almost native to the modern mind, that it would seem necessary to make a slight attempt to find the true meaning of the various words and phrases that are flung hither and thither in these arguments. What, for instance, is the State and what is its province?

The State is a necessary human institution, and therefore, of course, it is questioned in the modern world, as marriage is, or the family, or the necessity of a religion and of shrines. The modern world's principal amusement is the questioning of necessary human institutions, and will continue to be so until it gets well burnt as a child does when it questions the properties of fire.

Such problems as the province of the State are treated in the modern world with a mechanical method that plays havoc with true research. How few moderns ever as much as get their first principles on their feet, and what a fog envelops their second, and third and fourth principles! What a mess they make of it all!

Reason of the State

Now, all valid thinking about the State begins with Aristotle's sound assertion that man is by nature political; that is, that man can only be completely man as the citizen of a community. You can imagine a man without a State, just as you can imagine a man without legs; but he is not a normal man. Man, by a law of his nature, desires to be a member of a community. Only so can he develop and satisfy his personality.

That is the *raison d'être* of the State. The State exists in order that man may realize his nature and fulfil the functions as a citizen which he by nature desires to fill. Upon the character of such desires all rational discussion as to the functions of the State and its limitations must turn.

Some things it is clear that every man naturally desires. Every man wants enough to eat, enough to wear, sufficient shelter, and so on. Without a State his chance of obtaining these would be in the nature of things very insecure. Security in these things is one of the objects for which the State is created, and in this respect the modern State obviously fails.

A man at least desires to be fed, clothed, and housed. If he finds that he is forbidden access to the land and to the implements by which food, clothing, and houses are produced; if the physical force at the disposal of the State is used to forbid his access to these; if the wage offered him for producing the necessities of others is insufficient to provide for his own necessities; if even his wage is not guaranteed him, but is dependent absolutely upon the whim of the owners; if he may at any moment find himself "out of work," that is, unable either to use the means of production for himself, or to induce others to let him have the use of them, then it is clear that such a man is in a worse position than he would be if no State existed.

State and the Citizen

To say, therefore, as some modern economists emphatically assert in their tomes, that it is not part of the function of the

State to redress unjust inequalities of wealth is to miss the whole point. The same argument holds when we are told that the State ought not to interfere between employers and employed. The State does and must so interfere, for if it did not do so, there might be neither employers nor employed to deal with. The State must interfere between employers and the employed for the simple reason that at times nothing but the power of the State may prevent the employed from hanging their employers and dividing among themselves the produce of their labor. It is self-evident that the State by interfering on the one side pledges itself morally to interfere on the other if necessary. If it guarantees to the employer ownership of his property, it must, if it is to fulfil its function, guarantee to the workman sufficiency and security in return for his labor.

State and Collectivism

Now it is just here that the real problem comes in, the principal problem that our civilization has to face. The State exists in order to allow a fuller development of the personality than anarchy could give. To such a development sufficiency and security are obviously necessary. Are they the *only* things necessary?

If they were, then the case for collectivism—I use this term in place of Socialism, because the word Socialism has practically ceased to mean anything—would be overwhelming. For a collectivist State might probably guarantee them no less than any other. But the State exists, as we have said, in order that the personalities of its citizens may develop as freely and fully as possible. Sufficiency and security are obviously necessary to this end; but is ownership also necessary? We think that everyone but a collectivist fanatic like Mr. or Mrs. Sidney Webb must admit that it is, and therein we have the justification of a property law guaranteed by the State. The same collectivist meets this by admitting property in all things save in land and the means of production. Thus he brings us to the issue upon which the future of Europe will largely turn when the present dreadful conflict is over.

The Divergence

Is ownership, not only of chattels, but of the implements by which wealth is produced, like citizenship itself, marriage, sufficiency and security, a thing necessary to the development of men's personalities, or is it a mere economic accident? The man who takes the latter view will be a collectivist. The man taking the former will insist that the largest possible number of citizens shall be able to satisfy their personalities by personal ownership, and will legitimately use the influence of the State to that end. Neither will tolerate Society as it exists today.

H. M.

NOTE AND COMMENT

The campaign to raise for Marquette University half a million dollars within ten days by a public and personal appeal to the citizens of Milwaukee, has proved completely successful. A sum slightly greater than the highest figure upon the dial, which indicated to the city from day to day the progress of the enterprise, had been raised at the close of the campaign. *The Marquette Campaigner,* the 400 workers' "own paper," noted the successes of each day, urged even greater efforts, and in a crimson star enclosed the picture of the preceding day's most conspicuous promoter. The paper was conducted by the Marquette University School of Journalism which for three months supplied news stories to Milwaukee dailies and to about 100 State papers. "The campaign for a greater Marquette," said Father Noonan, the President of the University, "has been a success in every sense of the word. Convinced by the arguments of the workers that a donation to the fund for Marquette is an investment that will return a hundred-fold interest in the intellectual and moral uplift of the community, our citizens have generously answered the call for help." Marquette deserves its success, and the entire campaign is an object lesson in Catholic enterprise.

The University of Notre Dame has conferred the Lætare medal this year on Dr. James J. Walsh, the well-known physician, lecturer and author, whose writings occasionally appear in the pages of America. Dr. Walsh is a graduate of St. John's College, Fordham, and of the University of Pennsylvania, and studied medicine in Paris, Vienna and Berlin. His literary, historical and educational lectures have been heard by large audiences in almost every Catholic center of the country, and his excellent books have been of great service in teaching the reading public how much the Church has done for civilization. Besides "The Thirteenth, Greatest of Centuries," which is perhaps his best work, Dr. Walsh has written a number of valuable biographical, medical and educational books. His countless friends will rejoice to hear that this distinguished Catholic publicist has received in the Lætare medal, so well-merited an honor.

The death, on March 26, at Philadelphia, of Bishop Soter S. Ortynsky, who was entrusted with the spiritual care of the Ruthenian Greek Catholics of the United States, comes as a severe blow to the people for whose temporal and spiritual welfare he had labored with untiring zeal. He was a man of exceptional executive ability and leadership. Under his direction a great campaign had only recently been launched in all the larger cities of the United States for the relief of the war sufferers in Galicia and the portions of Russia devastated by the European conflict. Many Ruthenian charitable institutions, among them two orphan asylums, owe their foundation to him. He organized his countrymen well, and provided them with churches and schools. Austro-Hungarians in particular will feel his loss deeply. The late Bishop was born at Ortynyczi, in Galicia, 1866, ordained in 1891, and for a time taught philosophy at Lawrow, Galicia, and was the author of a book of sermons. In 1907 he was appointed Bishop of the Ruthenian Catholic Church of the United States.

A disheartened contributor to the Brooklyn *Eagle* asks of what avail a new "movie censorship bill" will be, judging from present experience. The writer had visited a moving-picure "palace" and seen one of the so-called "sex dramas" that have the preference in New York. The details, some of them too nauseating for mention, can be spared the reader. The drama was a debasing glorification of sexual vice. The writer continues:

> The whole story is utterly disreputable and shameless. I looked 'round the large house and saw that more than half the audience was composed of young women!
>
> Only yesterday, being in the neighborhood of the Circle, Manhattan, with some spare time upon my hands, I entered another "movie" theater, without knowing what the bill was. To my chagrin, I again saw the same play! The house was crowded; several hundred young women were there. Two girls with school books in their laps were seated in the row in front of me. Their comments on the disreputable play were audible and shocking. At the conclusion of the last "reel," an announcement appeared that the vile affair had been "Passed by the Board of Censors."

The emphatic conviction of the writer is that "censors" who would "pass" such a thing ought to go to jail. With this every man, not wholly dead to a sense of virtue and self-respect, must heartily agree. We should not, however, rest satisfied with mere sentiment, but should continue the efforts made to bring about a real and efficient censorship, which is neither in league with financial interests nor blunted to a perception of vice and sensu-

ality. It has already been shown that such a censorship is possible and feasible.

That mythical "ecumenical council" that "denied woman a soul," has a cat-like tenacity of life. A writer in the April *Bookman* is the latest reviver of the calumny. For early in an article telling "What the Day's Work Means to Me," Alice Ames Winter "lingers over that Church Council of the sixth century when fifty-nine bishops discussed whether a woman had a soul and could properly be designated *Homo.*" Whatever else the day's work may mean to Miss Winter, zeal for historical truth does not seem to be one of her conspicuous quotidian virtues. By consulting AMERICA for July 24, 1915, or the *Month* for January, 1911, she can secure trustworthy news regarding that renowned "ecumenical council" of Mâcon. But should Miss Winter's feministic proclivities lead her to prefer Mr. W. L. George's authority on the question, perhaps the enlightenment he has recently received from AMERICA will qualify him to give the desired information. But what made the usually watchful editor of the *Bookman* take such a costly little nap?

In an editorial foreword to an article on the Pan-Protestant Congress held in February at Panama, the *Outlook* naively remarks: "The truth is that the Congress was not in the slightest degree sectarian." But on the following page we read:

> At the opening session the Congress was organized as follows: President, Professor Eduardo Monteverde, University of Montevideo, Uruguay. Vice-Presidents: Bishop Cabell Brown, Protestant Episcopal Church of Virginia; the Rev. Eduardo Carlos Pereira, National Presbyterian Church of Brazil; the Rev. A. R. Stark, British and Foreign Bible Society, Chile; Mr. Eben E. Olcott, President Hudson River Day Line, New York. Chairman of the Congress in Committee, Dr. Robert E. Speer. Executive Secretary, the Rev. S. G. Inman. Chairman of Business Committee, Dr. John R. Mott.

As the foregoing is a strikingly Protestant array of names, it would seem that "the truth is," the Congress was rather "sectarian" after all.

April 8 is the centenary of the death of Blessed Julie Billiart, foundress of the Congregation of the Sisters of Notre Dame of Namur. Her life was remarkable for the greatness of the work accomplished by her under most adverse circumstances. She was born at Cuvilly in Picardy, July 12, 1751, and in her twenty-second year received a severe nervous shock which after a few years led to a paralysis that kept her bedfast for twenty-two years. Her time was spent in prayer, working for the altar and catechizing the village children who were attracted to her bedside. The French Revolution caused her removal to Amiens, where she endeared herself to a number of high-born ladies. She instructed them in the spiritual life and taught them to devote themselves to the poor and to the service of God. In cooperation with one of these, Françoise Blin de Bourdon, the foundations of the new institute were at last laid in 1803. In the following year, on the Feast of the Sacred Heart, Mother Julie was cured of her paralysis after a novena made in obedience to her confessor. A few months later, she, with three companions, pronounced the first vows of religion. The purpose of the new congregation was the Christian education of girls, and the training of religious teachers. Difficulties which soon arose caused her to leave Amiens for Namur. Here the mother-house of the Sisters remains to the present day. Between the year of her cure, 1804, and of her death, 1816, she founded fifteen convents. While schools for wealthy children are permitted by her Institute, schools for the poor are of obligation. Her work prospered in a remarkable manner and as early as 1840 was extended to our own country, where almost 40,000 pupils are now taught in the schools conducted by her spiritual daughters. Everywhere the labors of these Sisters have been crowned with success, in parish schools, in academies, and lastly in Trinity College for women, erected by them in Washington.

The Lenten season is marked this year by the production of Passion Plays in various parts of the country. One object of the actors is to reproduce, as far as possible, the religious spirit that animates the sublime drama of the simple Bavarian peasants at Oberammergau. The most determined efforts in this direction have been made by the Passionist Fathers at West Hoboken, N. J., in their production of "Veronica's Veil." A special auditorium has been built by them at the cost of $80,000 for this express purpose and two casts of actors, chosen from the parishioners of St. Joseph's Parish and its vicinity, have rehearsed their parts for more than a year and a half. The costumes, upon which the young people of the parish have worked for a long time, are said to be copies of those used at Oberammergau. The play, interspersed with many tableaux, was written by the Rev. Bernardine Dusch, C.P. Its story is thus summarized in a New York paper:

> It is based on the tradition of Veronica of the New Testament, who in her compassion handed her veil to Christ on His way to Calvary that He might wipe the sweat and blood from His face and the cloth retained an indelible delineation of His features. The veil preserved by Veronica heals the blind, restores the dead to life, produces water from a stone for the martyrs in prison, makes converts and resists the efforts of those who would destroy it.

A similar play, "Nazareth," is to be presented five times during Passion Week by the students of St. Joseph's College, Philadelphia. It was originally written by Mr. Clay Greene for the Golden Jubilee of Santa Clara College in California.

> This Passion Play follows the Divine Life closely, from the midnight birth at Bethlehem, through all the years of the public ministry, to the last great tragedy of the crucifixion, and ends at last in the blaze of glory that shone from the empty tomb on the first Easter Sunday. Throughout the play the Scripture narrative is closely followed and even the diction of the Biblical story is used.

The play to be given in Philadelphia differs from the preceding in never presenting Christ in person upon the stage, though throughout the entire drama, "Jesus of Nazareth is passing by," and is suggested to the spectators by the light that pours upon the stage or by the attitude or proclamation of the actors. In a similar way Our Divine Lord does not appear in the Passion Play, "Pilate's Daughter," produced by the Redemptorists at their Auditorium in Brooklyn. This play is given under the direction of its author, the Rev. F. L. Kenzel, C.SS.R., who has personally directed more than 200 performances. The plot opens with the events leading up to the Crucifixion and thence carries us on to the early days of Christianity in pagan Rome. The drama has already attracted great attention in Boston and Brooklyn, and calls for no further description. Finally a fourth Passion Play, "The Upper Room," by Monsignor Benson, is given in Pittsburgh's Cathedral Hall. The scenes are all enacted in that Upper Room into which many of the leading persons connected with the Sacred Passion are introduced. In the first act the betrayal of Christ is told. In the second Judas enters, and is asked to beg pardon of Mary.

> But at the sight of Christ's Mother, Judas, despairing, flees into the night. Mary Magdalen and St. John successively bring additional news. Meanwhile the Way of the Cross begins and the angry voices of the mob are heard. The spears of the soldiers and the three Crosses pass by in the street below. In the second scene the three crosses alone are visible against the dark sky, while the "Reproaches" are sung.

So the story of the drama continues, closing with a tableau at the foot of the Cross. Everything used in the play was made for it especially "by pious and reverent hands." No rented properties, such as had previously been of service in worldly performances are used, and all the costumes are of dyed homespun.

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